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AMERICAN

Lutheran Biographies;

OR,

Historical Notices of Over Three Hundred and Fifty Leading Men

OF THE

AMERICAN LUTHERAN CHURCH,

FROM ITS ESTABLISHMENT TO THE YEAR 1890.



WITH A

HISTORICAL INTRODUCTION AND NUMEROUS PORTRAIT ENGRAVINGS.

BY

REV. J. C. JENSSON,

Pastor of the Scandinavian Evangelical Lutheran Church,

MILWAUKEE, WIS.

"Remember them who have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation. Jesus Christ, the same yesterday, and to-day, and forever"

—PAUL.

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DEDICATION.

TO THE
GOOD BRETHREN WHO WERE INSTRUMENTAL IN THE HAND OF
GOD IN BRINGING ABOUT THE GLORIOUS UNION OF THE
NORWEGIAN LUTHERAN CHURCHES, CONSUMMATED
AT MINNEAPOLIS, MINN., JUNE THIRTEENTH,
EIGHTEEN HUNDRED AND NINETY, THIS
WORK IS MOST RESPECTFULLY
DEDICATED BY THE
AUTHOR.



REV. HENRY MELCHIOR MUHLENBERG, D.D.

PATHIARCH OF AMERICAN LUTHERANISM.

PREFACE.



IN offering this galaxy of American Lutheran Divines to the public, the author deems it proper to make a few prefatory remarks. In three words its title plainly tells what it contains. It gives outlines, sketches, and delineations of a large number of the more prominent standard bearers in our American Lutheran Church, both living and deceased.

In its arrangement the alphabetical order has been adopted.

As to its object, little needs to be said. With the author, at least, it is the spontaneous result of a long-felt want. Often has it happened that he was asked to give a brief account of some prominent man in our Church, when he was obliged to make the humiliating response, that, beyond his name, he knew but little about him; nor did he know of any published work where such information could be had. To serve the interests of our Church by supplying this want has, therefore, been the chief object of the author in the publication of this book.

As a manual of reference in the Lutheran family it cannot fail to awaken more interest in the reading of the many ably edited periodicals of our Church. Every reading Lutheran, who is at all interested in the general work of the Lutheran Church, and who has taken some pains to keep himself informed, both as to her inner life and outward development, by a regular perusal of some of her periodicals, knows by personal experience, that he has always read with greater interest such articles of whose author he happened to have some knowledge. Thus it has often happened that an article which was read with more or less flagging interest, was re-read with the closest attention, when the reader discovered that he had some knowledge of its author. Just as our interest in conversation is gauged by our knowledge of, or intimacy with, the person with

whom we speak, so is also, in a similar proportion, our interest in reading gauged by our knowledge of the person who speaks to us through the columns of the church paper.

We live in an age when the press wields a marvelous influence both for good and for evil. Every phase of poisonous literature, from the heart-corrupting novel to the faith-destroying "Robert Elsmere", finds its way to almost every home in the land. Nor do the religious sects and fanatics, by which our country is overrun, fail to employ this modern facility for disseminating their unwholesome productions. An endless medley of confusing ideas and doctrines are scattered broadcast over the land to unsettle the better principles of our people. In view of this increasing deluge of nineteenth century literature, the time has manifestly come when every man and woman in our Lutheran Zion, who has the welfare of the Church of the Reformation at heart, should put forth a more vigorous effort than ever before, to counter-balance this influence, and endeavor to crowd out this confusing and corrupting stuff from among our people, by placing into their hands the clean, wholesome, elevating, and christianizing papers and periodicals of our Church, of which there is made such ample provision in all languages.

The good effect of such a general effort along the entire line of American Lutheranism can scarcely be calculated. The people would become better informed in regard to their church, and the consequence would be that they would also become more devoted and loyal members of her. To love our Lutheran Church, she must be known; and to know her correctly, her doctrines and principles must be studied. It follows, therefore, that our first effort must be to bring about a more general and considerate attention to the great fundamental principles of our Church among our American Lutheran people, in order to secure for her the attachment and following that she deserves. The chief object of this volume is to do something toward securing this general interest and attention; and if it succeeds in helping to create more interest *in the home study of our American Lutheran Literature*, by introducing to the Lutheran families some of the great and good men of our grand old Church, such as the editors of her periodicals, the authors of her books, her leading educators, and her more successful preachers, pastors, and pioneers, its publication has not been in vain.

While the author tenders his sincere thanks to the many brethren who have encouraged and assisted him in this work, he apprehends that the book may not fully meet the expectations of those who have so kindly encouraged its publication. It is a matter of regret to the author that he has been unable to make this volume more complete. Despite repeated and earnest efforts to secure the sketches of a considerable number of educators and divines, who have not received a mention in this book, he has unfortunately been compelled to drop their names for want of the necessary information. In a number of cases the author's requests for auto-biographical sketches have been persistently, though courteously, declined, chiefly on the ground that such publicity did not meet their idea of propriety, savoring, as they thought, too much of vanity. It is also more than probable that the critical reader will discover inaccuracies, which might not have occurred, had the work been done by a more competent hand. Especially does the author regret the unavoidable disproportionateness of a considerable number of the sketches it contains. While some subjects have been allotted several pages, a few of the most prominent have barely received mention. Although this is quite unfortunate, the author hopes to be exonerated from any blame on that ground, having made all reasonable efforts to give more complete accounts of some whose biographies are mere statements of the most important events in their history. Since the compilation of this work, he has, more than ever before, been impressed with the fact that the men of the most genuine greatness, and whose devotion and labor have given them merited fame in the Church, are generally the most averse to the publication, especially while they live, of their biographies. This will account for the disproportionate space allotted in this book to some of the foremost subjects.

Among the many brethren who have rendered the author valuable assistance in the compilation of this volume,—to all of whom he hereby expresses his grateful acknowledgment,—he is especially under obligations to the Rev. F. W. E. Peschau, A. M., of Wilmington, N. C., who has taken a special interest in the work, and furnished a number of carefully prepared sketches, the most of which would probably not have appeared, had it not been for his very cordial and persevering assistance. The highly interesting, historical, and statistical introduction, has been specially prepared for this work by the Rev. J. E. Bushnell, A. M., of Roanoke, Va. His acknowledgment is also due to his friends and co-laborers,

the Rev. W. K. Frick, A. M., Pastor of the "English Lutheran Church of the Redeemer," Milwaukee, Wisconsin; the Rev. O. H. Lee, Pastor of "Our Savior's Evangelical Lutheran Church," Milwaukee, Wisconsin; the Rev. J. H. Schlerf, Pastor of "Bethlehem Evangelical Lutheran Church," Milwaukee, Wisconsin; also the Rev. M. Sheeleigh, D. D., of Fort Washington, Pennsylvania. To the Rev. Sylvanus Stall, of Baltimore, Md., he is indebted for the free use of a considerable number of cuts. The Rev. R. Anderson, of Brooklyn, N. Y., author of "History of the Evangelical Lutheran Church in America;" Rev. J. Nicum, of Rochester, N. Y., author of "History of the Evangelical Lutheran Ministerium of the State of New York;" and Rev. Prof. E. J. Wolf, D. D., of Gettysburg, Pa., author of "The Lutherans in America," have rendered him invaluable assistance, both through their great historic works, and by personal communications. To the Rev. J. G. Morris, D. D., L. L. D., of Baltimore, Md. and Rev. C. A. Hay, D. D., of Gettysburg, Pa., he is indebted for the loan of a number of photographs and engravings, granted from the collection of the "Lutheran Historical Society", of Gettysburg, Pa. For financial aid in the publication of this work the author is under obligations to his friends and parishioners, Mr. P. H. McCarty, of the "P. H. McCarty Lumber Co.", and Mr. T. E. Eriksen, superintendent of the "Island Sash and Door Co."

In brief, the author begs to thank all the brethren who have in any way assisted or encouraged him in the preparation of this work.

May the God of our Lutheran standard bearers add His blessing to this humble effort, that it may prove a benediction to our Church, and stimulate her members to a more diligent study of her literature, and to the emulation of the zeal and devotion of the eminently godly and self-denying men to whom this volume introduces them. This is the earnest desire and fervent prayer of the author.

J. C. JENSSON.

≡ Historical © Introduction ≡



THE wonderful growth of the Church naturally commands a corresponding recognition of the ministry. With over five thousand pastors and teachers in the congregational and educational work, the Lutheran ministry is exerting a formative influence upon the religious life of our great Republic.

The dark days between the first settlement of Lutherans in 1621* and the arrival of the patriarch Muhlenberg in 1742 were mainly marked by ecclesiastical absorption and political oppression. Through the sweep of a whole century we could not muster at any one time a dozen Lutheran ministers in the colonies. The spiritual zeal of John Campanius, the first protestant minister to the Indians was shown in the translation of Luther's Catechism for this pioneer service in 1642. It was printed in Stockholm, and was the first publication in the Indian tongue, except Elliot's Bible. Campanius and others distinguished themselves for devotion to the faith and suffering amid false brethren.

The formation of the "Ministerium of Pennsylvania" in 1748 begins the firm establishment of the Lutheran Church in America, when we had only 11 ordained ministers, 33 congregations and an estimated membership of 60,000, scattered over several states and speaking various tongues. The first church in Philadelphia was dedicated at this date; the first printed edition of the Catechism was issued from Franklin's press the same year. The first [native minister (Christian Streit) was born the following year. The growth of our ministry during the past three centuries has been remarkable and is a most suggestive fact, when we consider the moral and spiritual force of such an educated body of representative men. In 1690 we had 3 ministers. In 1790 the estimated number was 50. In 1890 our official reports give us 4,612 regularly ordained ministers, with an additional force of fully one thousand consecrated teachers engaged in the schools and charitable institutions of the church.

* 1623 is the date given by some.

The organization of the first general body in 1820 marks the second era. The growth of the church from that time is an inspiration to all who study the historic record. Within the memory of many of our ecclesiastical leaders the existence of the Lutheran Church in this country was once a struggle against the flood-tide of religious fanaticism. The destruction of evangelical and churchly ministrations was experienced along all the border lines. Fifty years ago we had hardly 150,000 communicants, and only a handful of educational and charitable institutions, and one religious paper. On the other hand, the Methodists had 1,230,069 members, the Baptists 831,035, and the Presbyterians 451,239. We may thus see at a glance the relative disadvantages under which the ministers of our church labored during this favorable period, to say nothing of pioneer struggles. Now our official reports excite public admiration, and the biographical sketches of our efficient ministers cannot fail to secure a general appreciation.

In his valuable history,* Dr. Wolf says: "One of the most laudable features of Lutheran educational work is the care of the orphans. By no other sign does she more clearly testify that she has the spirit of God "in whom the fatherless find mercy." When we recall the instrumentalities by which the Lutheran Church came into organic being in America, it may be said that she had her birth in an Orphan House. That glorious institution at Halle communicated the breath of life to the unorganized mass ready to perish on these shores; and from that same fountain the Church was nursed for fifty years. The great preachers of that period were graduates of that orphanage. It is not surprising therefore to read that one feature marked all the early Lutheran preachers: their attention to the young, the poor, the sick, and especially the widows and orphans." With 57 institutions for the systematic care of the orphan, the stranger, and unfortunate, and all, save one, established within the past fifty years, the record of our Church for practical Christian charity must cheer any loyal heart. Like many other important trusts these eleemosynary enterprises experienced a melancholy neglect for a season, but the revival of a faith that works by love, and a more intelligent appreciation of our historic church life, have given a new impulse to this humane and godly work. The establishment of the Deaconess' Mother House at Philadelphia, in connection with the renowned German Hospital, under the patronage of that distinguished prince of Lutheran philanthropists,

* "Lutherans in America," p. 484.

Mr. John D. Laukenau is a foretaste of the better day. With 26 theological schools, 36 colleges and seminaries, 37 academies, and 1,000 parochial schools, the spiritual influence of the Lutheran Church becomes an important factor in the evangelical growth of this country.

The polyglot and international life of the Lutheran population in America makes it an interesting item in the study and solution of vexed social questions. False views of the way of Salvation have prejudiced thousands against our Church, who might have been blessed and useful under our evangelical care, and within reach of the means of grace. The Lutheran Church has always held forth an open Bible as the only rule and standard according to which at once all teaching and teachers should be esteemed and judged (*Formula Concordiæ*). She honors Christ as the only living Head—follows no spirit save Him who speaks according to the revealed Word, leading the believer into “all the truth.” She is loyal to every historic confession of the faith as witnessing to the manner and to the places in which the teachings of Holy Scripture were preserved, observing with equal faithfulness the written and the sacramental word.

Despite national and local diversities—enjoyed under the liberty of the Gospel—there is a substantial agreement in all fundamental matters of faith and usage. Union in love and labor is the popular demand of our one million communicants, who constitute the court of final appeal under the synodical system. Thirty years ago, while the church was yet represented by the one general body, my grand-father—a graduate of the first class of the Gettysburg Seminary,—pleaded with voice and pen for the organic union of our whole American Church. The spirit of love and fellowship fled before the rage of internecine strife. Those who had met as brothers in the name of the Prince of Peace, met as enemies in battle array. The songs of Zion were silenced by the trumpet of fratricidal war. Yet the morning cometh. The union of the Scandinavians* is the promise of closer fellowship for the German and English churches, and a more general co-operation is being promoted, notwithstanding linguistic and geographical barriers. Commercial and social intercourse has solved many of our ecclesiastical problems. Some appreciation of our linguistic and national features may be realized by a glance at the list of our current publications. Since 1831 our religious periodicals have increased from one small paper (*Lutheran Observer*) to 48 English publications, 51 German, 15 Norwegian, 16

* This union was effected at Minneapolis, Minn., June 13, 1890.

Swedish, 4 Danish, 1 Icelandic, 3 Finnish, and 2 French, to say nothing of the imported publications in various European tongues. Synodical and personal individuality is preserved; yet there is one mind and one spirit for the thousands who speak regularly through the polyglot channels of the Lutheran publications, and sectarianism has never been known among us. The latest statistics show that, of the Lutherans in all lands, 32,000,000 speak German, 5,300,000 Swedish, 2,500,000 Norwegian, 2,300,000 Danish, 2,048,000 Finnish, 1,250,000 English, 1,113,000 Hungarian, and that in every other civilized tongue she is well represented, numbering in the world 28,406 educated ministers, 38,381 church edifices, and 50,061,280 baptized members.

Reviewing the toil and sacrifices of the early years, with the glory, and riches, and power of the United Church of the future in reach of our faith and hope, we should meet the issue like men and Christians. The grand achievements of our fathers should encourage us to render a more glorious service amid the golden opportunities of our present advantages for personal and synodical co-operation. The love of Christ, abounding along the highway of progress, along natural lines, should bind us who seek the more important ends of spiritual advancement closer than railroad and telegraph systems, the promoters of commercial and industrial combinations. Choose each man what best becomes a loyal Lutheran! For my part, I seek union in love and labor upon the honorable terms of faithfulness to every Scriptural mark of our ecclesiastical identity, so as to promote charity and quietness in making provision for outward uniformity in worship, and for proper governmental authority in our educational, missionary, and publication enterprises.

The Germans and Scandinavians, who compose over two-thirds of the American Lutheran Church, are doing as grand a work as the English-speaking Christians of any denomination, and this claim needs to be more generally recognized. The Mother Church of the Reformation deserves a front rank in the evangelical work of this Protestant country. Cardinal Gibbons has scattered a book broadcast, in which he seeks to show, by an ingeniously constructed table, that the Protestants put Luther and others in the place of Jesus Christ, as the founder of the Church. The Episcopalian bishops take a more kindly view and recognize our fellowship with Christ, while they deny our Apostolic succession in the ministerial service. The Baptists repudiate our church membership, and claim that neither the Lord Jesus nor his Apostles would

admit us to the Holy Supper, if they were to found the Church anew. The Methodists eschew our system of educational religion, and, despite the fact, that Lutherans everywhere constantly and publicly confess their faith in the Holy Spirit, our teaching on this important subject is ignored and practically rejected. It is not uncommon to hear their preachers extolling a system of work-righteousness and declaring that a man must save himself. Whereas, the Lutherans are taught from their childhood to answer: "I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to him; but the Holy Ghost has called me in the true faith; in like manner as he calls, gathers, enlightens, and sanctifies the whole Christian Church on earth and preserves it in union with Jesus Christ in the true faith; in which Christian Church He daily forgives abundantly all my sins and the sins of all believers." The disposition to ignore the teachings of our church is not confined to the masses, many of whom have been led to suppose that "the Germans are a nation of illiterate infidels"; but men in high ecclesiastical position need some one to teach them the "first principles of the oracles of God." At the great international Sunday School Convention in Pittsburgh, Bishop Vincent—amid much popular applause—reviewed the strength and weakness of the historic Churches in their rise and progress; but the most suggestive fact was, that in the full length of his labored discussion no place was found for the old Mother Church of Protestantism, and both her historical existence and the sweep of her ecclesiastical influence was completely ignored. Prominent delegates noticed the oversight and suggested to me that the Bishop could not notice all the many denominations. Yet, surely such an experienced speaker should not forget the Church of the Reformation in a historical survey of the ecclesiastical world, when his own mother was baptized and confirmed in the Lutheran faith. A certain authorized publication, at the close of an extended summary, fails to give our statistical report, after placing the Presbyterians in the lead, saying for our supposed comfort (p. 240): "If you add the Lutherans.....who are nearer to Presbyterianism than they are to Episcopacy or Independency, we have a population of fifty-five out of one hundred and seven millions of Protestants, or an actual majority of the Protestants of the world."* These statements are made with the best of good will, and in the catholic spirit of a true Christian charity. Men in com-

*"History of Presbyterianism."

mercial circles advocate liberality; yet, when they come to estimate their proxies and count their suffrages, some regard for the actual ratio of facts is evidently demanded, lest the tail should wag the dog.

For the information of all who desire the facts, the following carefully prepared summary of Lutheran statistics, published recently by Secretary Lenker for the Immigrant Society, will be of service:

	Ministers.	Churches.	Baptized Members.
Europe.....	22,980	29,644	43,133,696
Asia.....	203	142	90,969
Africa.....	314	237	103,821
Oceanica.....	132	310	125,794
North America.....	4,710	7,964	6,511,500
South America.....	47	61	95,500
Jewish Missions.....	20	23
Total in the world	28,406	38,381	50,061,280

Many of us have the blood of two empires in our veins. We have put the teachings and faith of the Fatherland into our English tongue. Thousands of our people speak and write fluently in two and three languages, and use the English with an intelligent regard for American tendencies of thought. If Prof. Freeman, of Oxford, can protest, with any show of reason, against our calling the British subjects foreigners, how much more should Americans everywhere protest against the miserable prejudice which calls our own naturalized Scandinavian and German citizens "foreign elements in society." The moral influence of the Scandinavian Lutherans saved North Dakota from the blighting incubus of the lottery and saloon schemers; and may God forbid that these loyal fellow-citizens should ever be esteemed as less American because they speak several languages in place of one, and combine the virtues and piety of model Lutheran kingdoms with the thrift and industry of our new Republic. In Europe, as in America, the Scandinavians possess the elements of the highest civilization. Speaking from the standpoint of personal visitation and study of real life in the land of universal Lutheranism, honest men of every creed, like Dr. Hamma, write down the Norwegians as the ideal people of the world, and the Swedes and Danes as next in rank for all the cardinal virtues of a true civilization. Is the Scotch-Irish, or any other European blood, less foreign than the German and Scandinavian? Shall the scholars of this country obtain their religious, scientific, and literary culture at the renowned German Universities?

Shall the Christian charities of the world receive their inspiration from Halle and Kaiserswerth, and America not love and honor the Fatherland? A gracious God hath not ignored the German Reformation and its final victories under the heroic leadership of Gustavus Adolphus, who sealed our liberties with royal Swedish blood in Jesus' name. Protestant principles, dearer than life to our fathers, are being translated freely into the English language. The scientific and theological truth of Germany has largely influenced and formed the scholarship of America, and we may reasonably expect good results from the personal life of this educated people in the active fellowship of daily intercourse. Our thrifty and virtuous German and Scandinavian Christians have grasped the jeweled Crown of Northern Europe to enrich and honor the land of their adoption—in the social and commercial progress of our Western Republic. Such Christians—and they constitute the truly representative element from a religious standpoint—have a lawful and abiding place in the evangelical work of the American Churches.

May the true union of all who love the Lord Jesus in sincerity and truth soon come, when the one Holy, Christian, Catholic, and Apostolic Church can joyfully use a common order of worship, unite in the Scriptural Confession of faith, and labor together in love for the salvation of the world. "For the obtaining of this faith, the ministry of preaching the Gospel and administering the Sacraments was instituted."—Conf. Aug., Art. V. Those who serve in the holy office of pastor or bishop, are worthy of double honor, and should ever be esteemed highly in love for their work's sake. They deserve a good report from those who are without, and should especially command the greatest possible confidence, respect, and love from a Christian public. While we recognize the universal priesthood of believers, every man is not called to the office of the ministry; but all are called to support and honor this work. Bearing historically the name "Evangelical Lutheran," we joyfully embrace the Holy Gospel, which gives us Christ the Savior; and are not ashamed (2 Tim. 1:8) of the heroic preacher whom God set forth as a fearless witness of the truth in a benighted age. Christianity puts a consecrated personality above all forms of ecclesiastical polity. The enlightened worker is more than a mere method of work. We follow Paul, or Luther, even as they follow Christ. 1 Cor. xi, 1; 1 Th. i, 6; Heb. 6, 12.

The educational feature is a distinctive idea with the Lutheran Church in

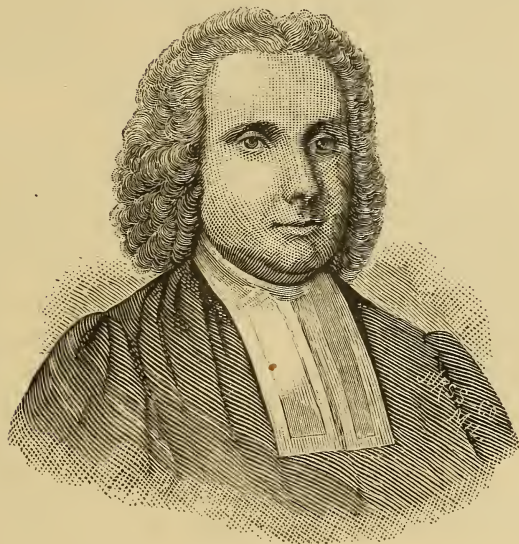
America and Europe, and our average pastors and teachers begin where many of other denominations end. Among our ministers we have hundreds of highly educated pastors and teachers doing a grand, glorious, and efficient service for the moral and spiritual elevation of society. Many of these true teachers will go down to their graves in some neglected church-yard, where no costly marble will tell to the rising generations of their toil and self-denial. The ministry of the Gospel rises above the praise and honors of men; yet one word of cheer to the living is worth a dozen funeral sermons, or a whole book full of praise after the worker is dead.

The following biographical sketches of the pastors and teachers who have obtained a good report among us is the assurance of things hoped for, and the promise of a more successful work at home and abroad. This valuable publication which I have the honor to introduce, cannot fail to interest and instruct the general public, and by the wide circulation, which it so richly deserves, prove a spiritual blessing to the Church and her devoted ministry. A careful review of the consecrated lives memorialized in this timely record will be a helpful inspiration. The author has aimed at completeness with little regard for the labor and expense incident to his task. Many have cheered his heart by a generous and prompt response. Some, for reasons best understood by themselves, have failed to evince any interest or appreciation, and this often explains the omission of sketches which would have been read with great interest. In a few cases extra attention to the territory secured a general representation. As a reference book of American Lutheran Biographies, this book meets a felt want. It will make about 700 pages with some 350 sketches and numerous engravings, prepared at great expense. Pastors, teachers, and the public generally will find this record of our church-leaders a useful hand-book, richly deserving prompt and wide circulation. Following the writer to the Hebrews, we should be especially cheered by the labors of our fathers in the faith:

“Therefore, let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of *our* faith, who, for the joy that was set before him, endured the cross, despising shame, and hath sat down at the right hand of the throne of God.” Heb. 12, 1-2.

JOHN EICHELBERGER BUSHNELL.

American Lutheran Biographies.



REV. ISRAEL ACRELIUS, Provost.

"An interesting personal notice is given of Acrelius by one of the most distinguished of his contemporaries in America, Dr. William Smith, at that time Provost of the Philadelphia Academy, and who subsequently took so active a part in the American Revolution. In a letter to Dr. Secker, at that time (Nov. 1st, 1756,) Bishop of Oxford, but subsequently Archbishop of Canterbury, he says: "The bearer of this is the Rev. Mr. Israel Acrelius, a learned Swede, who has been several years commissary to the Swedish congregations on the Delaware, and now returns to considerable preferment in his own country as a reward of his faithful labors. He is well entitled to the honor of your Lord-

ship's notice, and knows the state of all the Missions in the province perfectly well. He has often preached in English, and made use of our service."—Introduction to Acrelius, History of New Sweden, p. xxvi.

Acrelius has written a "History of New Sweden," published by the "Historical Society of Pennsylvania," in 1874. With special reference to this work, Dr. Wm. M. Reynolds says in his introduction: "It is somewhat remarkable that Acrelius' labors as a historian, and especially as a church historian, has been so little recognized either in his own country or abroad. The only notice we find of him among church historians is in Skarstedt's "Manual of Swedish

Church History," p. 196, where we have an account of his controversy with Alnander, in 1761, in regard to the doctrinal relation of the Church of England and of Sweden to each other; but no reference either to his residence in America or his work in New Sweden. Even Dr. Rudelbach, who devotes the fifth number of his "Christian Biography" to an extensive sketch of Bishop Svedberg, in which his connection with the American Mission is particularly noticed, makes no mention of this work, in which Svedberg's missionary zeal is so amply illustrated. We infer from this that but a small edition of the work was printed, and that it had a very limited circulation, which is further confirmed by the fact that so few copies are now to be found either in this country or in Sweden. Acrelius lived over thirty years after his return to his native land, dying in the year 1800, at the patriarchal age of eighty-six."

From Dr. W. J. Mann's "Life and Times of H. M. Muhlenberg," we quote the following:

"During the summer of 1750 the Rev. Israel Acrelius, of Sweden, pastor of the Swedish Lutheran Church at Christina, (Wilmington, Del.,) and Provost of the Swedish Lutheran pastors of the Swedish congregations on the Delaware, arrived on the field of his future labors. In this office as Provost he had as his predecessor the Rev. John Sandin . . . , who died in August of the year 1748. The office had been instituted by the advice of Archbishop Jacob Berzelius, of Sweden, who had the Swedish churches in America under his supervision by a royal decree of January, 1747, to prevent irregularities caused in some of them by Moravian intrusion and other disturbing elements. Acrelius was appointed provost May 29, 1749. He was intended at first as pastor for Raccoon

and Pennsneck, N. J., but information of Tranberg's death having been received, he was at once transferred to Christina, and left Stockholm July 20, arriving at Philadelphia November 6, 1749, in company with Rev. Eric Unander, appointed to serve at Raccoon and Pennsneck In 1752, Acrelius was recalled, and ordered, before leaving, to appoint Parlin provost, provided no special order should have come from Sweden. Acrelius' departure was delayed until 1756 Following his literary tastes, he assiduously collected, during his sojourn in Pennsylvania, the material for his *History of New Sweden*, which work he wrote after his return to his native land, and thereby erected for himself a lasting monument. He was a man of much practical tact, ample information, solid and sober religious convictions, and sound judgment. Before coming to America he had served as chaplain in the Swedish navy. After his return to Sweden he served the church of his country through many years, as provost and pastor at Fellingsbro, diocese of Westeraas.

Muhlenberg introduces in his diary (in the year 1784, Oct. 20,) a letter addressed to him, under date June 15, 1784 . . . wherein it is stated that at that time Acrelius was almost totally blind and unable to do any work He had an accurate knowledge of the German language, and sometimes preached likewise in the English.

The following is taken from Acrelius' *History of New Sweden*, p. 311-12: "At the meeting in Germantown, in the year 1751, the Provost (Acrelius) delivered a short oration in Latin, on "*The Unity of the Spirit in the Bond of Peace.*" At the request of the German ministers at the meeting in New Providence, in the year 1753, he prepared in Latin, a narrative on "*The Origin and Progress of*

the German Evangelical Congregations in Pennsylvania and the Adjacent Countries."

This was presented to the government in Philadelphia, as also to the trustees of the Free School which had lately been established there. In all official transactions he was not only treated affectionately by his beloved brethren in the faith as a faithful adviser, but also honored as a presiding officer."

The first four years, in succession, he had to undergo severe intermittent fevers, which every year trouble the inhabitants of the country. The numerous official duties, which every year, even among the English population, increased the more, the more he became acquainted with them, and which could not be performed without constant traveling over the country, gave him reason to think that his strength would not continue to be sufficient for this work. He therefore requested his bishop to relieve him as early as possible, and was assured that this should be accorded as soon as proper advancement could be found for him at home. Nevertheless, this was delayed for several more years until February, 1756, when the recall home, granted by His Most Gracious Majesty (Frederick Adolph), together with a grant of one thousand dollars silver, for his traveling expenses from the same Gracious Sovereign, came to hand. Hereupon he was allowed to take his departure whenever he thought proper, and in the meantime Mr. John Abr. Lidenius, Pastor Extraordinary, might be appointed Vice-Pastor, and the Rev.

Mr. Parlin Vice-Provost, in his place, until the receipt of further orders. But as he found that in so free a land it was not safe to leave the congregations upon this footing, he delayed his departure until the arrival of the Royal commissioners, whereby Mr. Parlin, the pastor of Wicacoa, was appointed Provost for all the congregations, and Mr. Eric Unander, pastor in Raccoon and Pennsneck, to be pastor in Christina, and the Pastor Extraordinary, Mr. John Abr. Lidenius, as pastor in Raccoon and Pennsneck. It was also thus settled what was to be done by the Minister Extraordinary, Mr. Peter Nordenlind, upon his arrival, in the month of September, which filled up the number of the Ministers.

After he had set all this in order, he could resign and joyfully take his departure, which he did with a sermon at Christina, Dom., p. xvi Tr. (sixteenth Sunday after Trinity), but not without mutual tears. From the beginning, his hearers had embraced him with so much love, that the separation was with equal regret. Thereupon he delivered a farewell sermon in six different places where he had frequently held divine service, to which the people followed him from one place to another, in great numbers, sorrowing most of all, that they should never more behold his face. His departure took place on the 9th of November, 1756. After his arrival at home he was, by the Supreme Consistory, through a special grace of the king, appointed to the pastorate of Fellingsbro, in the diocese of Westeraas.





REV. REINHOLD ADELBERG.

Rev. Reinhold Adelberg, pastor of the Evangelical Lutheran St. Peter's Church at Milwaukee, Wis., was born Nov. 9th, 1835, at Arnstadt, Germany. His parents were Günther and Pauline Adelberg. He received his classical education at the Gymnasium in his native place, and his theological training at Hartwick Seminary, near Cooperstown, Otsego county, New York.

He came to America in 1855. Having finished his course at Hartwick Seminary, he was called by the Mission Committee of the New York Ministerium to take up the Home-Mission work at Saugerties, N. Y. In 1859 a brick church was bought at this place, from the German Methodists, for \$650.00. Having served this charge for two years, he accepted a call from the Second German Lutheran Church in Albany, N. Y., in October, 1861, where he remained for eight years. In 1864, he was elected

German secretary of the New York Ministerium, and at the convention of this body, held in his own church at Albany, Aug. 31st to Sept. 5th, 1867, he was elected president of the Ministerium, succeeding Dr. H. N. Pohlman in that office. This position he held for two years, Dr. G. F. Krotel being his successor, in 1869. Rev. Adelberg's labors at Albany were signally blessed, the communicant membership of his church having increased from 260 in 1862, to 430 in 1864. In 1863 he was nominated by the New York Synod as professor at the Hartwick Seminary, which, however, he declined to accept, preferring to remain with his congregation in Albany. During the latter part of June, 1869, Rev. Adelberg accepted a call from a congregation in Watertown, Wis., which belonged to the Wisconsin Synod. He served the congregation at Watertown for four years. In June, 1873, he ac-

cepted a call from the Evangelical Lutheran St. Peter's Church, at Milwaukee, Wis., where he has labored with marked success for the last seventeen years. In 1885 his congregation built a beautiful thirty-five thousand dollar church, the old one having become too small. His congregation maintains a flourishing parochial school with a general attend-

ance of about 350 children. Rev. Adelberg has for a number of years, been Vice President of the Wisconsin Synod, has been treasurer of its institutions for sixteen years, and for six years editor of the "Gemeinde Blatt." In 1859 he married Miss Julia M. Miller, a daughter of Rev. Geo. B. Miller, D.D., Professor of Theology, at Hartwick Seminary, N. Y.



REV. LUTHER E. ALBERT, D.D.

One of the most able and distinguished clergymen of the General Synod of the Lutheran Church, is Rev. L. E. Albert, D.D., of Germantown, Philadelphia. He was born in Berlin, Adams Co., Penn., March 7, 1828. Like so many distinguished men of the church, he is the son of a clergyman, Rev. John Jacob Albert, who was a man of more than ordinary mould, and rich piety. The son was sent to Pennsylvania College, Gettysburg, where he was graduated in 1847. He immediately continued his course in the seminary there, and entered the ministry in 1849. After some preliminary work, in 1851, he took charge of Trinity Lutheran Church, of which he is still the beloved pastor. After thirty nine years service, in 1867 his *Alma Mater* conferred upon him the degree of D. D.

He has been repeatedly honored by his synod with various important offices such as, trustee of college; director of theological seminary; member and president of publication board; president of the Pastor's Aid Society. He was elected Professor in the Theological Seminary in Gettysburg, but declined in favor of the pastorate. He has contributed several articles of ability to the Review and Quarterly.

He is an able sermonizer and preacher, noted for his clear, strong, and lovely utterances. He is rarely winning in social and pastoral qualities. He is a man of even temperament, excellent judgment, and far-seeing sagacity. He is well read and abreast of the day. In all, he is a leader in the church.



REV. CHARLES STANLEY ALBERT, D.D.

Among the younger men in the General Synod, few have attained to such prominence and influence in the church as Rev. Chas. Stanley Albert, D.D., of Baltimore, Md. He was born August 17th, 1847, in Hanover, Pa., where his father, Rev. John Jacob Albert, at that

time had charge of a large Lutheran pastorate. His collegiate course was taken at Pennsylvania College, Gettysburg, Pa., where he graduated in 1867 with the first honors of his class. He then entered the Theological Seminary of the old Pennsylvania Synod, at Phil-

adelphia, Penn., from which he graduated in 1870. He began his active ministry the same year, in Lancaster, Pa., where he became an assistant to Dr. Greenwald, pastor of Old Trinity Church, and had the charge of one of the missions of that congregation. During this time he was connected with the old Pennsylvania Synod of the General Council. In 1872 he was called to the pastorate of the Lutheran Church in Carlisle, Pa., where he labored with great success and ever-growing influence and popularity until 1881. This church being in connection with the West Pennsylvania Synod, of the General Synod, Mr. Albert transferred his membership to that body, and has since remained in connection with the General Synod. In 1887 he was called to the pastorate of St. Mark's church, of Baltimore, Md., to succeed Dr. Charles A. Stork, who had been elected as Professor of Dogmatic Theology in the Seminary at Gettysburg, Pa. Here Dr. Albert still remains at this writing (1890), and the continued growth and development of this large and influential congregation proves that they made no mistake in selecting him to follow the great and good men, father and son, who had served there so successfully the previous quarter of a century.

From the beginning of his ministry, the church has recognized and appreciated the unusual abilities and faithful earnest spirit of Mr. Albert. In 1887 he received the degree of Doctor of Di-

vinity from his *Alma Mater*, and he has been called to many positions of honor and responsibility. He has several times been a delegate to the General Synod. In 1784 he was elected a director of the Theological Seminary at Gettysburg, from the West Pennsylvania Synod, and in 1881 was made President of the Board. In the same year he was appointed a member of the Board of Home Missions, by the General Synod, and since 1883 he has been the President of the same Board. He has also served on some of the most important committees of the General Synod, and is now a member of the General Synod's Committee to prepare a development of Luther's Smaller Catechism, for the use of the churches. In 1886 he was elected President of Pennsylvania College, but declined, preferring to remain in the pastoral work. He has also been a frequent contributor to the Church Reviews.

As a thinker, Dr. Albert is clear, logical and convincing. As a preacher, he is direct, forcible, and eminently instructive. Well read in theology and in general literature, and thoroughly abreast of the times, his utterances in the pulpit and through the press ever command an interested hearing or reading, and have a most convincing effect, while in the counsels of the church he has for years been recognized as at once strongly aggressive, soundly conservative, and eminently wise and safe.



REV. C. ALBRECHT.

Rev. C. Albrecht was born in the Grand Duchy of Baden, March 10, 1824, and was 62 years, 10 months and 12 days

old when called to his eternal reward. When in his ninth year his parents emigrated to America, settling at Tiffin, O.,

His collegiate and theological education was received at Capital University, Columbus, Ohio. The latter under the supervision of Dr. C. F. Schaeffer, of blessed memory. He graduated in 1843, when not quite twenty years of age, and at once entered upon the active duties of the ministry. He served congregations in Fairfield, Pickaway and Perry counties, Ohio, spending seventeen years among the several charges. In 1859 he took charge of the congregation in Circleville, but, after serving them six months, resigned and accepted a call to the Miamisburg charge, then composed of five congregations, entering upon his pastoral office April 1, 1860.

The charge was afterwards subdivided, and he retained the congregations at Miamisburg and Ellerton. In 1883 the charge was again subdivided, and he took pastoral oversight of the one at Ellerton, the congregation there having built him a beautiful and comfortable parsonage. And here in the midst of his usefulness, God saw best to call him to eternal rest, after having served the Church forty-four years.

Rev. Albrecht was a faithful and devoted pastor, winning the love and esteem of his people; he was a true preacher of the Word, and his sermons were models of thought, labor, and devotion to his work of saving souls.

He was also full of zeal for the material prosperity of the Church. There was hardly a charge that he served where he did not leave a monument to his labors in this direction, in the shape of a new parsonage or church edifice or, as at Miamisburg and Ellerton, both.

In the general work of the Church he also took an active part. *He was one of the founders of the Evangelical Lutheran District Synod of Ohio*, to which he belonged, and was *its president during the first four years of its existence*. He, also,

took an active part in the formation of the General Council, being elected a delegate to the first three Conventions.

He was twice married; first to Miss Conrad, while at Amanda, who lived but a few years, leaving him a son. He was married the second time in 1851 to Miss Julia Wagenhals, daughter of the late Father J. Wagenhals, one of the pioneers in the Lutheran ministry in this state, and she, with her four sons and three daughters, still survive to mourn his sudden departure from among them.

Rev. Albrecht, while still pastor at Miamisburg, met with an accident which resulted in the dislocation of his left shoulder, and from which he never fully recovered. He was still active and vigorous, however, and after the separation of the charge in 1883, took the pastorate of the congregation at Ellerton, and entered with zeal and earnestness upon the work there. In the fall of that year, in the midst of the Jubilee services, he was stricken with paralysis, which for a short time partly disabled him, the stroke falling upon the left side, already weakened by the fall of a few years before. But he gradually recovered from its effects, and under his pastoral labors, his congregation steadily increased in membership, until the old church became too small, and it was determined to erect a new and larger one.

A separation then took place—it being a Union church—the Reformed buying the old edifice, and the Lutherans starting upon the work of erecting a new one. The corner-stone was laid and it was expected to get the church under roof before winter set in. But the contractors for the brick work failed to keep their promises, and so the building stood open and exposed to the rains and snows of that time of the year. This was a source of much vexation to pastor Albrecht but, in as even a frame

of mind as could be expected, he kept on with his work, looking forward with eagerness to the resumption of operations in the early spring.

All sudden and unexpected, therefore, came his death. He had been suffering for a few days with what seemed a slight cold, but no one dreamed of fatal results. On Saturday afternoon, January 22d, he went to the post office for his mail. He felt very weak on his way back home, and sat down at the new church to rest. After chatting a few moments with a member, who was working there, he started for the parsonage. He took but a few steps when he fell to the ground. Those near ran to his aid and found him conscious, but in great pain. He was borne home, where he lingered a couple of hours, steadily growing weaker until death eased his sufferings, and the laborer had entered upon his reward.

His funeral took place the following Wednesday, and, in spite of a blustering snow-storm, the whole congregation gathered to pay the last tribute to his memory. Large numbers were present from the neighboring towns, especially from Miamisburg, where he had preached so many years. Revs. Mechling, Poorman, Brown, Bowman, Albrecht and Seibert of the Lutheran Church, and Revs. Dr. Reiter, Dr. Herr-

man and Williard of the Reformed Church, were present and took part in the service. Rev. S. Wagenhals, of Ft. Wayne, a brother-in-law of the deceased, was present with the bereaved family. The choir of the Lutheran church at Germantown, by request, had charge of the musical part of the service. Rev. A. F. Seibert, the pastor of the same church, spoke a few earnest words from Psalms cxii, 6, urging all to keep "in everlasting remembrance" the life and labors of the departed pastor, after which Rev. G. W. Mechling, of Lancaster, Ohio, read the obituary of the deceased, closing with a fervent exhortation in German, from Hebrews xiii, 7, that their remembrance of him who was so suddenly taken from them, should be a following of his faith, and a walking in the way he had set before them by his life and teaching.

After the close of the service in the church, his body was reverently laid to rest under the shadow of the new church he had labored so earnestly to have erected, and to whose completion he had looked forward anxiously and yet lovingly, which now is a more fitting monument to his memory than shaft of marble or granite; and yet, more enduring than either, will be the everlasting remembrance of his life and labors — *Workman*.



REV. NICODEMUS ALDRICH.

Rev. Nicodemus Aldrich, son of Robert and Ann H. (Lebby) Aldrich, was born at Charleston, S. C., Jan. 14th, 1816. He prepared for college in the South Carolina Society School, at Charleston. His Theological studies

were pursued under Dr. Barnwell, of the Episcopal church, and were completed in 1840. He was licensed in 1840, by Rev. John Bachmann, D.D., and ordained in November, 1841, by the Synod of South Carolina. His first charge

was at Savannah, Ga., 1841-47. From this time until 1854, he was compelled to rest from active pastoral work, when he was elected Principal of the Academy for Young Ladies, at Edgefield, S. C. In 1856 he was appointed General Agent of South Carolina for the American Tract Society, which position he filled until appointed Agent for the Newberry College, in 1859. He remained in this capacity until the opening of the rebellion. Mr. Aldrich served during the war as Chaplain of the First S. C. Regiment. In 1855 he accepted a call to Charlotte, N. C., in connection with which he taught a parochial school.

His third charge was at Vandalia, Ill., 1874-77. In 1877 he accepted a call from King's Mountain, N. C., and some years later to Giles county, Va., where he remained two years, after which he returned to North Carolina. In 1884 he went to Baltimore, where he remained until his death. He was editor of the "Southern Lutheran" and the "Evangelical Lutheran." He was married Nov. 1st, 1838, at Charleston, S. C., to Elizabeth Stroebel, who, with two sons, survived him. He died June 3d, 1866, of apoplexy, aged 70 years, 4 months and 11 days, and was buried at Charlotte, N. C.—*Stall*.



REV. PAUL ANDERSEN,

Whose full name is Paul Andersen Norland, was born in Vang, Valdres, Norway, August 24th, 1821. As he had pious parents, and especially his mother being a gentle, earnest God-fearing Christian woman, he was from his childhood

piously brought up, so that it can be truthfully said of him what we read about Timothy, (2 Tim. 3, 15) "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which

is in Christ Jesus." In his early youth his heart was drawn to the Lord, so that he learned to know and love his Savior. But it was more especially when preparing for confirmation by the eminent Pastor Halvorsen, of Skjold, that the truth of God's word made a lasting impression on his heart. When he arrived in New York, a pious man came to him and presented him with a tract, which made a serious impression on his mind just at his entrance into the new world. It can truly be said of him that from his youth he grew in grace and knowledge of the truth.

It has been asserted that he was converted by Elling Eielsen, but this is not so. Andersen had been in this country for some time before he met and became acquainted with Eielsen. When he came to Chicago he met his friend and acquaintance from Norway, Andreas Scheie, who then held devotional meetings among the emigrants from Norway, and here their old friendship was renewed, which lasted until the end of Scheie's life. Soon after Andersen also became acquainted with a friend and brother, Rev. O. Andrewson, and between them a life-long friendship was established.

While Andersen was yet young his parents removed from Valders to Skjolds, near Stavanger. His father died soon after. Andersen then entered the service of the rich and esteemed Sheriff Egesdahl, where he soon was promoted from watching the sheep to office work. He also enjoyed the instructions of a tutor engaged to educate the sheriff's own children. Andersen's ardent desire to gain knowledge, a gift he possessed from childhood, received encouragement, and here was laid the foundation to his future education. Andersen felt a strong desire to be educated for the ministry. Assistance was promised him

to attend the University of Christiania, but the promises were never fulfilled on account of sickness and other untoward circumstances in the family of the bailiff.

P. Andersen remained with Egesdahl about ten years. There he acquired, among other useful knowledge, a knowledge of English, so that when he came to America, in 1843, he was able to read and write the English language. A short time after his arrival he became acquainted with an American minister, Lemuel Hall, residing in Geneva, Wis. By him he was advised and encouraged to enter Beloit College, at that time just commenced. It has been asserted that "Elling Eielsen encouraged this hopeful young man to study," but this is not true; on the contrary, Eielsen sought to discourage him, and told him that it was dangerous for one that studies to be preserved in the simplicity of Christianity, and much more of the same stuff.

When he entered college, it was told the young Paul Andersen Norland that his Norwegian name was too long, and that he ought to drop "Norland" and only retain Paul Andersen. He was induced to do this, but has since regretted that he did not retain the beautiful name of his fathers. He has, nevertheless, not seen his way clear to change his name, as he was generally known by the name Paul Andersen. His children, however, who are all grown up, have legally adopted the name Norland. In 1847 he was appointed to translate and have printed in the Norwegian language the State Constitution of Illinois. In 1854 he was called upon by the Government at Washington to translate the United States Constitution into the Norwegian language.

On a call from the Norwegian people residing in Chicago, P. Andersen visited them on the 6th of January, 1848, to, if possible, unite them in an organized

Lutheran congregation. His old friend, Even Heg, father of Col. Hans Heg, went with him to Chicago and led the singing in the divine services. The first Norwegian Lutheran congregation in Chicago was organized February 14, 1848, and P. Andersen was unanimously elected pastor. So soon as navigation opened on the lakes he took a steamer for Buffalo, and thence to Schoharie, near Albany, New York, there, at the annual meeting of Synod, to be examined and ordained to the holy ministerial office. At that time there was no English Lutheran Synod in the Western states known to P. Andersen and his friends. In the first part of June, 1848, after a satisfactory examination, he was ordained and hastened back to Chicago, where he, with much zeal, began his pastoral duties. He was the first Scandinavian Lutheran minister in this country who introduced regular English services in his congregation—placing the English on an equal footing with the Norwegian—and also establishing the first Sunday school among our people, which was also in English. By this course he gained the confidence and co-operation of the young people. Old and young gathered around him, and the blessings of God rested on pastor and congregation, so that in unity and love they worked in harmony to build up the kingdom of God and promoted the salvation of souls. The congregation increased year by year and became the largest city congregation among our people in this country.

By mutual sacrifices from pastor and people, a very roomy and well-arranged church was erected on Superior street. In the beginning it was used by the Norwegian congregation only, but after awhile, when several Swedish families united with it, and it became evident that the Swedes needed a pastor of their

own, Pastor Andersen advised them to unite in the organization of a Swedish Lutheran congregation. When the Swedes, by Pastor Andersen's efforts, had become a congregation, they called Erl. Carlson as their pastor. The Swedish congregation used the Norwegian church on Superior street for their services, and the pastors, Andersen and Carlson, labored together in harmony and brotherly love. When, however, both congregations, especially the Norwegian, increased very rapidly, so that the church became too small, the Norwegian congregation sold the church to the Swedish sister congregation. Pastor Andersen's people bought lots on the corner of Erie and Franklin streets, and proceeded at once with the erection of a large brick church, the cost of which was about \$18,000. As many of the members were laborers in rather straightened circumstances, they were not able, with all their exertions and sacrifices, to complete the church with their own limited means, Pastor Andersen went to the Eastern states, and collected money among Lutherans for the erection of a church. He was successful in his efforts, and collected in the Eastern states, about \$4,000. The church was erected and finished, and for many years it was the largest and most conveniently arranged church among the Norwegian Lutherans in America.

Pastor Andersen labored continuously in Chicago for a period of thirteen years. He preached often, instructed the young people in the word of God, visited the sick and dying, helped the poor and needy, assisted his Norwegian country people to get work, and labored incessantly to relieve temporal and spiritual distress. Very often he had to labor by night and day, in order to help and bring relief to his own people and others in their distress and misery.

When the cholera and other contagious diseases prevailed in Chicago, Pastor Andersen was continually at work to procure doctors and medicine for the sick, find shelter for strangers, and get decent and Christian burial for the many that died. All this incessant labor in and outside of his own congregation, his many journeys to different settlements to preach, etc., etc., all this continual toil and labor, caused his otherwise strong constitution by degrees, to fail. In order to regain his health—if possible—he asked his congregation to grant him a vacation for a year, to visit Norway. Here he remained one year. He returned, seemingly cured, but when he again commenced his pastoral duties, his throat difficulty commenced anew. He therefore felt himself under the necessity, for a time, to resign his pastoral labors, and seek rest in private avocations. He removed to Norway, and remained there a few years. But his children did not enjoy life in Norway, and were longing to return to America, wherefore he returned to his old home in Chicago. He believed that on account of his throat difficulty, which he feared would again appear if he should resume public ministrations, that it would not be prudent to again take up the loved labor. He preached, however, while he resided in Norway, and in this country, as often as he was requested to do so, and his health would permit. The Lord, in his all-wise providence, willed it, however, that he should resume the public ministry. In 1876 he received and accepted a call to the Scandinavian Lutheran Congregation in Milwaukee. Here he labored successfully for eight years, and was beloved and respected by old and young.

Pastor, and afterwards Professor, L. P. Esbjörn, was the first Swedish Lutheran pastor who came to this country to preach the word of God to his coun-

trymen, and gather them into Lutheran congregations. Between this pious and orthodox man, and Pastor Andersen, a band of unions and mutual confidence was established as soon as they became acquainted, and they labored together for the upbuilding of the kingdom of God. By their united efforts Rev. E. Carlson was called to Chicago, and T. N. Hasselquist to Galesburg. These, the oldest pastors of the Swedish Lutheran Church, and Pastor Paul Andersen always stood in the most intimate union of faith and love. In the confessional struggle, which had to be maintained during the latter years that they were connected with the Synod of Northern Illinois against unscriptural and un-Lutheran Doctrines, Andersen had generally to take the lead, as he was the only Scandinavian minister in the Synod who had a proper command of the English language, but all the other Swedish and Norwegian pastors, especially L. P. Esbjörn and F. N. Hasselquist and Erland Carlson, stood firmly by him in the defense of the Lutheran Confession. At the meeting in Cedarville, Ill., Sept. 29–Oct 4, 1857, Rev. Andersen was elected president of the Northern Illinois Synod.

As already stated, Pastor Andersen labored for the erection of two churches while he was pastor in Chicago. He also gathered the first Swedish Lutheran congregation in Chicago, and was instrumental in saving our Swedish brethren from the proselytism of the Episcopalians and Methodists. His Swedish and Norwegian brethren have, for this, and for his confessional steadfastness, expressed publicly their acknowledgement and grateful thanks.

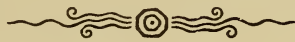
The many poor and needy which he has assisted in times of trouble and distress, the many widows and orphans which have been comforted by him in

their helplessness, have not forgotten to thank God for the timely help rendered them in the name of God, through the instrumentality of Pastor Andersen. During the prevalence of cholera in Chicago, he took a number of Norwegian children, at two different times, to the Lutheran Orphanage at Pittsburgh, Pa. Those he brought there the first time he went there were the first orphans brought to that institution. He acknowledged and confessed always, that we are not sufficient of ourselves to accomplish anything, as from ourselves, but our sufficiency is from God, who also made us able ministers of the new covenant, not of the letter but of the spirit.—2 Cor., iii, 5-6.

His scriptural, instructive and earnest sermons always attracted a large number of hearers around his pulpit; and we may rejoice in the hope that the truths he presented were, and will yet

continue to be, a means of admonition and guidance for many yet alive, and that on the great day he will meet many among the great multitude of the redeemed and saved, who, by his instrumentality in the hand of God, were led unto eternal salvation.

He has taken an active part in church work among us from the very beginning, and has taken his part in promoting the welfare of our people and to build up the Kingdom of God among us. On account of old age and poor health Pastor Andersen resigned the congregation in Milwaukee. He preaches yet, however, sometimes in English and sometimes in the Norwegian languages, when he is requested to do so and his health permits. It is our hope that the Lord will add many years yet to his useful life for the glory of God, the well-being and blessing of his family and many friends.—*H.*



REV. RASMUS ANDERSEN.

Rev. Rasmus Andersen was born in Vedelshave, Asperup parish, by Middelfart, Denmark. His parents were Anders Rasmussen and Maren Jørgensen. Of their four children, Rasmus was the youngest. They were in limited circumstances, had only one house on a small parcel of land. The father was a tailor, and like many of similar circumstances in Denmark, they had only enough to supply their daily wants, wherefore they could not afford to let their son follow his inclination to study, no matter how willing they were. From earliest childhood the son loved to read. He was always imbued with this love; both when he was home and when he was watching his parents' cow, he always had a book in his hand. The Holy Spirit was op-

erative in the child's heart, and the thought to work for the promotion of the kingdom of God early entered the child's mind, whereupon it was his constant wish that it might be possible for him to enter a school, and thereafter to go out as a missionary. The minister, Melbye, lent books to the boy so fond of reading, and he read with special interest "Melbye's Narratives from Church History." Likewise he sought to obtain the Missionary reports and Missionary publications. These still more filled his heart with a living desire to work for the kingdom of God. Especially when he read of some poor boy that, in spite of his poverty, had succeeded in finishing a course of study, he wished and prayed from his heart, that



the Lord would likewise make this possible for him, and henceforth he always looked to the hour when he might depart from the Fatherland and go out with the glad tidings. A little incident from his childhood is here cited: In the Middlefart country Christian life was manifested to a great degree, especially from the earlier Fyenske revival days; the believers assembled in private houses, where some lay preacher would preach the word. These preachers were partly from the revival days; at times a preacher was sent to them from the Moravian congregation in Christiansfeldt. On the second day of Christmas was to be a meeting on the field of Kustrup; the Danish missionary-school in Copenhagen was just about to be opened, and

T. Andersen, the son in the house, was admitted as the first pupil of the school. It was the first religious meeting that he ever attended. When he came the lady of the house spake these words to him: "It is indeed you that wishes to become a missionary;" and the son, T. Andersen, said: "Come hither and sit by me, also I will be a missionary."

After the meeting it was said to him: "Is it possible that you can feel inclined to go so far away?" While the mouth as yet hardly dared to express it, an unqualified "yea" was given in the depth of the heart. In his mind and in his thoughts he went far away from the Fatherland to work as a missionary. The missionary idea and the call to be a missionary had now taken definite shape in

his mind. But in what mission he should work was not as yet so clear. The Lord in his wise providence caused T. Andersen to be among the first missionaries that were sent from the Danish mission to the East Indies in order to recommence the old mission, and he became its real founder, and of the American mission R. Andersen was the first one sent by us to take up the work among the Danes in America.

This was the call in boyhood to be a missionary; thereupon he was prepared for confirmation by Rev. M. Melbye. This was a blessed time which, through the help of God, he will never forget. Rev. Melbye sought to lead the catechumens to Jesus, and wished that they once might give him the testimony the disciples of John gave, namely that he did no miracles, but all things, that he spake of Jesus were true (John 10, 41); so that they could speak from their own experience and say, like the Samaritans to the woman: Now we believe not because of thy saying, for we have heard him ourselves (John 4, 42). After being confirmed he desired to enter a seminary, but he lacked the necessary means. He was led into other connections, and as it did not seem possible to attain anything else he took up manual labor. Thereupon the Lord tried him by a long and protracted sickness, but this was also led by the hand of a loving Father and Saviour. After having recovered he was appointed to be an assistant teacher of the lower classes in the common school, and afterward he was engaged likewise in a free-school.

At this time he was informed of the missions already begun among the Scandinavian seamen in foreign parts, and especially of the Norwegian seamen-minister's work, and thereby a definite idea entered his mind to begin a mission

among the Danish seamen, and among the Danes in America. He inquired of a friend whether ministers or missionaries were sent to America. The friend knew nothing about this. The constant idea was to begin a mission among seamen and Danes in foreign lands, but as only ministers, or candidates that had passed examination at the University of Copenhagen, were sent out on such missions the idea could not be realized. He now thought of serving the heathen mission but he was hindered from making an application to this effect by those conversing with him on this subject. The ways of the Lord are wonderful; and the Lord led him in wonderful ways. Since it was not possible to enter some school he had to stop teaching; and he had to begin with something else. He came to Odense, where he worked; the evening hours he spent in attending an evening school, which was conducted by three of the pastors of the city, three teachers, two theological candidates and two law candidates.

At that time Dean J. Victor Block resigned his office in order to go out as a missionary among the Mohammedans. His plan was to go to Athens or to Constantinople and work to get a Northern Union Mission, and to see if a union could be effected with the Greeks. This missionary thought pleased him (Andersen), especially since there would be opportunity to work among Northern seamen, in some Greek or Turkish port and he applied to Dean Block. But this mission lasted only till Block had made a journey to Greece; whereupon he sought to be reinstated in office. But now he read an article in *Den indre Missionstidende* of 1867. The article was signed with the anonymous name "Monitor," and urged the necessity of doing something for the Danes in America.

Henceforth it was plain to him that the Lord had called him to work among the Danes in America.

But as yet there was no one that worked for this mission, wherefore he did not know to whom he should apply. Dean J. Vahl had before spoken in favor of the seamen's cause, and he applied to him, and at the same time wrote an article: "The Danes in America," which was printed in Dean Vahl's paper, *Almindelig Kirketidende*, No. 25, 1868. Dean Vahl referred him to the school in Ryslinge, where he could obtain efficient help and Christian guidance from Rev. John Clausen. At first Andersen had a conversation about the matter with Rev. J. Moeller, in Odense, and he received him with fatherly love. After having conversed with Rev. Clausen he, by the help of Rev. Moeller and believing friends, on the 8th of May, 1869, entered the school in Ryslinge. He attended this school two years and took private lessons besides. By the assistance of the Pastors Moeller and Clausen, and also at Farø Academy, he prepared himself for the mission in America, even before any society was organized with this end in view. "The Church Union for the bishopric of Fyen" had at its meeting in 1868 thought of beginning a mission in America. In October, 1869, "The Society for the Propagation of the Gospel among the Danes in North America" was organized. The Pastors J. C. Moeller and J. Clausen were the leading men in this mission. In the spring of 1871 the first missionaries were to be sent out; those sent were Pastor A. C. L. Grove Rasmussen, now pastor in Denmark, Pastor A. L. Nelsen, and missionary R. Andersen. On the 31st of May they sailed from Hamburg on the steamship Thuringia, arriving at New York on the 13th of June. After a couple of days stay in that city they went to

Chicago, having started out to begin a mission that was entirely new to Denmark,—the mission among the Danes in America. The Lord soon saw fit through sickness to try Brother Andersen. On the 22d of June he had to be sent to the small-pox hospital in Chicago. While in the hospital he received a letter from Rev. Adam Dan, who a few days previous had arrived at Racine, Wis., having accepted a call from the Danish congregation there. Having recovered from his sickness he went to Racine July 26, (Grove Rasmussen and Nelson had gone back to the mother country). While in Racine he received a letter from Rev. Mueller Eggen, advising him to enter the seminary of the Norwegian-Danish Conference. He accordingly went to see Rev. Mueller Eggen. After having enjoyed the kind hospitality of Rev. Mueller Eggen, on Rock Prairie, he, on Sept. 15th, entered Augsburg Theological Seminary at Marshall, Wis. Acting according to the recommendation and advice of Prof. Wenaas he spent his Christmas vacation in Waupaca, Wis. On the second day of Christmas the Danish Evangelical Lutheran congregation of that city called him as its pastor, and on Dec. 30th he received the call. After the vacation he again went to Augsburg Seminary and remained there till Pentecost, when he passed examination. He thereupon went to Waupaca, Wis.

Since the Society wished to work independently among the Danes in America, Andersen, as their missionary, could not, as he first intended, remain in the "Conference." It is to be deplored that afterward dissensions arose between the Danish Mission and the Conference, in which both sides were to blame. However, the Lord has caused all this to work together for the good, and He whose will is that his children should be

one, and that his disciples should be known by their brotherly love, has more and more enabled the Lutheran church to work together in love.

June 26, 1872, Andersen was ordained to the holy ministry by Rev. A. S. Nielsen. The two other Danish ministers, Adam Dan, who had been called from Jerusalem by the Danish congregation in Racine, and Rev. Thomsen, who formerly had been missionary in the East Indies, and who of his own accord had sailed to America and become a minister of the gospel in Indianapolis, Ind., were likewise present and assisted at the ordination. Andersen preached, his text being I Cor. ii, 1-2. At the ordination four Danish ministers were present, and this was the first Danish church meeting and ordination in America, and it was the beginning of a Danish church union. On the 8th and 9th of September the pastors Dan and Andersen held a meeting in Neenah, Wis., where "Our Savior's Danish Lutheran" congregation was organized. The Danes had formerly belonged to the "Conference" congregation, but the union was dissolved in a friendly and brotherly manner. At the same time the Danish ministers and congregations were organized as a union, under the name, "Kirkelig Missionforening." Soon Dan, Andersen and several laymen commenced to publish the "Kirkelig Samler," as the organ of the Mission Union. Rev. Thomsen, who was absent, connected himself with it afterward.

On the day of Pentecost, June 1, 1873, Andersen laid the corner stone to the new church in Waupaca, "The Church of the Holy Ghost." He likewise succeeded in building a church in Neenah, "Our Savior's Church," which was dedicated Oct. 12th, 1873, by Rev. J. A. Heiberg, of Chicago, who, a short time previous, was sent out by the Society.

He was ordained by the pastor of the church, A. Dan, and A. C. Jacobsen, of the Conference. Heiberg was at the same time chosen a member of the directory of the Church Mission Union, and the next year he was elected president.

The Society sent out more ministers, so that the small Danish Church Mission Union made commendable progress. Rev. A. L. J. Söholm accepted a call from Perth Amboy, N. J., and Rev. H. Rosenstand became the pastor of a congregation in Manistee, Mich. In June two more co-laborers were expected from the Society in Denmark. J. Pedersen and O. L. Kirkeberg were ordained by Rev. A. L. P. Söholm in the Trinity Church, Chicago, on the 25th of June, 1874. On June 26, 1874, Mr. Andersen was married to Miss Dorteia Elisabeth Thomsen, in the Trinity Church, Chicago, the Rev. Heiberg performing the ceremony. Mrs. Andersen had served three years at the Deaconess' institute in Copenhagen. A meeting was thereupon held in Racine, Wis., where the name of the Society was changed to "The Danish Evangelical Lutheran Church of America."

Rev. Andersen labored also among the Danes in the vicinity of Waupaca. He organized the Danish Lazarus congregation in Pine River, and besides, served several other small missionary congregations. There he continued the work until 1878, when he received a call from St. Stephen's congregation, at Perth Amboy, N. J., and adjacent congregations. In connection with this he was also to serve as immigrant missionary in Castle Garden, N. Y. Rev. Andersen and his wife now departed from the congregation where they had spent so many happy days. The remains of their only child, a little girl, rests in the grave yard at Waupaca.

On the day of Pentecost, the 9th of June, 1878, he preached his first sermon in St. Stephen's Church, in Perth Amboy, N. J. A large field lay before him, since he was the only Danish minister of the Gospel in the Eastern states. It was especially the seamen and the immigrant mission that attracted him to New York. He was too far away to take proper care of this mission. As yet he had not preached either in Brooklyn or in New York, but Wednesday, July 10th, he succeeded in making a beginning. On Sept. 13th, he removed from Perth Amboy to Brooklyn. This was a gain to the Immigrant Mission, but a loss to the congregation in Perth Amboy. Mr. Andersen was now connected with the Danish Seamen's Mission, and as its pastor, received support from it. He had to make missionary journeys to the Danes scattered in different states. He served a congregation at Lansingburgh, N. Y.

The Seamen's mission was first begun in a hall called "Augsburg Chapel," corner of Twenty-second Street and Third Avenue, Brooklyn, and also at St. John's German Lutheran Church, Greenpoint, Brooklyn.

In the beginning of 1881, Andersen and wife made a trip to Denmark, by the steamship Thingvalla. He traveled a great deal in Denmark and spoke the cause of the American mission; especially did he speak in favor of Emigrant and Seamen's Missions and called the attention to the necessity of beginning a Danish mission among the Mormons in Utah. He preached in several churches in Sjælland, Fyen and Jylland. Strengthened by the Christian associations and the love of the saints, they again sailed back to America by the Thingvalla, on May 17th, 1881.

In the beginning of 1881 brighter times dawned upon the Danish Mission.

The house No. 193 Ninth Street, Brooklyn, was rented for the public services of the congregation and mission. Several lent their aid, especially does the general agent of the Thingvalla line, L. C. Petersen, deserve special mention in this connection. The lower story was remodeled into a church and the upper story into a parsonage.

Quinquagesima Sunday, Feb. 4, 1883, Andersen dedicated "Our Savior's Danish Lutheran church," and on the 17th of April, 1883, the congregation was organized. It was now possible to have divine services every Sunday and also every Thursday evening, as he had an assistant in Rev. Lillesö, who afterwards resided in Lansingburgh, N. Y.

In Denmark a "Danish Comitee" was appointed, of which grocer Christian Möller Andersen, of Copenhagen, was appointed cashier, to purchase the two houses, 193 and 195 Ninth street. These houses were very convenient, and on the 29th of June, 1886, the church and the house, No. 195, was purchased for the sum of \$7,500. This, however, incurred a debt of \$4,000. The house, No. 195, was afterwards added to the parsonage.

Sunday, the 29th of January, 1888, the St. Stephen's Danish Lutheran church, in Perth Amboy, was dedicated by Rev. Andersen, assisted by a number of other brethren.

In the fall of 1888 still another co-laborer came to the Eastern states, namely: Rev. J. H. Poulsen, the missionary of the General Council to India. He accepted a call from Portland, Maine, and in 1889 the Rev. P. Eriksen arrived from Denmark and accepted a call from Boston.

The little Danish church has, during its brief existence, proved to be a source of blessing to many, and has been attended by a diversity of hearers. The little chapel is now too small. But in a city

like New York it is no easy matter to procure a roomy and convenient church. The Danes are so scattered and everything is so high. Yet the Lord has helped and blessed the church, so that it can soon be enlarged. The Danish minister residing in Washington, Count C. W. Sponneck, R. of D., had his little son baptized in the church and has not only taken part in its services, as also the Countess, but also made an application to the Danish government to help to enlarge the church, and, owing to the application of the Baron, the church has received 8,000 crowns, about \$2,116.40.

Andersen has also devoted some time to literary works. He has given to the public several pamphlets pertaining to

the church and mission, and also sermons and dissertations on church topics. He has written articles for a number of papers in Denmark and America.

He has published the following works in book form: "The Old Northmen's Voyage to America;" "From the Visit to Old Denmark;" "The Immigrant's Mission," published both in Denmark and America, and "Israel's Mission in New York." His chief work is the "History of the Evangelical Lutheran Church in America, from its Beginning up to the Present Time."

Rev. Andersen belongs to the Danish Evangelical Lutheran Church in America, but receives aid also from Denmark. He is the pastor of the Seamen's Mission, New York.



REV. OLE ANDREWSON.

Rev. Ole Andrewson was born in Hjertdahl's parish, Telemarken, Norway, March 2, 1818. His parents were Anders Tollevsen and Engebor. The parents being poor, with many children to support, young Ole hired out as shepherd-boy at an early age. Being highly talented, however, he was soon advised to enter some institution of learning for the purpose of qualifying himself for teaching. He accordingly entered Hvideseid's Seminary, from which he was graduated in due time, having finished the regular course. After his graduation he taught a parochial school for some three years. In 1841 he came to America and settled in Racine county, Wis., where he remained about three years. It was in 1842 that the great purpose of giving himself wholly to the Master's service was conceived in his heart. To maintain himself he at first worked on a

farm, but while thus engaged he also improved every opportunity to preach the word of God to his poor countrymen, who were then "as sheep without a shepherd." He soon gave himself entirely to this work, traveling from place to place preaching the gospel in the Norwegian settlements in Illinois and Wisconsin. This Christian pioneer and missionary work he followed for about four years.

On the 8th of June, 1843, he was married to Miss Ragnhild Paulsen, with whom he had eleven children, five sons and six daughters, of whom one son died in infancy. In the fall of 1844 he moved with his family to Jefferson Prairie, Wisconsin, where he settled on a piece of land, at the same time ministering to the spiritual wants of his countrymen who had settled there.

In 1846 he was called as pastor by a



number of Norwegians at Mission Point, La Salle Co., Ill. Having accepted this call, and moved there in 1847, he succeeded in organizing congregations at Leland, Fox River, and Lisbon, all of which he served with the means of grace until 1851. He, however, met with much determined opposition from the Mormons, Baptists, Methodists, and even Quakers, who had already succeeded, in a measure, to alienate quite a number of the early Norwegian settlers from the Church.

In 1851 he accepted a call from Wisconsin, where he organized the congregations at Racine, Milwaukee, and Muskego, continuing faithfully to serve them for two years.

In 1853 he was again called to take charge of the Fox River congregation in Illinois, which he accepted and served, in connection with other churches, until 1856, when he accepted a call from the Ev. Luth. Church at Clinton, Wis. At

this place he continued to labor with remarkable faithfulness and great acceptance for nearly thirty years, serving also other congregations at Muskego, Queen Ann Prairie, Wis., and Leland, Ill.

In 1880, on the resignation of the Rev. O. J. Hatlestad, as president of the Norwegian Augustana Synod, Rev. Andrewson was elected president of that body, in which capacity he served with faithfulness to the day of his death.

He departed this life Feb. 23, 1885, aged 66 years, 11 months and 22 days. His end was peace. He died in the full assurance of faith in the Saviour, whom he faithfully served in the gospel ministry for over forty years. A sorrowing wife and ten children remain to mourn their great loss.

His funeral took place on Sunday, March 1, 1885, and was attended by a large concourse of people. Sympathizing friends from Leland, Chicago, Milwaukee, Muskego, and other places,

were in attendance to the number of about eight hundred. The Rev. G. Rasmussen, pastor of the Norwegian Synod's congregation near Clinton, spoke words of consolation to the bereaved family and friends in the house of the departed. In the church Rev. Omland, of the Conference, read the Scripture lessons, and offered prayer. The Rev. O. J. Hatlestad, by the request of the departed on his death-bed, preached the funeral sermon in Norwegian, from Phillipians 1, 6. At its close the Rev. E. G. Lund, of Milwaukee, delivered an appropriate and touching funeral discourse, in English, from Psalm 116, 15.

The Church in which our departed

friend had so often preached the word of God [was draped in deep mourning. The congregation bore all the funeral expenses. It was a very solemn time, and will long be remembered by all present.

Rev. O. Andrewson was a firm believer and a strong defender of the doctrines of the Bible as taught in our precious Confessions. He was a good preacher and a faithful pastor, beloved by all who made his acquaintance. He was also a most laborious worker, made many long missionary journeys, and was a faithful and competent presiding officer.

He rests from his labors, and his works do follow him!



REV. JOHN GEORGE ANSPACH.

Rev. John George Anspach was born in Penn's Valley, Centre county, Pa., on the 13th day of September, 1801. His father's name was John Anspach and his mother's maiden name was Catherine Reinhart. Their marriage

was celebrated early in the year 1800. Rev. Anspach's grandfather was John Adam Anspach, who was the oldest and at the time only surviving brother of Major Anspach, who served under Lafayette in the war of the American

Revolution. These brothers emigrated from the city of Anspach, in Germany, where their parents resided, to this country about the year 1780. They were honorably descended, and the name of the family is associated with the leading events of their times in the history of Franconia. John Anspach died in the spring of 1864. His wife Catherine had died almost forty-seven years before, in the fall of 1817. They "died in the faith," the wife and mother being especially devout.

Rev. John George was the oldest of eleven children—five sons and six daughters. One of these, a daughter, died in infancy. The others grew to manhood and womanhood. The first of the ten to die was the third to the last child and the youngest son, Rev. F. R. Anspach, who departed this life in the 53d year of his age. Since then three of the sisters and all of the brothers have died, leaving of the original family two sisters—one Mrs. Elizabeth Murray and one Mrs. Catherine Landis, residing in Philadelphia.

In early life Rev. Anspach was baptized by Rev. Elgen, and later in life he was confirmed by the same person. To the end of his days he was accustomed to refer to him in terms of admiration and gratitude. From very tender years, until he had passed his majority, he worked upon the home farm, besides cultivating the cleared soil, clearing soil for cultivation. Many trees did he assist in felling and many a day stood knee deep in snow, converting timber into boards and shingles. During the winter months he attended a country school—as from labor upon the farm he could be spared. He was twenty-four to twenty-five years of age when he quitted the plow and began to study privately with Rev. Abele, successor of Father Elgen in Penn's Valley, with a

view to entering the then newly established Theological Seminary at Gettysburg, Pa., and subsequently the Christian ministry. Rev. Daniel Moser, who died years ago at Pine Grove Mills, studied with him. Two or three years he continued under the tutelage of Rev. Abele and as long a period pursued his studies at Gettysburg. He was one of the first class of graduates from that now famous "school of the prophets."

He was licensed to preach by the West Pennsylvania Synod at its annual convention in Greencastle, in 1830. For a while after his licensure and during his vacations he wrought in the interest of the American Tract Society, collecting money and establishing branch organizations in the lower counties of the state. A part of the time he was engaged in soliciting subscribers for a Lutheran magazine then published. In both undertakings the records show him to have been quite successful. During his last illness, among many other pleasant ejaculations that escaped his lips was this: "I must preach up the Tulpehocken at 7 to-night." He did preach up the Tulpehocken in Berke county sixty years ago, while employed as stated.

He was called to the Mifflinburg pastorate in the early part of 1831, and on the 8th of May, the same year, began his ministry in Mifflinburg, in the old St. Elias church, and also in the Buffalo, now Dreisbach's church. A week later he preached for the first time as pastor in Lewisburg, on the 12th of June at White Deer, and the 19th of June at Laurelton. Subsequently he preached regularly in New Berlin, at Ray's or St. Peter's, and the Union church, and many years later organized a congregation, built a church, and preached at Cowan.

Fifty-three years he was occupied with the work of the ministry, and all these years without change of pastorate. What

was originally one charge or parish has become five self-sustaining charges. It is a remarkable fact that for a year and more, previous to his retirement from the pulpit, there was not in any one of the congregations served by him a living soul who was a member of any of them when he began to preach, except one old lady in the White Deer congregation. In this half century and more, he was instrumental in the erection of nine new churches, the projects being inaugurated and the necessary funds largely collected by him. In and out of his field he laid, or assisted in laying, the corner stones of twenty-eight churches—officiated at the dedication of an equal number—the first one being in Northumberland county, charge of Jeremiah Schindel, in May, 1832; the last one in Union county, Ray's or St. Peter's church, March 30, 1834.

Rev. Anspach was devoted to the work of the Church—among ministers and laymen noted for promptitude and zeal. In his entire ministry only three regular conventions of the Synod were missed by him, and these on account of illness. He was present last at the convention held in Mifflinburg in 1887, although then too feeble to appear unsupported. His attendance upon the more frequent meetings of the conference was equally marked. Appointed to directorship in the boards of our institutions, he never failed in his attendance upon their stated meetings.

"There was one thing" writes his son,

"for which I always *admired* my father (many things for which I loved him), and that one thing was his respect for truth. I never knew him to exaggerate a hair's breadth from actual fact. When he related a thing which was seen by both of us, it was always *precisely* as it occurred. There was no over-portraiture—it was not underdrawn. There are few men who do not unwittingly embellish—represent a thing slightly greater or less than it actually is. He did not. When he narrated a thing as having occurred in his early or his later life, no matter how remarkable or wonderful it was, I always felt that it was just as he declared it. Intimately associated with him for six years in the work of the ministry, and for many years enjoying the comforts of the home he provided for us, I never knew him to say a word, do a deed, or act a part in the least inconsistent with his high and holy life."

Rev. Anspach was married twice. His first wife's maiden name was Susan Wolf, daughter of Abraham and Rebecca Wolf, of Hamburg. His second wife's maiden name was Susanna Schoch, of New Berlin. By the first marriage there were two children—Luther Wolf and John Melanchthon. By the second three children—Amanda Civilla, William Gilbert and Jennie Elizabeth.

This venerable minister of the Lutheran church died at Mifflinburg, Pa., on the 8th of February, 1889, at the age of 87 years, 4 months, and 25 days.



REV. FREDERICK R. ANSPACH, D.D.

Rev. Frederick R. Anspach, D. D., was born in Potter township, Centre Co., Pa., in the month of January, 1815. His parent's names were John and Catharine R. Anspach. Concerning his childhood he himself has written as follows: "Having lost my mother while not more than twelve or eighteen months old, I was dēprived of that tender care and those sweet maternal influences, so essential to the development of the youthful mind. I enjoyed all the facilities of education which the neighborhood afforded, but these were few and limited. When I was twenty years of age I left home, and, after traveling for some time, repaired to Mifflinburg, Union Co., (his brother, John George Anspach, was pastor of Lutheran congregations in this place and vicinity, and gave him a home), and entered upon a course of classical studies under Rev. Mr. Todd, an old-school Presbyterian minister. During the year I spent in his academy I commenced Latin grammar and committed it to memory in four weeks, read *Æsop's Fables*, *Cæsar*, *Virgil's Æneid*, six books." In 1835 he entered freshman class in Pennsylvania College, Gettysburg, Pa., and graduated therefrom in 1833. With reference to this class and his school days he has left these observations: "My classmates had enjoyed far superior advantages. When I heard them read essays and debates I was much discouraged, and never hoped to be able to cope with any of them. I applied myself energetically. After a year had elapsed I found that I was able to discuss a question satisfactorily. Always extremely diffident, I had no confidence in myself, and never aspired to any of the honors which the literary societies be-

stow upon their members. In the sophomore year I was chosen debater for the society to which I belonged. This made a favorable impression on my mind; it gave me confidence, for I judged thus: that if the members of our literary society confided their reputation to me, as their representative, it was fair to presume that they believed I was able to sustain the same. Although my effort may have been very humble, it inspired me with more confidence, and from that period I began to hope I might some day make an acceptable preacher of the gospel. In the following year I was chosen as speaker in the public contest, and at the close of my senior year was accorded the valedictory of the class. My college life was pleasant, my classmates were noble youths, and we formed friendships that will last forever."

In 1839 the subject of this sketch entered the Theological Seminary at Gettysburg, and graduated therefrom in 1841. He was licensed to preach the gospel that same year. In this same year he took charge of Barren Hill and White-marsh, in Montgomery county, Pa., and continued pastor of the Lutheran congregations here until 1850. Very often did we hear him tell of the joys and comforts of this pastorate. In 1850 he went to Hagerstown, Md., and was pastor of St. John's Lutheran congregation at that place until 1854. His ministry here was likewise pleasant. While he remained in Hagerstown he took great interest in founding the Female Seminary,* still located in that place. Many public addresses did he make on higher, than then customary, education for young women. From Hagerstown he removed to Baltimore, where he be-

came associated with Rev. Geo. Diehl in the publication of the *Lutheran Observer*. This was in '55 or '56. He resided in Baltimore from 1857 to 1861. In this latter year he retired from active work and removed to Westburg, Anne Arundel Co., Md. He was in the habit of passing a great portion of the winter in Baltimore, where he died on the 16th of September, 1867. Rev. Dr. McCron, an old and staunch friend, who was with him at his death, wrote concerning it: "His end was peace."

Rev. Dr. Anspach was twice married. The name of his first wife was Miss Lilly Rhinehardt, of Shepherdstown, Va., and beside her in the cemetery of that village his remains sleep. His second wife was Mrs. Susan M. Gale, of West River, Md. Both these ladies were of rare and charming character, and in his domestic relations he was among the happiest of men. One child survives from the first marriage, and two from the second; and they sustain to each other cordial relations.

Rev. Dr. Anspach was the author of a number of publications. In 1852 he published a discourse on the "Life and

Character of Henry Clay." In 1853 a discourse delivered before the Maryland Synod on "Systematic Beneficence." In 1854, "Sepulchres of Our Departed." In 1855, "Sons of the Sires." In 1857, "The Two Pilgrims." Quite a number of other publications were the product of his pen. He received the degree of D. D. from Franklin and Marshall College, Lancaster, Pa., in 1857.

He was among the ablest, noblest, and most amiable of Lutheran pastors. His disposition was something beautiful to behold. It was like a calm, unclouded summer day. He was always bright, sensitive to insult and injury, and wonderfully considerate of the comfort and happiness of others. When he resided at Westburg he preached on Sunday evenings to the slaves of his own and adjoining plantations, and these slaves loved him with sincerest devotion. Among his own, he had five or seven who led in public prayer, and it was a joy to hear them pour out their heart to God. We were audience to this on the occasion of a visit to him in 1864, when we preached for him.

"The memory of the just is blest."

—*A Friend.*



REV. JOHN M. ANSPACH, D.D.

Rev. John Melancthon Anspach, D.D., Pastor of Christ Lutheran Church, Easton, Pa., was born on the 13th day of January, 1841, in Mifflinburg, Union Co., a pleasant village of 1200 inhabitants, situated nine miles west of the west branch of the Susquehanna river. His father was Rev. John George Anspach, who for fifty-three years served congregations in Buffalo Valley, same county, never having changed his field of labor, (his original parish having divided and

sub-divided until, what was once one, is now six self-supporting charges.) His mother was Miss Susan Wolf, who died when he was a child of less than two years of age. Both parents were pious from childhood, and members of the Lutheran church. His father was educated at Gettysburg under Rev. Dr. J. G. Schmucker. His mother was a woman of sweet and gentle spirit, refined, educated, and accomplished. She died at the early age of 29 years. Among

his relatives was the Rev. F. R. Anspach, D. D., who died in 1867, who was the author of several most readable works, pastor of the Lutheran church at Barren Hill and Hagerstown, and for years associated with Rev. Geo. Diehl in the editorship of the *Lutheran Observer*.

The subject of this sketch was baptized in infancy by Rev. Erlenmeyer, for many years pastor of the church in and churches around Freeburg, Snyder Co., Pa. At the age of fourteen he was confirmed by his father, in the old St. Elias Lutheran and Reformed church, at Mifflinburg, and became a member of the congregation of this place. He was prepared for college at the Mifflinburg Academy, an institution which fitted youths for the higher branches of study. In 1857 he entered the freshman class, Wittenburg College, Springfield, O., Rev. Samuel Sprecher, D. D., LL. D., President, graduating in 1861. He stood third in a class of nine, he being English salutatorian. The Latin salutatory and valedictory were had by Rev. J. O. Haigh and Mr. Joseph H. King. The latter was a specially hard student, and went to his grave before September of the year of his graduation. Among his classmates were Rev. Dr. Helwig (afterwards president of Wittenburg College), Rev. Dr. Hamma, Rev. S. Huper, and Rev. A. C. Felker. After leaving Wittenburg College, he went to Selinsgrove and pursued his theological studies there, under Revs. Drs. B. Kurtz, H. Ziegler, and P. Born. He was licensed to preach in 1862 and ordained a minister of the Gospel of our Lord, one year later, in 1863. During these years, and up to 1868, he was associated with his father, his father preaching German and he English in the same field.

In Feb., 1868, he received a call from Trinity Lutheran Church, Danville, Pa., and entered a month later upon the

work of that parish. Five years he labored among this people, and they were five of the most pleasant years of his life. A spell of ague, which greatly enfeebled him and threatened to wholly unfit him for pastoral work, led him to look about for another field of labor. He wrote to Rev. Samuel Domer, D. D., now of Washington, D. C., then of Reading, entreating his offices in his behalf. He was answered immediately to this effect: "I have resigned my charge, come on and preach for me, and if you are acceptable you may be my successor. He went, preached, was elected, and in June, 1872, began his ministry to St. Matthew's Lutheran Church of that city. The cordiality with which he was received made him feel at home from the start, and the constant and faithful co-operation of Mrs. Esther G. Otto, of Dr. and Mrs. Diller Luther, of Hon. and Mrs. J. S. Linngood, of Mrs. Amanda Ladd, Mr. Edward Scull, Hon. S. E. Anoma, and others, under God, made his ministry successful, blessed, peaceful,—replete with golden memories.

An unsolicited, and wholly unexpected, call to Christ Lutheran Church, Easton, Pa., was received in September, 1877. Although he had no desire, and no occasion, to leave Reading, he was impressed with the conviction that it was his duty. He resigned accordingly, accepted the call to Easton, where he has been since.

In the winter of 1880 he delivered a series of lectures on the general subject of "Thieves of Homes, or Habits that Impoverish," which, at the earnest solicitation of friends, were published in book form. The book was well received. He is also the author of a work just issued by the house of Funk & Wagnalls, New York, entitled, "Divine Rod and Staff in Death, or Consolatory Thoughts

for the Dying and Bereaved." He is serving his third term as English secretary of the Ministerium of Pennsylvania.

He was married on the 27th day of June, 1865, to Miss Lydia Catherine Bucher, daughter of Rev. J. C. Bucher, D. D., of the Reformed Church. The wife of his bosom is still spared to him, while two sons and one daughter comprise with them the happy domestic circle. One dearly beloved daughter

went to her heavenly home on the 21st of February, 1879. It is the only shadow that overhangs their household, and hope, like stars, bestuds the darkened skies.

Rev. Mr. Anspach received his degree of D. D. from the Missionary Institute, Selinsgrove, Pa.; now in charge of his most competent, learned, and pious instructors, Rev. Drs. P. Born and J. R. Dimm.



REV. FREDERICK W. M. ARENDT.

Rev. Frederick William M. Arendt, son of Frederick John and Rebecca Juliana (Thieman) Arendt, was born at Potsdam, Prussia, September 1, 1839. He prepared for college at Rev. F. Brunn's Institution, at Steeden, Wisbaden, Germany. In 1863 he came to America, and entered the Evangelical Lutheran Seminary, at St. Louis, Mo., graduating in 1864. On July 6th of the same year he was ordained by Rev. E. Roeder. His successive charges were as

follows: at Middleton, Canada West, 1864-8; Rainham, Ontario, four years; Ridgway, Michigan, for half a year; and, finally, at Fraser, Macomb Co., Michigan.

Mr. Arendt was married to Miss Mary M. Roeth, Nov. 2, 1864, with whom he had three sons and three daughters. He died of tumor Aug. 31, 1884, aged 44 years, 11 months and 21 days. He was buried in the St. John cemetery, at Fraser, Macomb Co., Mich.



REV. B. A. ARENSIUS.

Rev. Arensius came from Holland and entered upon his duties as Fabricius's successor at New York, in 1674. He labored with great success among his countrymen, the Hollanders, in New York. His full name was Bernardus Antonius Arensius. He is described as "a gentle personage, and of a very agreeable behavior," the exact reverse of his predecessor. It is not known by whose authority he was sent across, nor is the date of his arrival settled, but as the same order of Governor Lovelace which

granted permission to Fabricius to preach his farewell sermon empowered him also "to install the new-come minister, according to the custom used by those of their religion," he must presumably have arrived shortly before that date.

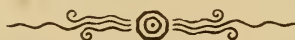
He served the congregation at Albany as well as the one at New York. But his career was of that peaceable, noiseless tenor which seldom attracts the attention of the historian, and hence but few notices of this servant of God ap-

pear in the contemporary records. Governor Dongan's report of the state of the province, April 13, 1687, mentions a Dutch Lutheran among the ministers then living in New York, and the editor of the *Historical documents*, III., page 415, speaks in a note of Rev. Bernardus Arensius who "succeeded Dominie Fabricius and was minister of the Church in 1688."

What the membership of his two congregations numbered is nowhere reported, but from a letter dated September 28, 1715, and written by one of his successors, Rev. Justus Falckner, we learn that at that time four small congregations existed in the province of New York, "and all these four consist in all

of about one hundred constant communicants, besides strangers going and coming in the city of New York." The second church was erected in 1684, on the corner of Broadway and Rector street, on the lot which had been allotted for this purpose by Governor Colve, in lieu of the one on which the first Church had stood without the wall.

How long Pastor Arensius continued to live and minister to these congregations has not, up to this time, been ascertained, but as there is no trace of the presence of any other Lutheran minister in the province prior to the year 1700, it is probable that he continued until about the close of the century.—*Wolf*.

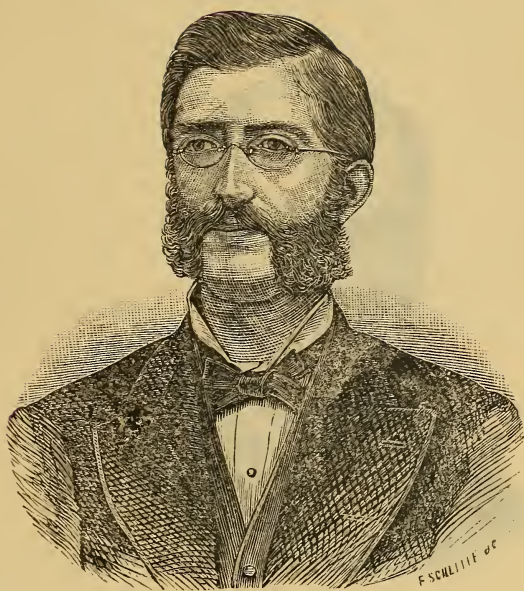


REV. HORACE G. B. ARTMAN.

Rev. Horace Greeley Bockenstoss Artman was born in Zionsville, Lehigh county, Pennsylvania, where his parents were members of Zion's church. The Erdmans and Artmans have long been well known as active and honored members of our churches in Lehigh county, and warm supporters of her institutions and work. In early youth, his parents removed to Philadelphia, and became members of St. Mark's church, in which he grew up and was confirmed by Rev. J. A. Kunkleman, D.D.

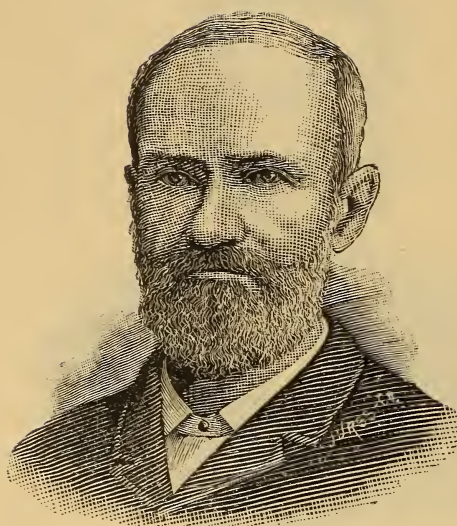
In June, 1876, being then in his nineteenth year, he graduated from the Philadelphia Boy's Central High School, taking the fourth honor of his class. The following winter was spent in private teaching at the Blind Institute, and at studying Greek, which was not taught at the high school. He graduated from the University of Pennsylvania in 1877, and from the Theological Seminary of Philadelphia in 1880.

Mr. Artman, before entering the seminary, was a most active member of St. Mark's Church, where his energy and enthusiastic interest found ample field for exercise in the Young Men's Society of the congregation. He was associate editor, with Rev. C. C. F. Haas, of the *St. Mark's Journal*. He made many friends among his seminary associates, and when, at graduation in 1880, his intention became known to go as a missionary to India, it was felt that new life and interest would be aroused in the work. The sequel has shown how well placed was the confidence all had in his willingness and capacity to labor in word and work. The important educational interests were at once taken in hand and reorganized, and, if we mistake not, the first fruits of his zeal was Mr. Frederick J. McCready, who, at his solicitation, consented to come to America to be educated for the mission work.—*Workman*.



REV. H. G. B. ARTMAN.

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REV. S. AUGHEY, Ph. D., LL. D.

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Mr. Artman was ordained for the work of missions at Lancaster, Pa., May 26, 1880. He was married to Miss Lizzie M. Vaux on Thursday evening, June 8, 1880, at St. Mark's Church, Philadelphia, the Rev. S. Laird, D.D., officiating. Mr. Artman and his wife left for India July 7, arriving at Rajamundry in the fall.

Mr. Artman was the first missionary born and raised in this country whom the General Council has thus far been able to send out. He died at Rajamundry, India, Thursday, Sept. 18, 1884, from the effects of malarious fever, contracted in the Rumpa country, while out on mission work there, aged 26 years, 11 months and 25 days. He was a most zealous and hard-working missionary, and very popular in his district. Dur-

ing the five years that Mr. Artman labored in the Godavery district, he helped to establish the Hindu High School, educating up to the matriculation standard; he opened a school for Mohammedan girls and boys—a Sunday school for Christians—a Zenana class for the well-to-do people, and a caste girls' school for the middle classes of Hindus. He worked with considerable success on behalf of the mission at Dowlaishweram. He always had some good work in hand, and the result of his labors in the Godavery will live in the memory of the people.

The remains of Mr. Artman were interred in the Lutheran cemetery, at Rajamundry, Sept. 18, 1881, Rev. Dietrich officiating in English, and Rev. Poulsen in Telugu.



REV. S. AUGHEY, PH. D., LL. D.

There is no greater scientist in the United States, than Rev. Prof. S. Aughey, Ph. D., LL.D. Any church and any land can be proud to have such a learned and yet humble man in its fold. A genius in intelligence and possessing the genius of unrelenting perseverance and industry, he has placed his name among the nation's dignitaries and grandest scholars. The history of his eventful life and interesting career, give us an idea of the man, and the records of his unremitting labors show us his ability and greatness, for he is great in his abilities, and in his abilities there is greatness.

Dr. Aughey is the son of Samuel and Elizabeth Aughey, and was born Feb. 8, 1831, in Milford township, Juniata Co., Penn. He labored on his father's farm

until he was old enough to teach school. At the age of 20, in 1851, he was sent to Gettysburg College, where he entered the preparatory department and passed through the college and Theological Seminary. In 1858 he entered the ministry and preached at Chester Springs, Pa., 1858-9; Lionville, Pa., 1859-62; Plainsville, Pa., 1862-3; Duncannon, Pa., 1863-5. From Pennsylvania he moved west to Nebraska, preached awhile, we believe, in Dakota City, Nebraska, until 1867, when he devoted himself exclusively to scientific work.

He is not gifted as an orator, but the eloquence of matter in his discourses, addresses and lectures, show a mastermind of the loftiest character. There is in all his public efforts, a system, a polish, a profundity of learning, a cor-

rectness and therefore authoritativeness that interests and instructs and makes him a welcome speaker. He was an earnest, faithful, conscientious, painstaking pastor, whilst laboring in the ministry, and wherever he lived and labored, he won and kept the esteem of the community for his fidelity to God, his church, his duties, and his people. Inclined from early life to study nature, and a love for teaching its wonders and mysteries, the desire to become a scientist grew and grew, until it became the all-absorbing idea of his life. He could be frequently seen, armed with the scientist's equipments, microscope, hammer, lenses, etc., to study nature, in forest and field, on hills and in vales, along rivers and brooks.

Having become so much interested in his studies and so proficient in analysis, and well-informed in science, as to become recognized as a scientist wherever he went, and having by lectures, addresses, etc., made himself an authority on scientific subjects, he was, in 1871, elected Professor of Natural Science in the University of Nebraska. It was a happy choice. He most eminently suited the place, and the place suited him, as he could realize the cherished desires and hopes of his life. This honored position he has held for many years, and he has honored himself, the university and the state, by the eminent services rendered. To him belongs the high honor of having performed the difficult and trying task of classifying the birds of the northwest, and of writing up a catalogue of flora, etc., in some of the great Western States. He has been a pioneer in Western science, showing the acumen, learning of a man even superior to his surroundings and therefore eminently qualified to do the great work spoken of. The government recognizing his proficiency and skill, made him a

member of the U. S. Entomological Commission in 1877. He delivered the Nebraska State address at the U. S. Centennial, in Philadelphia, in 1876. In 1881, he was made by the government a U. S. Artesian Well Commissioner. To show how he has been honored, we mention the following facts: He is a member of the American Association for the Advancement of Science, also of the Buffalo, N. Y., Academy of Science. He is president of the Nebraska Academy of Science, and secretary of the Nebraska Historical Society.

Three different institutes have conferred the honorary degree of Ph. D. upon him, namely, the University of Ohio, in 1874; Wittenberg College, in 1875, and Pennsylvania College, Gettysburg, in 1876. In 1878 Wittenberg College bestowed upon him the degree of LL. D. Surely but few, very few, men are thus honored.

He is a prolific writer and if all his newspaper and magazine articles were published, it would make quite a library. He has published the following:

Renovation of Politics, sermon. 1861; Geology of Nebraska, address, 1872; Superficial Deposits of Nebraska, Hayden Survey, 1874; Catalogue of the Flora of Nebraska, 1875; Catalogue of the Land and Fresh Water Shells of Nebraska, Hayden Survey, 1876; Material Resources of Nebraska, 1877; Food of the Birds of Nebraska and Formal List, Publication in Government Report, 1878; History of Nebraska, 1878; Physical Geography and Geology of Nebraska, pp. 326, 1880; The Ideas and the Men that Created the University of Nebraska, 1881; Geological Report on Shoshone and Beaver Oil Regions of Wyoming, 1880; Geological Report on all the Wyoming Oil Basins, 1881; Lutheran Population in Nebraska; Lutheran Quarterly, VIII, 382; Report of U. S

Artesian Well Commission (Aughey and White), 1882; Genesis of the Rocky Mountains, 1882.

It is impossible in a sketch like this, which is but an epitome of his life's labors, to give any adequate idea of the man, his make-up, his talents, the many interesting incidents it has had, the wide-spread influence he has exerted, the extended power he has wielded, his communications with the greatest men of our land, and the greatest scientists of Germany and Europe, who glean from the wide fields of his varied experiences and observations. We hope an abler pen will some day give us a full biography of him. We have seen him and heard him. He has been our guest and we his, and so from across the track of the fleeting years we pay this tribute to our great friend, whom we will admire while he lives, and honor and revere when he is gone, while with us life will last.

Let the Lutheran church ever be proud of this giant in science, who is, has been, and will be, for all time to come, considered the first great scientist of the Northwest, and who has, as such, done a work that future generations will thank him for. The illustrious trio of Lutheran clerical scientists, Rev. John Bachman, D. D., LL. D., of Charleston, S. C., Rev. Prof. J. B. Davis, D. D., of Virginia and North Carolina, and Rev. Prof. S. Aughey, Ph. D., LL. D., with whose life work we have often come in contact, have in their way rendered the Lutheran church a service and given her a prominence, whose value only future generations and the careful student of history will know how to prize and appreciate.

"In life or death no evil can befall

The pure in heart ; Their pains and griefs but serve
As trials here, while at the gate of death

God's angels stand and watch their coming steps,
To lead them on to endless peace in Heaven."

— F. W. E. P.



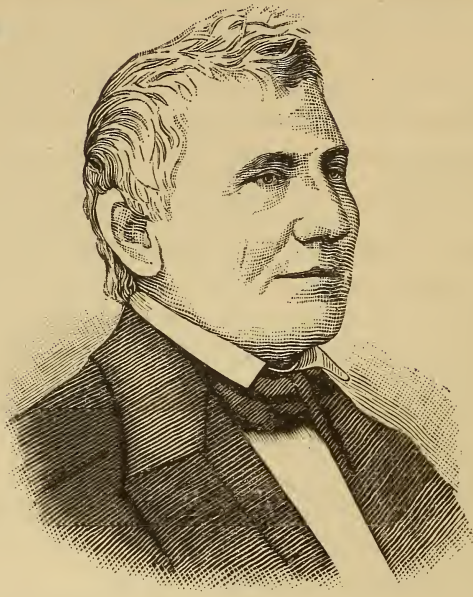
REV. JOHN BACHMAN, D. D., LL. D., Ph. D.

Dr. Bachman was descended from an old German family, although his first American ancestor came from Switzerland to this country as the private secretary to William Penn. During his childhood he knew nothing of the German language, but in after life he spoke and wrote German with great fluency. Dr. Bachman first acquired his knowledge of German at college, and afterward made himself master of that and other modern languages during his visit to Europe.

His father, like other farmers around him in those days, was a slave-holder, and to the last year of his long life Dr.

Bachman took occasion, from time to time, as opportunity offered, to make inquiry concerning the fate of the negroes who were the companions of his tender years. He has often been heard to speak of those former bondmen and lament the fate that had befallen them.

Dr. Bachman received a liberal education, and at the early age of twenty-three was licensed by the Lutheran Synod of New York, having been previously elected pastor of three congregations in the vicinity of his own neighborhood in Rensselaer county, New York, where it was then his expectation to spend the remainder of his days among the friends



REV. JOHN BACHMAN, D.D., LL.D., PH.D.

and relatives of his boyhood and early youth. A hemorrhage of the lungs, however, with which he had been attacked while in college, was making a fearful inroad on his health, and he was advised by his physicians to seek relief in a more southern climate. About this time a call was sent from the Lutheran church in Charleston, S. C., to the president of the Synod of New York, Dr. Quitman, with a request that he should recommend some clergyman who might be adapted to this field of labor. Dr. Quitman and Dr. Mayer, of Philadelphia, therefore proposed Mr. Bachman's name to the congregation in Charleston. A call was immediately sent inviting him to become their pastor. After consultation with his family and congregation, he obtained a leave of absence for nine months, the hope being expressed that during that time his health would become sufficiently restored to enable him to return and resume his ministerial labors at the north. The Lutheran Church had then scarcely an existence

in the Southern states, and as there was no Lutheran Synod here, an extra meeting of the Synod of New York was convened in December, 1814, at Rhinebeck, for the purpose of ordaining him. The ordination services were performed by Dr. Quitman and the other officers of synod in the Lutheran church at Rhinebeck, and, without returning home, the young clergyman proceeded on his way to Charleston, where he arrived on the 10th of January, 1815. A meeting of the vestry of the church took place on the 12th, two days afterward, and the charge of the congregation was in due form committed to his trust. On Jan. 10th, the day of his arrival, he attended the first funeral, and on the 16th performed the first baptismal service of his ministry in Charleston.

The congregation then worshipped in a small wooden building situated in the rear of the site of the present church. It was an antiquated building of peculiar construction, resembling some of the old churches in the rural districts of

Germany, and had been erected previous to the Revolutionary War. The congregation was composed of Germans, who, during the stormy season of the Revolution, had been the strenuous advocates and defenders of the rights of their adopted country. Its pastors, from 1771 to 1815, when Dr. Bachman was called to the charge of the congregation, were Rev. F. Daser, Rev. Mr. Martin (who was driven from the church by the British officials in consequence of his refusal to pray for the king), Rev. John C. Faber, Rev. Charles Faber, and Rev. Mr. Streit. Dr. Bachman entered upon the pastoral duties of his new charge amid gloomy and discouraging surroundings in the temporal condition of the congregation, but brought to the work a fervent spirit of Christian zeal and the robust energy of mental character, which always characterized him; and he had the pleasure, during his long pastorate, of seeing his church rapidly built up in numbers and efficiency, two sister churches of the same denomination established in the community, and a Lutheran Synod, a Theological Seminary, and a flourishing Lutheran College established in the state. He stood amid the revolution of the changing years, and saw the brethren who welcomed him upon his arrival in Charleston, and were his companions in the early history of the Lutheran Church in Charleston, falling by death on every side, until at last, at the close of his eventful life, he was the one connecting link between the past and present, and surrounded only by the children of his former friends, down to the fourth generation, whom he had come to look upon as the children of his heart as well as the members of his spiritual flock.

In 1835, Dr. Bachman, then in his forty-fifth year, received the degree of Doctor of Divinity. In the autumn of

1837, the devoted pastor's health again broke down under the arduous labors which devolved upon him, and which included the preaching of three sermons every Sunday, sometimes in English and sometimes in German; and his congregation feeling a profound interest in the preservation of his life and the restoration of his enfeebled health, unanimously requested him to take a respite from his labors. He accordingly left his home and people in 1838, believing, as he said, that he had looked upon the land of his nativity for the last time, and that he was destined to breathe his last among strangers in a foreign land. He was absent eight months, during which time he traversed nearly the whole of Europe, and received on all hands such cordial welcome, appreciation and hospitality, such manifestations of respect, admiration and fraternal regard as his eminent scholastic and scientific attainments, his sturdy piety, and his pure and blameless life commanded. He returned in January, 1839, his health considerably improved, but still feeble, for which reason an assistant minister was employed by the congregation, who relieved the pastor of a large portion of his work until his health was announced once more restored.

To Dr. Bachman is due much of the credit of reorganizing and re-establishing the Evangelical Lutheran Churches in Georgia. In the winter of 1823-24 he went to Savannah, where he was instrumental in infusing new life into the Lutherans of that city. There were at that time the remnants of two Lutheran congregations in the entire state of Georgia. The church at Savannah had been burnt down in 1797; the congregation at Charleston had contributed \$500 toward rebuilding it, but nothing was done toward keeping up the congregation. It had no pastor and gradually became dis-

organized. The small building which had been erected was occupied as a Sunday school by another denomination. Dr. Bachman's visit was not a moment too soon; a few more years of neglect, says Dr. Bernheim in his history of the Lutheran Church, would have extinguished the name of Lutheranism in Savannah. By means of his well directed and energetic labors, a congregation was at once organized, and in about a month's time was turned over to the pastoral care of the Rev. S. A. Mealy, who had been raised up in the Lutheran Church at Charleston, and whose theological training had been received from Dr. Bachman. From that time the Lutheran Church in Savannah continued to prosper, under the efficient labors of a succession of devoted pastors. Having completed his good work in Savannah, he now turned his attention to the church at Ebenezer, the aged pastor of which was fast sinking into the grave. By his judicious labors, a son of Dr. Bergmann, who had taken a license to preach the gospel under the auspices of the Presbyterian Church, was induced to rejoin the Lutheran Church, and being subsequently ordained at the newly organized Synod of South Carolina, which met in Lexington district, on the 18th of November, 1824, returned to Ebenezer and became the esteemed pastor of the Church in which his aged father, now dead, had labored so zealously and so faithfully.

Dr. Bachman was married January 23, 1816, to Miss Harriet Martin, who died in 1838. In 1848 he married Miss Maria Martin, a sister of his first wife, who died in December, 1863. He has had fourteen children, of whom five died young, four died grown, and five are now alive. His two eldest daughters married the two only sons of

one without issue, the other (Mrs. John Audubon) left two daughters, of whom one is now living in West Chester county, New York (Mrs. Delancy Williams), with three children. The other, Harriet Audubon, is now living with her aged grandmother (wife of the naturalist), in Louisville, Kentucky.

Dr. Bachman took no part in politics. He abhorred from his very soul that hybrid in professional life, "a political parson." But he was an ardent lover of his country, and at no time indifferent to her welfare. He took the most active interest in the political events which preceded the late war. A friend happened to be with Dr. Bachman on the fast day appointed by Gov. Gist, soon after the election of President Lincoln in 1860. The conversation was about Dr. Darwin's "Origin of Species," then but recently published. Dr. Bachman mentioned that thirty years before he had met the young Charles Darwin in England, just after his return from a cruise on H. M. Ship "Beagle," and there Darwin had told him that he had foresworn science, and thenceforth was going to give himself to the service of the church, and he would not rest satisfied until he should be made a bishop. While giving these reminiscences, the venerable doctor brightened up with the reflection of the glow of youth that illumined his mind as he was retracing the incidents of earlier years. All at once he broke off abruptly, and, with countenance overcast with gloom, said: "My mind is not upon these things. I have this day done the saddest act of my life; I have preached a sermon against the Union, and upholding the secession movement of our people. My father fought in the Revolutionary War. I was taught from earliest childhood to venerate my country's flag." Then walking to the window, and pointing to the United States flag on the Ar-

senal building, he said: "Many and many a time have I looked upon that flag with pride. It grieves me that I can do so no more. I love the Union, but I must go with my people." Tears were in the old man's eyes as he said this. And faithfully and nobly did he redeem his promise of going with his people. Soon after the commencement of the war he organized a society for the relief of wounded soldiers, and until near the close of the war he was unwearied in his efforts to collect funds, provisions, clothing, etc., for this purpose. Although seventy-five years old then, he spared not himself or his waning strength, but made many fatiguing journeys to Virginia to carry comfort and succor to those who needed his ministrations. It is needless to say that his efforts were crowned with the greatest success.

After the evacuation of Charleston, and the abandonment of the sea coast of South Carolina became certain, Dr. Bachman accepted the invitation of a friend in the northern part of the state, and sought shelter under the hospitable roof of General Cash, near Cheraw. But the hope of safety proved fallacious. Chesterfield county, as is well known, was visited by Sherman's host. Dr. Bachman, doubtless mistaken for the owner of the house, was beaten by the brutal soldiery, because he would not reveal "where the treasure was hid." It is the opinion of many that this beating was the cause of the disease which soon after befell him.

The close of the war found him a mere wreck of his former self. In common with nearly all his fellow-citizens he lost the greater part of his property; his library, a large collection of valuable works on natural science, theology and general literature, the laborious collection of over three score years, fell a prey

to the flames when Columbia was burned. He was prostrated with paralysis several years ago, and his life despaired of by his friends; but thanks to an iron constitution, he rallied again and again. He preached but rarely, but continued more or less to attend to his duties until about January, 1869, when the Rev. W. W. H. . . . assistant pastor, was engaged. From this date, with but one or two exceptions, he ceased from the church ministrations. Mr. Honour officiated until February, 1872, when the Rev. Mr. Dosh took charge of the church. Dr. Bachman, however, generally participated in any important public occasion, as, for instance, in the laying of the corner stone of the German church on King street, and again at the consecration of the church five years afterwards.

Dr. Bachman was first of all, and above all things, a pious, devoted Christian pastor, and it was this field which commanded the most earnest efforts of his active mind and occupied the first place in his great heart. But he was also eminent as a savant and an author, and in these capacities his name will live as long as the literature of the English language retains a history. He was an ardent devotee of nature, never more at home than when out of doors. He loved nature in all her forms, and was fond of field sports, fishing, boating, and indeed of all healthy and manly exercises. Gardening was one of his favorite recreations, and he took a pride in its pursuit. It was this love of nature, doubtless, which early gave a bent to his studies; and to become a naturalist soon came to be his great ambition. It is not necessary to state that he never allowed his scientific tastes or pursuits to interfere in any manner with the duties of his sacred calling, but all his leisure, and that time which others give to the social amenities, was devoted by him

to the study of nature. In forming an estimate of his acquirements and the vast labor achieved by him, it must be borne in mind that in him was exhibited one of the finest specimens of German industry. Of a strong frame, habitually in robust health, at least during the former half of his life, and possessed of a rare buoyancy of spirit, he could work with great rapidity, while his well-trained mind, sound judgment, and retentive memory still further facilitated his self-imposed tasks. Nor was he an amateur in science. He was thorough in all he undertook, and shunned no labor to make himself master of his subject. With this view, he studied anatomy carefully, dissecting every animal he studied or described. Comparative anatomy was his favorite subject, and in this he achieved great results. Botany, mineralogy, and geology at different times claimed more or less of his attention, but the study of animal nature was his preference, and zoology came to be his specialty. Not to mention the innumerable monographs touching upon questions in his branch, he published jointly with Audubon, "The Quadrupeds of North America," to this day the finest work upon the subject that has appeared in this country. Mr. Audubon furnished the designs and Mr. Bachman the text. He also gave Mr. Audubon great assistance in his celebrated work on "The Birds of North America." These labors introduced him to the entire world of science, and he everywhere found most gratifying recognition. Honors came pouring in thick and fast. He received the degree of Doctor of Philosophy from Berlin in 1838, and that of Doctor of Laws from the South Carolina College at Columbia about the same time. He was elected to membership in almost every scientific association on the habitable globe. The magnates of science in

England, France, Germany, Holland, Switzerland, Sweden and Denmark, testified their appreciation of his services by their letters, and with many he maintained a correspondence to his latest years. The great Alexander Von Humboldt was one of his warmest friends, and when, in 1850, he published his treatise on the "Unity of the Human Race," he dedicated it to his friend, the greatest of German physicists. The work just named was among the last of his strictly scientific publications. He had passed his three-score years, disclaimed any further ambition in the republic of letters, and expressed a determination to devote the remainder of his life to his pastoral duties. But the question of the unity or plurality of origin of the human race having become one of the controversies of the day, and from its nature, inferentially at least, partaking somewhat of a theological character, Dr. Bachman was drawn into the arena, and once in, he bent all the energies of his well-stored mind to the demonstration of the truth of his side of the controversy—the unity of origin.

Although a great devotee of science, this study was, as we have stated, secondary with Dr. Bachman, and whenever modern science seemed to clash with revelation, as has happened very frequently in the controversies during the present century, as new discoveries have been made, from time to time, in geology, chronology or ethology, Dr. Bachman arrayed himself on the side of religious orthodoxy, and in every conflict proved a tower of strength.

Besides these works, most of which are far more scientific than theological, and altogether polemical or combative, Dr. Bachman furnished from time to time a great number of essays, reviews, sermons, editorials, and articles in the various periodicals of the day. From

1835 to 1840, he wrote a great deal for the editorial columns of the *Southern Agricultural Journal*. At another time he delivered and published a sermon against duelling; and besides all these works which have seen the light, he had several scientific works, which were nearly ready for publication, destroyed at the burning of Columbia in February, 1865.

Dr. Bachman was pastor of St. John's Lutheran Church, at Charleston, all his life. He was truly a great Lutheran leader, and the most prominent Lutheran in all that region of the South. He was a natural-born scientist, and in his own special department he doubtless had no equal in America. Dr. Bachman died at his residence, in Charleston, in February, 1874, in the 85th year of his age.

For further information about this interesting man the reader is referred to a volume containing the Letters and Memoirs of His Life, 436 pp., published by Walker, Evans & Cogswell Co., Charleston, S. C. (1888).

His published works are: The Quad-

rupeds of America, six vols.; The Doctrine of the Unity of the Human Race; A Notice of Nott and Glidden's Types of Mankind; An Examination of Agassiz's Natural Provinces of the Animal World; An Examination of the Characteristics of Genera and Species; Catalogue of the Phænogamous Plants and Ferns of South Carolina; Experiments on the Habits of Vultures; Monograph of the Genus Sciurus; The Changes in the Colors of Feathers in Birds and of Hair in Animals; The Introduction and Propagation of Fresh Water Fish; Controversy with Dr. Morton on Hybridity; Funeral Discourse of Rev. J.G. Schwartz; Horticultural Address; Sermon on the Doctrines and Discipline of the Evangelical Lutheran Church; Temperance Address; Agricultural Survey of South Carolina; Synodical Discourse on the Ministry; Discourse, Forty-third Anniversary of his Ministry in Charleston; Christian Ministry; Luther and the Reformation; An Inquiry. He has also contributed numerous articles to various journals and periodicals.—*Morris*.



REV. JOHN BADING.

Rev. John Bading, pastor of the Evangelical Lutheran St. John's Church of the Unaltered Augsburg Confession, at Milwaukee, Wisconsin, was born November 24, 1824, in Rixdorf, near Berlin, Prussia. His classical and theological education was received in the Mission Seminary at Berlin and Hermansburg, Hanover. He was sent to this country by the Evangelical Society of Langenberg, Barmen, and Elberfeld, and was ordained to the gospel ministry on October 6, 1853. whereupon he emigrated to America, arriving here in July of that year. His first charge was at

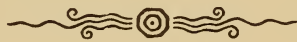
Calumet, Michigan, where he remained sixteen months, after which he accepted a charge at Theresa, Dodge county, Wisconsin. Having served this charge very successfully for five and a half years, he was called to Watertown, Wisconsin, where he labored from 1860 to October, 1868, when he was called to his present charge at Milwaukee, Wisconsin. He has been pastor at this place for about twenty-two years.

Mr. Bading was married January 22, 1854, to Miss Dorothea Ehlers, of Brooklyn, N. Y. They have had nine children, four of whom died; those remaining

are living in Milwaukee. Dorothea is the wife of Rev. E. Notz, Professor in the Evangelical Lutheran Seminary at Milwaukee.

In 1860 Rev. Bading was elected president of the Synod of Wisconsin and other states, and was re-elected in 1862. In 1863 he was sent to Europe as agent for the Northwestern University, at

Watertown, Wisconsin. Since 1867 he has been president of his synod. He is also president of the board of trustees of the Northwestern University at Watertown, and of the Theological Seminary at Milwaukee. Rev. Bading is a vigorous worker, a competent official, and a leader in our American Lutheran Church.—*History of Milwaukee.*



REV. JOHN CHRISTOPHER BAKER, D.D.

John Christopher Baker was born in Philadelphia, May 7th, 1792, and in 1802 he was placed by his guardian at Nazareth Hall, a seminary of the Moravian church, where he remained five years.

In the year 1807 he was received as a member of Zion's church, Philadelphia, by Rev. John F. Schmidt. On leaving the seminary at Nazareth, in 1807, he soon after repaired to Lebanon, Pa., for the purpose of pursuing his theological studies under the direction of Rev. Dr. Lochman.....

In the year 1811 he was set apart to the work of the ministry by the Synod of Pennsylvania, with which body he remained connected until his death. He immediately received a call as an assistant minister of the German Lutheran congregations of Philadelphia, which he accepted, and at once entered upon the duties of his appointment,.....

In the following year he accepted a unanimous call to the pastoral charge of the church in Germantown.

Almost at the very commencement of his career the English language was introduced into the services of the sanctuary, and, although the measure at first encountered opposition, its adoption was fraught with important advantages to the interests of the church.....In the year 1818, under his auspices, the large

new church edifice was erected, which still stands as a monument of the zeal and activity of the pastor.....His remarkable faithfulness with respect to pastoral visiting, for which he was always distinguished, had its beginning here. Starting at the Rising-Sun village, his visits and labors included Nicetown, Germantown, Chestnut-Hill, Baren-Hill, Manayunk, Roxborough and Frankfort. Although it was no easy task to perform all this, yet, to say that he personally called upon every person in the long range, who belonged to or visited his churches, and that not only once or occasionally, but frequently and regularly, is stating only the simple truth, without any exaggeration. An amusing incident in reference to the Doctor at this period of his ministry is remembered, in which there was a display of more physical courage than many of his friends supposed he possessed. The great turnpike road leading from Germantown to Philadelphia was infested by robbers, who made it their business to stop and plunder market-wagons at the hill just below the village, which was, at the time, a dark, deep and narrow defile. One evening he reached the spot on his way to fill a preaching appointment at Nicetown, and found the road blocked up by eight or nine farmers'

vehicles, the drivers of which were afraid to venture into the dangerous part of the road, lest an attack should be made upon them, and were eagerly waiting for some one to take the lead. This was finally done by the subject of our narrative driving in advance in his gig, followed by the courageous crowd. They all passed on without any hostile encounter.....

In January, 1828, as successor to the Rev. Dr. Endress, he assumed the pastoral care of the church at Lancaster. Here he labored with unwearied assiduity for twenty-five years. He introduced into his church the Sunday School system, which was yet a comparatively new thing in our country. For many years he served as President of the Board of Trustees of Franklin College, and as a Director of the Public Schools. He was fond of examining the children, and threw into the work his whole soul. His visitations to the schools were frequent and systematic. He set apart one day every week to this business, and always entered the school-room so kindly with the familiar smile of a father, that he was ever a welcome and grateful visitor to both teachers and pupils. "I was often amused when a visitor at his house," says one who was intimate in the family, "to see little boys and girls come in for the purpose of having the Doctor write an excuse for the previous day's absence, or for permission to come home before school hours were over; these requests were never refused, but attended to on the spot; no matter who was present, or in what he was engaged, whether at his meal, or just ready to leave the house, the little fellows were never put off.".....

So heavy and incessant were the drafts that had been made upon Dr. Baker, that his physical constitution, naturally vigorous, began at length to

yield. His health became impaired under the pressure of his manifold duties, and he concluded that it was advisable to resign the large field of labor that had long claimed his unwearied attention. He accordingly preached his valedictory discourse, January 30th, 1853, and removed to Philadelphia; but as he could not endure being idle, he was willing to take charge of a small Mission church in the northern part of the city.

He died in May, 1859, aged sixty-eight years. His dying testimony was all of the most satisfactory and consolatory character. His children, whom he tenderly loved, and by whose presence and attentions he was soothed, he fervently commended "to the care and covenant-keeping of his Heavenly Father," and earnestly urged them to "abound in love and glory to God." On one occasion when asked if he was comfortable, he replied, "I might be more so," but added, "We count them happy that endure." The afternoon previous to his death, when apparently much distressed by difficulty of breathing, one of his children remarked, "Jesus said, My grace is sufficient for thee!" With a smile, he replied: "Yes! Oh! I hope"—but he could say no more.....

In looking at Dr. Baker's character, the first thing that strikes us is the earnestness and enthusiastic ardor with which he took hold of every subject that engaged his attention. He was scrupulously conscientious in fulfilling every known obligation, and labored with indefatigable zeal, untiring activity and self-sacrificing industry, constantly illustrating in his life the Savior's motto, "I must work while it is day; the night cometh when no man can work!" He was emphatically a working man, battling on in the good cause to which he had consecrated his powers year after year, through good and through evil re-

port, in season and out of season, eminently striving to be useful to his fellow men. Bishop Reink, of the Moravian Church, who was, for a time, his colleague at Lancaster, once attempted to remonstrate with him in reference to his course, but without effect. "It was the Doctor's custom," says the bishop, "to preach three times every Sabbath. I, therefore, took the liberty one day of reasoning with him on the propriety and necessity of diminishing these excessive labors, inasmuch as they would, if continued, break down his constitution before the time. But in reply he became quite warm and animated, and, hastily rising from his seat, pacing up and down the room, and throwing his long arms lustily around him, exclaimed, "No, I tell you, my dear brother, I *must* work while it is called to-day! I must spend and be spent in the cause of my blessed Master!".....

Nothing could deter him from a mission of love and piety. Indisposition never interfered with the performance of any pastoral obligation. Physical infirmities were never presented as a plea for the neglect of duty. He was known to drive miles in storms, through rain and snow, to hold a meeting for prayer or to attend to the ordinary services of the Lord's Day, when no one of all the congregation, not even the sexton, ventured out of doors. He had no sympathy with those who found it too hot or too cold or too stormy to attend church. He could go to preach, why not they to listen? He would notice those who were absent from the exercises of the sanctuary and invariably called on them the following day, and inquired into the cause of their absence. The marriages he solemnized, the baptisms and funeral services he performed, are, perhaps, without a parallel in the history of any pastor. The Doctor also took a deep in-

terest in the religious instruction of the children of the church, and, in addition to three services on the Lord's Day, whilst settled at Lancaster, he also attended the Sunday School. He also had a Bible class, composed of the teachers and older scholars, which he met weekly, and imparted careful instruction in the lesson for the succeeding Sabbath. In addition, during the week, two evenings were generally spent in lecturing, and sometimes, when he had classes of catechumens, which were formed regularly twice every year, four evenings were devoted to public services for the benefit of his people. The work never seemed to him irksome. As a preacher Dr. Baker was plain, practical and edifying. He adhered closely to the text, and presented a simple exposition of God's word, a clear and full exhibition of the way of life. "Under his impressive and persuasive appeals," says one who often heard him preach, "I have often seen the entire audience melted into tears." He never introduced anything flippant or irrelevant into the pulpit. In his preparations for the pulpit he was very laborious, particularly at that period of his ministry when he was in the habit of committing his sermons to memory. His texts were usually selected on Sunday night, after his return from the church, and the preparation was protracted till the close of the week; so that, in connection with the toil to which he submitted, he was often heard to say, "I have no pleasure of my life." He was familiar with the best German and English writers in theology, and was regarded as well read in the substantial literature of the day. The Bible was, however, the book which he carefully and faithfully studied. He also had some skill as a musician. He played very creditably upon the piano. He

often played duets with his daughters, and one of them received her entire musical instruction from him. He seldom wrote for the press. The only discourse he ever furnished for publication is a sermon on the death of Rev. Dr. Fred-

erick D. Schaeffer. The Doctorate of Divinity was conferred upon him by Lafayette College in 1837.....He was a leading member of the Synod of Pennsylvania, and his power was felt among the members in private and on the floor in Synod.—*Morris*.



REV. DR. BANSEMER.

Rev. Dr. Bansemer was ordained in 1842 by the South Carolina Synod. He served as pastor in Barnwell, S. C., Walhalla, S. C., Augusta and Savannah, Ga., and lastly at Jacksonville, Fla. The title of D. D. was given him in 1882, by North Carolina College, whose President he had been for a few years, beginning with 1868.

He died at Jacksonville, Fla., Sunday, February 3, 1889. On Tuesday, February 5, he was buried, Rev. W. S. Bowman, D.D., of Savannah, Ga., and Rev. F. W. E. Peschau, of Wilmington, N. C.,

officiating. The church was draped in emblems of mourning.

He was a fine scholar. He labored in Jacksonville from November, 1877, until the time of his death. During the summer of 1880 he remained faithfully at his post in all the scourge of yellow fever, until he himself became sick. He was a German by birth, and preached both English and German acceptably. He was never married. He was a good man, and did a good work, and we can but say "*Requiescat in pace.*"—*Workman*.



REV. JOSEPH H. BARCLAY, D. D.

Dr. Barclay was born in Baltimore, Md., April 1st, 1834. His parents were Hugh and Elizabeth Barclay. His father was the son of an English 'squire, residing in Ireland, and a descendant of the old English family of Barclays. His mother was a native of Ireland, and of Scotch-Irish extraction. Dr. Barclay's father emigrated to America and settled in Baltimore over seventy years ago. Owing to financial misfortune and ill-health, he was prevented from giving his son the liberal education he himself possessed, but he aided him in laying its foundation. Although deprived of

college privileges, the subject of this sketch was able, through self-discipline, to enter and pass the examination of the graduating class of 1856, entering a course preparatory to the ministry in the Lutheran Theological Seminary at Gettysburg, Pennsylvania. His mother was a most devoted Christian, and to her influence he attributes his conversion and entrance into the ministry. His first charge was at Williamsport, Md., where he remained but sixteen months, owing to the malarial climate and his impaired health, resulting from typhoid fever. He subsequently settled

for six years at Red Hook, N. Y., near the Hudson River, after which he removed to Easton, Pa., where, although beginning with but eighteen members and twenty-three Sunday-school scholars, he was instrumental, within two years, in securing an elegant church edifice, and during his five years' ministry there the membership of the church was increased to 275, and the Sunday-school to 300. In 1872 he went to Baltimore, his former home, as the successor of the celebrated pulpit orator, Rev. Dr. McCron. The church on Lexington street having been entirely destroyed by fire in 1873, Dr. Barclay inaugurated and gave directions to the undertaking which resulted in the erection of the magnificent marble structure on the corner of Fremont and Lanvale streets, erected at a cost of \$150,000. It is (1879) the most elegant house of worship of the Lutheran denomination in this country, and contains one of the finest organs in the city of Baltimore. Its beautiful memorial windows are a very attractive feature and afford an interesting study to the visitor. Notwithstanding the discouragements resulting from the general depression of business throughout the country, most of the debt incurred in the erection of this church has been liquidated, and the work is in a very prosperous condition. As a result of his five years' labor in Baltimore, Dr. Barclay has seen the membership of his church more than doubled in numerical strength, and that of the Sunday-school more than trebled. His present congregation (1879) is the largest of any church of his denomination in the city of Baltimore, or state of Maryland, and embraces many of the

most prominent business men of Baltimore, as also a number distinguished for literary culture. He has always been an earnest and continuous worker in the Sunday-school. His manner of preaching is illustrative and analytical, his thoughts being clearly and briefly expressed, and his delivery earnest and impressive.

While pastor of the church at Easton, Pa., he made an extended tour through Europe, Egypt and Palestine, and his notes of travel have been embodied in several interesting lectures, which have been well received in various cities. His title of Doctor of Divinity was conferred upon him by Roanoke College, of Virginia. He has occupied positions on the Board of Foreign Missions, and was for some time president of the Children's Foreign Missionary Society, which he originated, and which is the only society of the kind in the Christian Church. It embraces over 700 schools, and has for its object the support of missionaries in India, and the care and Christian culture of heathen children. Thus far the society has been eminently successful. During his ministry Dr. Barclay has been instrumental in building five church edifices, and his labors have generally been attended with the most gratifying results. He married, April 27, 1856, Miss Martha Jenison, daughter of Joshua Jenison, of York, Pa. She died September 15, 1877. Five children were the fruits of this union, all of whom are living. On January 9, 1879, Dr. Barclay married Miss Louisa B. Super, daughter of Mr. Frederick Super of Baltimore.—*Biog. Cycl. of Md.*





REV. SAMUEL BACON BARNITZ.

Rev. Samuel Bacon Barnitz, Western Secretary of the Board of Home Missions of the General Synod, Evangelical Lutheran Church, was born in York, Pennsylvania, May 12th, 1838. In 1858 he entered Pennsylvania College, but on account of ill health was obliged to give up a full college course. In 1859, by a unanimous vote of the faculty, he was admitted to the Theological Seminary at Gettysburg, Penn., and completed the full seminary course.

In the early part of 1862 he assisted the Rev. George G. Butler, D.D., in the hospitals in and around Washington, D. C., ministering to the sick and wounded soldiers of the Union army. In June, 1863, Mr. Barnitz was called to a Southern Mission at Wheeling, W. Va. "His labors in this city were varied, and continued for a score of years, during which time he succeeded in building up a flourishing church, the largest Sunday-school in the state of West Virginia, and established a home for orphans and destitute children, setting on foot also, plans for the founding of a Protestant hospital." From 1862 to

the close of the Civil war, Mr. Barnitz was secretary of the West Virginia branch of the United States Commission, giving much thought to the improvement of the condition of soldiers in the field and hospitals. In the city of Wheeling and surroundings, his influence was wide and effective, and his character and ability acknowledged by Christians of all denominations, so that his departure from Wheeling was an occasion of very great and general regret. He has been called to many positions of trust and responsibility, both in and out of his own church. For twenty years Mr. Barnitz was a member of the International Sunday-school Executive Committee, and took a leading part in the formation of the committee for International Bible Lessons. He was also a member of the committee which prepared the Evangelical test for Young Men's Christian Associations. As a member of the Board of Publication, he was active in establishing the Augsburg Teacher and Sunday-school Lessons, and for a number of years edited the news department of the *Teacher*. When the

paper for the junior and infants' departments of the Sunday-schools was established, Mr. Barnitz became its editor. He is especially gifted in preaching to children, and has addressed greater audiences of children than any one minister of the Lutheran church.

In September, 1881, Barnitz was called to the position of Western Secretary of the Board of Home Missions, in which he has had marked success. At the time of entering upon this work, the General Synod had few missions west of Omaha, Neb. Nine years have witnessed the extension of the same to the Pacific coast, and an improvement on the

western territory which is quite marked. Mr. Barnitz has taken a vigorous part in the organization of the Board of Education, and the establishment of Midland College at Atchison, Kan., and was called to the presidency of the college, but declined, believing that he was better adapted to Mission work than to that of a college presidency. He is "a man of undoubted ability, strong and positive convictions, and fearlessness in maintaining them, a loving spirit, and a true friend to everyone."

He is a constant contributor to the papers and periodicals of the church and an indefatigable and intense worker.



REV. PROF. EDWARD F. BARTHOLOMEW, D.D.

Rev. Prof. Edward F. Bartholomew, D.D., son of William and Susan F. Bartholomew, was born near Sundbury, Penn., March 24, 1846. His parents were in humble circumstances. He is the youngest of a family of thirteen children, nine of whom are now living. The parental stock was noted for a more than ordinary longevity, some having reached the ripe old age of ninety-three years. His early years were passed on the farm until his father's death in 1861. During his boyhood he received the rudiments of a common school education.

The two years following his father's death he spent at different kinds of employment, working sometimes on the farm and sometimes at the carpenter's trade with two elder brothers, but having no definite purpose. In the autumn of 1863 he began a course of study in Freeburg Academy, Freeburg, Penn., then under the charge of Prof. Daniel S. Boyer. This was an important step in his life, for here influences were brought to bear upon him which shaped

his life in the direction of good. Two men especially, he holds in grateful remembrance as being instruments in the hand of God to lead him in the right way. One of these was Professor Boyer, a good man and an excellent teacher, who communicated his own earnest and enthusiastic spirit to his students. The other was Rev. C. G. Erlenmeyer, a godly and faithful pastor, who was far more concerned about the welfare of his flock than about worldly honors. He was a man of quiet, unostentatious life, always about his Father's business, patiently and faithfully doing his daily duties, caring more for the approval of God than the applause of men.

No mortal can rightly estimate the extent and power of a Godly pastor's influence upon the lives of those by whom he is surrounded. There are moments of crisis in the lives of all young people when everything depends on a word or a single act on the part of those who are leaders in a community. Such a crisis occurred in the experience of the sub-

ject of this sketch. It was at the beginning of his academic life; he had started on a venture, the issue of which he could not see; he had no means of his own, neither friends to aid or advise him; he was, moreover, just then passing through a deep religious experience, the full significance of which he did not understand; for the first time in his life he was wrestling with the question as to what his mission on earth might be. But the way was dark and beset with apparently insuperable difficulties; the young man was thoroughly discouraged and on the point of despair; it was his purpose to quit school forever. In this frame of mind he came one day to his private tutor, Father Erlenmeyer, to recite his Latin lesson. After the lesson was recited, the young man tarried to tell his teacher how he felt and what conclusion he had arrived at. Father Erlenmeyer listened attentively to the doleful story, and then fixing upon the youth his large, open eyes, from which beamed only love and solemn earnestness, he replied: "*Where there is a will there is a way.*" The youth had often heard this familiar adage, but it had never touched his soul as on this occasion. It was as a message spoken from heaven, and made an impression never to be forgotten. It was a simple utterance that this godly pastor and faithful teacher spoke to the desponding young student, but it inspired confidence in his own gifts, trust in the grace of God, and courage to do his present duty; it proved a gracious word of the Lord, a very talisman throughout his long struggle with poverty and hardship to prepare himself for the work of the Master, as well as throughout his subsequent professional life. Father Erlenmeyer has long since gone to his reward, but the good he did by a single utterance *lives and multiplies* a thousand

fold in the work of the pupil whom he influenced for good. His works do follow him. This incident is recorded here in the hope that it may prove a message from God to some other timid and desponding soul, as to the subject of this sketch.

The years from 1863 to 1866 were marked by a variety of experiences in the life of the young student. He continued his studies in the aforesaid academy with great irregularity. He taught several terms of public school during the winter season, and in summer time he engaged in various kinds of employment, thus making his own way at school. In the fall and winter terms of 1865 he was appointed assistant teacher in Freeburg Academy, then under the charge of Prof. N. D. Van Dyke. This promotion was a most important event, as it was the chief factor in shaping his subsequent career as teacher in the work of higher education. His success in this office was quite flattering, and greatly encouraged him. During this winter he also attended catechetical instruction under Father Erlenmeyer, by whom he was confirmed at Rowe's Church, near Selinsgrove, on the 24th of March, 1866, being the anniversary of his natural birth. During this winter he also fully resolved to consecrate himself to the work of the Gospel ministry, and entered upon the work of preparation in solemn earnestness. This period from 1863 to 1866 was doubtless the most important period in his life, inasmuch as it was the formative period in respect to both his personal character and his professional career. On Monday, April 16, 1868, he entered the Missionary Institute at Selinsgrove, Penn., under the principalship of Rev. P. Born. In this school he continued his preparation for college with but slight interruption till the

close of the spring term of 1868. During the summer of this year he worked for the American Tract Society as colporteur in Berks County. The experience gained in this vocation proved of great value in the years to come. In the fall of 1868 he entered the Sophomore class of Pennsylvania College at Gettysburg, Pa., under the presidency of Dr. Valentine. From this institution he graduated in June, 1871, having received the second honor in his class, and the Latin Salutatory as an additional mark of proficiency in his college work. In the autumn of the same year he received an appointment as principal in a Presbyterian Academy located at Clark City, Mo. In the following spring he returned to Pennsylvania, visiting on his way Niagara Falls and his friend and classmate Robert Kline, at Union Seminary, New York City. On the 11th of July, 1872, he was married to Kate L., daughter of Henry and Catherine Fasold, of Plum Creek Valley, near Sunbury, Pa. A few days later he started with his bride for Missouri. Early in the fall of 1872 he resigned his position in Clark City Academy to accept the principalship of the High School at Kohoka, Mo. Here he labored till the spring of 1874, when he accepted a call to the chair of Natural and Physical Sciences in Carthage College, Carthage, Ill., which position he held till 1883. Having in the meantime pursued a course of theological studies privately, he was ordained to the Gospel ministry in the Synod of Central Illinois, then in session at Washington, Ill. From this time on he performed the duties of both teacher and preacher. Together with his colleagues of the college he supplied the Lutheran pulpit of Carthage. At different times he also served the West Point and Macomb pastorates as pastor.

In the summer of 1883 he resigned his chair in Carthage College, and on the first of August started on a trip to the Sandwich Islands, by way of San Francisco, in the interest of the estate of his brother-in-law, Prof. Philip M. Fasold, who had recently died at Kilama, on the Island of Kani. This long and eventful trip was successfully made, and he returned to his home in the early part of the following October. Soon after his return he accepted a call to the chair of English Literature at Mt. Morris College, Mt. Morris, Ill., and in May of the following year he was called to the presidency of Carthage College. He accepted this call, and immediately entered upon the duties of this responsible position. This institution had recently met with a series of great misfortunes, which now seriously threatened its very existence. In the darkest days in the history of the college which he had served so long as professor, and which he loved so well, at a time when enemies plotted for its destruction and friends deserted it, a time when there seemed no hope of survival, this call came to him as a call direct from God. Obedient to the voice of Providence and trusting in the guidance of God, he undertook the mission of saving the college from dissolution and the Lutheran Church in the West from disgrace. By hard work, by struggles, self-denials, and trials, of which the world will never know anything, and by the manifest blessing of God, the college was saved and started on a new career of usefulness. For three long, toilsome, anxious years he continued at the post of duty, under circumstances most adverse and disheartening, never doubting the righteousness of the cause and its ultimate triumph. In the summer of 1888, convinced that the college was now out of

danger and could be safely left to other hands, and also having the consciousness that the specific mission for which he had been called to this work had been accomplished, he resigned the presidency to accept a call to the chair of English Literature and Philosophy in Augustana College, Rock Island, Ill. The Board of Trustees, having been notified of his resignation, assembled in special session, and, after having adopted highly complimentary resolu-

tions concerning Prof. Bartholomew's work in Carthage College, accepted his resignation; and as a further mark of their appreciation of his services conferred on him the honorary title of D. D. Thus ends his career in Carthage College, which he served as professor and president for fourteen years. In September, 1888, he entered upon the duties of his new field of labor in Augustana College, where he still remains.



HENRY LEWIS BAUGHER, SR., D.D.

Henry Louis Baugher was born in Abbottstown, Adams County, Pa., in 1804. His preparation for college life he received at the Gettysburg Academy, then under the care of Rev. Dr. McConaughy. He was graduated at Dickinson College in 1826, and entered the Theological Seminary at Princeton the same year. Subsequently, he became a student in the Seminary at Gettysburg. He was licensed to preach by the West Pennsylvania Synod in 1828. In 1829 he joined the Synod of Maryland and Virginia, and soon after became pastor of the church at Boonsboro, which was the only pastoral charge he ever had, except his connection with the college church at Gettysburg for several years.

He was called to Gettysburg in April, 1851, as classical teacher in the place of Rev. D. Jacobs, deceased, in the Gettysburg Gymnasium.

When Pennsylvania College was chartered, in 1832, Mr. Baugher was elected to the chair of Greek and Belles Lettres. This position he filled until the fall of 1850, when he was elected to the Presidency. He held this office nearly eight-

teen years. He died just as the senior year closed, April 14th, 1868. He was confined to his chamber only about a week, but his health had been declining for a year or two before.

His strong will continued to the last, and he thought he would recover his health, even on the morning of the day on which he died. When told of the opinion of the physicians, he replied: "The Lord's will be done."

Mr. Baugher received the degree of D. D. from Dickinson college in 1848, to which his name was proposed by a person who he never suspected would render such a service to him.

One of my correspondents writes: "Dr. Baugher was a good man, and wanted to do good. He was very much interested in the college, and earnestly labored to advance its welfare. If his prejudices had been less strong, and his character less impulsive, he would, no doubt, have been more useful and more generally beloved by those who were brought in contact with him. He labored faithfully, and I often think of him now as resting. If he were now living, he would worry over matters

which, after all, are of very little importance."

Dr. Baugher was a general reader, but his favorite reading, as it should be with all divines, was his Greek Testament. Homer was also read for recreation. His daily habit was, an hour before breakfast in private prayer and meditation, and nearly an hour with his Greek Testament. After breakfast, study or college work all day.

After his graduation, he intended to study law with Frank Key, of Washington, but he began to think that if he did that it might endanger his spiritual welfare. His mother had made it a constant prayer that God would direct her youngest son to the ministry, and her prayer was heard.

He was a diligent writer of sermons, and one of his sons tells me that "he had stacks of them."

Dr. Baugher was a severe and exemplary moralist. He never sanctioned among clergymen and Christian people what many regarded as innocent amusements, such as chess or chequers, and I doubt whether he would now sanction *croquet*, which has since become a popular clerical amusement.

He was a puritanic observer of what he called the Sabbath, and severely temperate in all things.

He was regarded by some as stern, or what is called "abrupt," and there is no doubt that he was an unsparing critic. Hence, he was not liked by some who did not intimately know him. He was, perhaps, a little too free in expressing his sentiments; he never disguised his opinion on any subject; he despised duplicity of every kind; and, on all measures and subjects, you could easily find out what he thought, if you wanted to know.

When he was elected President of the college, I was appointed to go to his house and inform him, and to receive

his answer. He scarcely gave me time to announce my message before he abruptly replied: "*I will not accept it.*" He had taken no time to deliberate, and I knew his manner too well to believe that this would be his final determination. He subsequently accepted the call, and presided over the college for nearly eighteen years with distinguished success.

He had administrative talent of the first class. As a disciplinarian he was stern, yet kindly considerate of the infirmities and temptations of young men.

He never aimed at authorship of the highest character, but his published sermons, baccalaureate addresses, *Review* and *Observer* articles, are forcibly written and display an uncommon share of solid, good sense, without any rhetorical flourishes of style or affectation of what some call fine writing.

His Presbyterian training influenced the character of his theology, although he was in no proper sense a Calvinist.

In the pulpit he was instructive, solid, evangelical, and yet plain, and sometimes rising to impressive earnestness. He continued all his life to be a close reader of his sermons and this detracted somewhat from his freedom of speech and the natural impulses of his disposition. If he had always preached as he spoke on the floor of the Synod or of other deliberative bodies, he would have been one of our most impressive pulpit orators.

Dr. Baugher had a vein of satire in his mental composition which, if cultivated and exercised, would have acquired him reputation as a writer, as well as more enemies than he had. It is known to very few of us that he was the writer of an article in *The Lutheran*, entitled "The Lion Hunter," which gave serious offense in Gettysburg, and which was severely denounced by such amiable

men even as Dr. Krauth; but nobody knew that the author was one of their own residents, and who, with a grim satisfaction, heard himself and his piece fiercely abused. He had projected a series of similar articles, but he concluded to abandon the idea of publishing them.

Dr. Baugher's hospitality was unbounded, and though he had the name

of being stern and too outspoken in his views of men and things, yet he had a kind and forgiving heart. His conversation among his friends was interesting and instructive, and his manner among strangers bland and courteous.

He died regretted by a large circle of friends, and in his death the church and the college sustained an irreparable loss.



REV. HENRY LEWIS BAUGHER, JR., D.D.

Henry Lewis Baugher, D.D., son of Henry I. Baugher, D.D., second president of Pennsylvania College, and Clara Mary (Brooks), and great-grandson of Rev. John George Baugher, one of the first Lutheran ministers who came to this country from Germany. He was educated at Gettysburg in college and Theological Seminary, with a supplemented course at Andover (Mass.) Theological Seminary.

Dr. Baugher was ordained by the West Pennsylvania Synod and was associate pastor in the Wheeling, W. Va., Mission until the summer of 1861. In this time he was called as instructor, by Augustana College, then located at Paxton, Ill. Declining this for the pastorate, he became pastor of the Church of the Holy Trinity, at Norristown, Pa., in connection with the Pennsylvania Ministerium. He resigned this charge

in the summer of 1867, and went on a six months' tour to Europe. On his return he was called, in the spring of '68, to the Ebenezer Church, in Indianapolis, Ind., in connection with the Olive Branch Synod. Shortly after he accepted a call from Pennsylvania College to the Pearson Professorship of the Greek Language and Literature, and entered on his duties at Gettysburg in January, 1869. In 1880 he resigned his position and accepted a call to the Immanuel Church in Omaha, in connection with the Synod of Nebraska. He continued here only a year and returned again to his residence at Gettysburg. During the winter of 1883 he temporarily filled the Greek chair at Harvard University at Washington, D. C., and at a special meeting of its board of trustees the chair of Political Economy and the German Language was created, Dr. Bagley unanimously elected to it and urged to accept. But meanwhile the trustees of Pennsylvania College re-elected him to its Greek department. He accepted this, in which place he still continues.

From 1869 to 1873 he supplied the chair of New Testament Exegesis in the Theological Seminary at Gettysburg, and during the year 1883-4 supplied the chair of Systematic Theology in the same institution.

Since 1874 he prepared the Comments and Lesson Leaves in the Augsburg series of Bible Lessons, based on the "International Sunday School Lessons," and has been editor of "The Augsburg Sunday School Teacher" since 1875, these periodicals belonging to and issued by the Lutheran Publication Society." He was made a member of the International Sunday School Committee by the convention at Atlanta, Ga., in 1878, and has served on this committee two periods of seven years each.

In 1880 Pennsylvania College conferred on him the degree of Doctor of Divinity. In 1872 he was married to Miss Ida Smith, of York, Pa. Dr. Baugher's pen has been constantly used for the interests of the Church in the newspapers, the Evangelical Review, the Lutheran Quarterly, and the periodicals edited by him.



REV. WILLIAM M. BAUM, D.D.

On the old turnpike between Philadelphia and Reading, about eight miles south of the latter city, is a village put down on the maps as Exeter, but familiarly known to this day as Baumistown, after its founder, Dr. John C. Baum.

After some years of successful practice as a physician in that locality, Dr. Baum removed to Reading where he established himself for life. Three of his sons entered the medical profession. Dr. Charles Baum lived and died in Reading. Dr. William J. C. Baum removed to Louisville, Ky., where he ended

his days. Dr. John F. Baum began his medical career in Oley, about ten miles east of Reading, where he continued for about two years, when he removed to Earlville, but little more than two miles distant, where he remained for several years when he finally purchased a farm and settled permanently in Amity.

These three points are within a radius of about two miles, making it but a single community within which his entire professional life was passed.

During the family residence in Earlville, January 25, 1825, the subject of

this memoir was born. Both father and mother were members of the Lutheran church and were noted for their strict integrity and earnest personal piety. They were the devoted friends and parishioners of Rev. Conrad Miller, who was for many years their only and beloved pastor and from him their son received the middle letter of his name, having been baptized William Miller Baum.

The lessons and example of Christian parents, supplemented by beautiful influences in the Church and school, and quickened by the work of the Holy Spirit, resulted in an early acceptance of the service of Christ and the ministry as a profession. Preparation for college was made in the neighborhood schools and Reading Academy. Pennsylvania College, Gettysburg, Pa., was entered in 1842, and passing through the entire course, graduation was reached in 1846. During this period, whilst yet a Freshman, Mr. Baum was received into membership in the College Church by confirmation, administered by the pastor, Rev. H. L. Baugher, D. D.

The Theological Seminary at Gettysburg was entered immediately after graduation in College, and the prescribed course pursued, which was followed by entrance into the ministry of the Lutheran church, being licensed to preach the Gospel and administer the Sacraments by the Synod of West Pennsylvania, in session at East Berlin, Adams Co., Pa., in September, 1838. Upon leaving the Theological Seminary, Mr. Baum had accepted an appointment from the Trustees of Pennsylvania College, as tutor in his Alma Mater, but during a visit to a friend and relative in Middletown, Dauphin Co., Pa., he was asked to occupy the vacant pulpit of the old St. Peter's Church of that place, and was immediately invited to become its pastor.

This could not be accepted in consequence of the engagement in Pennsylvania College. The Church council, however, addressed an earnest appeal to the authorities of the college asking for the release of Mr. Baum, which was granted, whereupon he accepted their call and entered upon his first pastoral charge in November, 1848. In this pastorate he continued for four years, during which time the old and venerable edifice was remodeled and the membership doubled. In the year 1851, Mr. Baum was married to Miss Maria L. Croll, of Middleton.

In November, 1852, Mr. Baum accepted a call to become pastor of St. Peter's, Barren Hill, Montgomery Co., Pa., and remained until April, 1858. During this time he made an effort, which was entirely successful, for the liquidation of a troublesome encumbrance against the congregation. Various improvements and additions to the church property were consummated during this time. The charge was lifted to a good degree of financial and numerical prosperity.

From Barren Hill, Mr. Baum removed to Winchester, Va., April, 1858, where he labored with enthusiasm and much encouragement until the outbreak of the Civil War, in 1861. Declining to adopt the policy of Secession from the National Government, removal from Winchester became a reluctant necessity. Notwithstanding diversity of views upon state questions, there continues to this day the most cordial and intimate relation between the surviving members of the church and their former pastor.

With Jan. 1st, 1862, Mr. Baum commenced his ministry in York, Pa., as pastor of St. Paul's Lutheran Church. Notwithstanding the distractions and depletions of the Civil War then in progress, the congregation increased in numbers and strengthened in

purpose, so as to resolve upon the removal of the existing church building and the reconstruction of it upon an enlarged and improved design. This work, involving large expenditure of effort and money, resulted most happily and advantageously for the congregation and has given it a deserved prominence among its sister churches. St Paul's has steadily advanced in numbers and influence and gives promise of increasing activity and usefulness.

Mr. Baum remained in charge of St. Paul's until March, 1871. He then followed Rev. E. W. Hutter, D.D., as pastor of St. Matthew's, Philadelphia, Pa. The church was at that time located on New Street, below Fourth, and failed in many respects to meet the needs of the congregation. Movements were at once inaugurated looking to an early removal to a more eligible location. After considerable search, purchase was made of the lot on the northwest corner of Broad and Mt. Vernon streets, 100 by 150 feet, for \$47,000. Work thereon was commenced immediately and a chapel of marble, fifty by eighty-seven feet, and a parsonage of brick and sandstone trimmings were ready for dedication and occupation in April, 1876. The completion of the main edifice was not undertaken until 1889, and is only now (July, 1890) approaching completion. It will be a structure 75 by 100 feet, of imposing design and elaborate finish. The funds necessary for its erection has been subscribed and are being paid with unusual liberality and spirit by the congregation. Honorable mention of the Ladies' Guild is due, from which a contribution of ten thousand dollars is in waiting to be paid whenever needed. When completed the property of St. Matthew's will rank with the very best of the churches of Philadelphia. Notwithstanding the outlay of so princely a

sum upon its own congregational appointments, St. Matthew's has stood abreast with the strongest and most liberal of its sister churches in the work of general benevolence and Christian charity.

Having removed to Philadelphia in 1874, Mr. Baum is now well advanced in the seventeenth year of his pastorship of St. Matthew's. The most cordial relations exist between pastor and church and entire peace and harmony prevail throughout the membership. The outlook for the future, with a gracious Providence, is promising and cheering.

Mr. Baum has been ever deeply concerned and closely identified with the Literary Institutions and General Boards of the General Synod with which body he has remained in ecclesiastical fellowship. For many years he has been a Trustee of Pennsylvania College and a director of the Theological Seminary at Gettysburg. Two of his sons have followed their father into the ministry of the Lutheran Church.

Rev. J. Croll Baum labored very zealously and successfully at Trenton, N. J., and Canajoharie, N. Y., until failing health compelled retirement. He died in Philadelphia, Oct. 28, 1886.

Rev. W. M. Baum, Jr., occupied the pulpit of the Central (Lutheran) Church at Phoenixville, Pa., until the resignation of his brother at Canajoharie, when he was asked to follow him and has since been in faithful service in that church.

Mr. Baum has another son, Charles Baum, M. D., graduate of Pennsylvania College and of the Medical Department of the University of Philadelphia. He has been in the practice of medicine in Philadelphia for some years, being also intimately connected with the staff of the Pennsylvania Hospital, but is at present absent in Europe upon a professional

tour, being the private physician of a lady of large fortune who is traveling for her health and recreation.

A younger son is a sophomore in

Pennsylvania College, and still another is in course of preparation for college. Three daughters still remain at home to complete the family circle.



REV. PROF. J. A. BAUMAN.

Rev. Prof. J. A. Bauman was born at South Easton, Pa., on the 21st of September, 1847. His parents were John Martin Bauman and Martha, born Kunsman. They were both members of the Lutheran Church, his mother being especially devout and faithful in her attendance upon divine worship. Prof. Bauman was educated up to his seventeenth year in the public schools, first four school years at Rittersville, Pa., the rest of them at Applebachsville, Pa. During the time of his public school attendance he lived with an uncle and aunt, Tobias Sterner and his wife, Sarah Ann. He then taught school for five winters and thereby obtained money enough to carry him through the preparatory course. While at college and at the Seminary he received financial aid from the Pennsylvania Ministerium. He graduated with first honors from Muhlenberg College in 1873, and from the Philadelphia Seminary in 1876. In 1876 he was married to Miss Irene E. Smith, who died April 19, 1877. He was again married in 1884 to Miss Lizzie

Kiefer. Prof. Bauman was ordained in June, 1876, by the Pennsylvania Ministerium, of which body he is a member. Immediately after his ordination he labored in Westmoreland county for a little over one year, having charge of the congregations, and preaching in both German and English. After the death of his first wife he accepted a call to the vice-principalship of the Keystone State Normal School, Kutztown, Pa., in which capacity and that of Professor of Mathematics he served four years. He then accepted a call to Gustavus Adolphus College, at St. Peter, Minnesota, a Swedish-English institution, where he taught English Reading, Rhetoric and Literature, German and Latin for four years. He was then called to the Professorship of the Natural and Applied Sciences, at Muhlenberg College, Allentown, Pa., which position he still holds. In preaching Prof. Bauman makes his subject clear and enforces its lessons with earnestness; in teaching it is his constant effort to get the student to do his own thinking.



REV. WILLIAM BEATES.

Rev. Wm. Beates was born in Philadelphia, June 14, 1777, whilst the city was in possession of the British. In after life he often spoke with deep interest of the thrilling scenes which trans-

pired during the days of his childhood, of the alienations and bitterness among neighbors, and of the zeal and earnestness with which even the boys would respectively espouse the interest of the

two parties. Long after peace was declared, England still had her warm advocates in this "land of the free and home of the brave." He vividly remembered how a Tory, in the vicinity of his father's residence, would take him by the hair, and, as he attempted to escape his firm grasp, would pull out large bunches, because the patriotic lad, in the buoyancy of his spirits and in bold defiance, would lustily cry: "Hurrah for General Washington!" "Hurrah for the Continental Congress!" He had very distinct recollections of the appearance of Washington, whose residence in Philadelphia was, for a season, on Market street, above Fifth, just opposite the house of his father. He frequently saw him as he daily rode out on his gray war-horse with bright hoofs, polished with shoe blacking, as was the fashion in those days.

He was a youth of steady, industrious habits, free from vicious tendencies, although indifferent and careless on the subject of religion. He was reared under Christian influences, and regularly attended the services of the sanctuary in the German churches, then under the pastoral care of Drs. Helmuth and Schmidt. In his sixteenth year his attention to the truth was arrested and a concern for the salvation of his soul awakened under circumstances very peculiar. He was returning from Zion's Church, where Dr. Helmuth had delivered a most solemn discourse on the miraculous restoration of the paralytic. He had listened with earnest attention, as was his custom, to the eloquent preacher; yet the sermon seemed to have made no deeper impression than on previous occasions. But as he was in the act of crossing Arch street homeward, he imagined that he heard a voice, in the most emphatic tones, saying to him: "You shall never enter that church again as

you now are." The words continued to ring in his ears—he could not divest his mind of the impression. It was in the year 1793, when yellow fever was so fearfully raging in Philadelphia, and thousands were the daily victims of its ruthless ravages. No one left home without carrying with him camphor, ammonia, or some disinfectant, as a safeguard from the dreaded pestilence. He had with him, on this occasion, a sponge saturated with lavender, which he immediately applied to his nostrils, and with great trepidation were his steps accelerated. As he reached the Market House he sought shelter beneath its roof; but, just as his home was in sight he encountered a hearse. A cold shudder passed over his frame; the whole atmosphere seemed impregnated with death. Breathless, he rushed into the house, and soon the little family, unconscious of what was agitating his youthful breast, were gathered round the table where was spread the simple but substantial meal. It had not for him, however, on this occasion, the usual zest; his appetite had gone. He longed for solitude; but whither could he flee? "Hell," he says, "seemed to be getting fast hold of me, and I was filled with indescribable misery." He retired to the shop—it was Sunday—that he might be alone. In his mental distress, he thought he again heard the voice, which had previously addressed him, saying: "Look within!" "The wages of sin is death!" "These you are now reaping!" His eyes are partially opened. He is awakened to a sense of his danger and his guilt. He now realizes, as he never before had, his true spiritual condition. He begins to feel how odious a thing sin is, and how ruinous are its consequences. The scriptural injunction, "Seek the Lord," appeared to sound in his ears, as if uttered by a human voice. The prompt in-

quiry was: "How?" The reply came: "By prayer." "I immediately fell upon my knees," he says, "and commenced with the only prayer I knew, 'Our Father;' but ere I had finished my tongue seemed loosened, my lips were unsealed, and for full an hour I continued in earnest supplication at the mercy-seat, pleading with God for the forgiveness of my sins." His supplications were not long unanswered. He thought he heard the same voice saying: "Thy sins are forgiven thee!" He now enjoyed peace of mind—that peace which passeth knowledge. He hastened in the afternoon to God's house, with devout gratitude, "no longer a child of hell," to use his own language, "but an heir of heaven." His spiritual enjoyment, however, was not unalloyed. Sorrow was sometimes mingled with his cup of happiness. He had his difficulties, his trials, and his fears.

Dr. Helmuth, some time after, on becoming acquainted with the change that had taken place in the young man's religious views, urged him to unite in the exercises of the "Mosheim Society," an association connected with the church, designed to promote the mental and spiritual improvement of its members. The theological students connected with the seminary belonged to this Society. The exercises consisted of singing and prayer, and the reading and exposition of the Scriptures, and the discussion of questions on religious topics. Committees were appointed at these meetings to assist in the Sunday Schools of the church in the city and vicinity. He was also a teacher in the church Sunday School, and frequently opened and closed the services with a prayer. On one of these occasions his pastor, being present, for the first time suggested to him the subject of the Christian ministry. "William," said he, "you must preach

the Gospel." "I? No! If the Lord needs workmen, He has many more worthy to do His work. I cannot." "You do not know," answered Dr. Helmuth; "the Lord chooses His workmen, and He knows best." "True," says the young man; "but how could I preach? In one half hour I could tell all I know, and what then?" "William," replied the venerable doctor, "your head is now like an apothecary shop, upside down; all that is required to be done is to set the materials in order."

A noted infidel happened to visit his father, and, turning to the young man, very much to the surprise of the family, said: "William, you must preach the Gospel." Personal friends were earnestly directing his attention to the subject; but, modest in reference to his own abilities, his timid spirit shrank from the responsibilities of the office. Whilst his mind was thus deeply exercised as to duty, and earnestly engaged in meditation and prayer, he took up Bogatsky, and as he opened the book, the first word that met his eye was *Predige* (Preach.) "I then felt," said he, "Woe is unto me, if I preach not the Gospel." Prostrate upon my knees, I prayed: "Take away my spirit, O God, rather than that I should enter upon the work without Thy Spirit." He was slow to believe that the Lord wanted him to labor as a minister in His vineyard. He dreamed that he was accosted by his pastor in the following language: "William, why do you not call to see me? Is it because you fear I will urge you to study for the ministry? Are you afraid to suffer for Christ's sake?" "I am not afraid to suffer," was the reply; "but I have no time to come, except on Saturday." "Well, then," said the good man, "come at that time." He met the pastor in the course of a few days, and what struck him as most remarkable was, that

this identical conversation occurred.

On the morning of May 12th, 1807, in the thirtieth year of his age, as a theological student, Mr. Beates entered the study of Dr. Helmuth. Under his instructions and those of his colleague, Dr. Schmidt, he continued his studies for three years.

He was licensed by the Synod of Pennsylvania, and on the 8th of July, 1810, preached his introductory discourse in the Warwick Pastorate. His labors were arduous during these twenty-six years, and his success was very great. As his health, however, suffered from constant exposure to all kinds of weather, for his congregations were distant and his members scattered, he felt the importance and necessity of rest. He accordingly resigned his position and removed to Lancaster, preaching occasionally, and performing other religious services, when an opportunity offered. At a subsequent period he was prevailed upon to take charge of Zion's (German Lutheran) Church in Lancaster, which was in a distracted and languishing condition. With his accustomed zeal and energy he took hold of the enterprise, refusing all compensation for his services, yet stipulating with the congregation that they regularly raise the promised amount of salary and appropriate it to the liquidation of the church debt. He was their pastor for fifteen years, but in 1853 the increasing infirmities of age constrained him to retire from the active duties of the ministry, to resign to other hands the work in which he had been so long engaged. His visitations to the sick and infirm he continued so long as he was able until within a few months of his death. He frequently spoke of his approaching change with satisfaction and delight, and referred to the eternal world as a place of activity. "Heaven I look upon," he said, "as a High School.

The schools on earth are only primary. In that very thing in which we most excel here below will we advance with the greatest rapidity in the world above."

He embraced every opportunity which occurred to preach the truths of the Gospel to his children and to all who approached him. "In view of death," he remarked, "I have three things to say to my family: Serve the Lord; be liberal to the Church; be kind to the poor." His son Henry observed: "Father, you have been serving the Lord all your life, at least for seventy-five years: do you feel that you merit anything for all these years of service?" "No!" was his emphatic reply, "I have nothing in the way of merit; I depend entirely upon the merits of Christ." He added: "Here I am, aged and helpless, and though I had untold wealth, it would avail nothing in the hour of eternity. What a miserable creature I would be now if it were not for religion, true religion."

"I never saw him," says Dr. Muhlenberg, "without being more and more deeply impressed with the thought that he was a good man, an Israelite, indeed, in whom there was no guile."

His sermons were also eminently scriptural, and the truth was always presented with great originality and force. His fidelity no one could doubt. On a certain occasion, as he descended from the pulpit, he was accosted by one of the church officers who was apprehensive that the discourse just preached was entirely too pointed and would give offense. "Did I utter anything," said the preacher, "not contained in the Bible?" "No, I cannot say that you did," was the reply. "When I came hither I found that Bible," said Mr. Beates, pointing to it in the pulpit, "and I presumed that you wanted me to preach from it. According to your own admission I confined myself to its teachings. Then why

find fault with me?" This response, if it did not entirely satisfy, completely silenced the fault-finder. In the pulpit his manner was exceedingly natural.

On a certain occasion an individual came to him, apparently in the deepest distress, perplexed in reference to some mystery in the Bible. He at first supposed that he was concerned with regard to the salvation of his soul, and he rejoiced in the opportunity of directing an awakened sinner to the Saviour. But how great his disappointment on learning that the man's solicitude was occasioned by the difficult question, "Where did Cain obtain his wife?" "Sir," said the reverend father, without being in the least ruffled by the inquiry, "Sir, go home and sleep a night, return to me to-morrow morning, and bring with you some proof that it will be of any benefit to you to have the question answered and I will answer it for you." The next day the man returned, when Mr. Beates exhorted him to repent of his sins and believe in the Lord Jesus Christ and be converted. He engaged with him in earnest and importunate prayer, and soon found him rejoicing in Christ.

Referring one day to his pastoral labors, he said, "I discriminate between the rich and the poor, but it is always in favor of the latter." Ministerial brethren often sought his counsel and direction. To a young man in the tide of his popularity, caressed and admired, who had just been called to one of our most prominent churches, he said, "To-day it is 'Hosanna,' to-morrow it will be 'Crucify him!'"

We once heard him speak, among other trials connected with his ministry, of a suit brought against him, when seventy-eight years of age, to recover, in accordance with a legislative act of 1729-30, the penalty of £50 for marrying a minor without the consent of his parents. Al-

though it was clearly shown in the trial that there was no intention on his part to violate the law or do the plaintiff any injury, that the defendant had taken every means in his power to ascertain the age of the parties and was assured that all was right; also that there was a trap laid, a pre-concerted arrangement between the father and the son to induce the minister to perform the ceremony, so that the £50, just the sum of money required by the father for the completion of a dwelling then in process of erection, might be secured, the Court imposed the fine, alleging that the publications of the bans was necessary, a law regarded as obsolete, of which Mr. Beates had never heard during a ministry of nearly half a century. There was no redress and he had to submit. In speaking of the injustice done him in this case, said he, "The figure of Justice which surmounts the steeple of the Court House has a pair of scales in her hand to show justice is to be administered in the court room below, while there is a rod (lightning-rod) behind." "This," he continued, "should be reversed. The rod should be placed in the hand and the scales in the rear."

He had an aversion for controversy, and carefully avoided all discussions conducted in a spirit of recrimination and unfriendly criticism. "I hold," said he, "to neither party in the Church. I am no party man. I will not share in the family quarrel. My time is nearly out. My mind is fixed. I am going where we shall know all these things. Some things I know, others I do not know. The Lord's Supper is a mystery. Why the bread and wine are called the body and blood of Christ I do not know. But I believe, else I make Christ a liar. But I do not believe that I eat his carnal body, the body that

hung upon the tree." On another occasion he said, "That Christ is present in the Sacrament I have no doubt. My God has said so and that is sufficient. *How* belongs to him. To receive him belongs to me. I have enough to do with *my hows*. *How* I live, *how* I love, *how* I fight, *how* I partake of the Supper. and if I am not careful my *how* (*wie*) will be turned into *woe*. The Saviour is present at my Communion, He is with me in the Supper, the *manner* belongs to Him." He added: "Many a so-called doctor disputes and disputes and reaps no comfort from the Sacrament, whilst the honest trusting tradesman, who labors from Monday morning till Saturday night, reads, believes, partakes and is blessed. No one who attempts to go behind the simple words of Christ can give any satisfactory explanation."

A prominent trait in his character was the exemplification of the apostolic command, "Follow peace with all men." "If individuals, he said, "would only turn their ire against Satan and the old Adam they might fight as much as they pleased." Some of his parishioners were very anxious to know what his political sentiments were. One of them approached him one day and inquired what his politics *might be*, as he subscribed for the newspapers of both parties?" "Oh," he replied, "I am a Lutheran." They never could tell whether he was Whig or Democrat.

He possessed a fund of rich quaint

humor which would spring forth in spontaneous expressions. He loved a little pleasantry and often made a playful or witty remark. Even during his last days this natural vein of humor would manifest itself. Speaking of his death, he looked up at those who were present, with that twinkle of the eye which was peculiar to him, and said, "After I have gone it will be asked: Of what did he die?" To which it may be truly answered: "He died of hardness of heart," alluding to the disease (ossification of the heart) from which he was suffering. Some years ago, when a general interest prevailed in almost every community on the temperance question, and individuals were disposed to sign the pledge of total abstinence, his neighbor, Bishop Bowman, called to see him, and inquired, "If he too, had joined the society?" "Oh, yes," he replied, "many years ago. When I was a youth I was confirmed, and then I promised to renounce the Devil and all his works." His friend was amused with the novelty of his reply, but agreed with him that he was a member of the temperance society. Some one connected with his congregation once sent him a verbal message expressing his dissatisfaction and displeasure with something he had presented in one of his discourses. "Give him my compliments," said Mr. Beates, "and tell him I am not at all satisfied with myself, and, therefore, I cannot censure him for being dissatisfied with me."



REV. HENRY ALBERT BECKER.

Rev. Henry Albert Becker, son of Rev. F. C. Becker and Mary Everett, was born April 30th, 1841, in Mahoning county, O. He prepared for college in the Lordstown Academy, and graduated at the Capital University, Columbus, O., in 1864. He finished his theological course at the Capital University in 1866,

and was ordained by the Joint Synod of Ohio in June, 1866. His first charge was at St. Paris, O., 1866-67, for eight months. Second at Thornville, Perry county, O., 1867-77, and his third one was St. Mark's congregation, Delaware, O., 1877-84. He was editor of the *Lutheran Child's Paper* for nearly ten years, contributed articles to the *Lutheran Standard*, and wrote many poems and hymns. He married Mary Louise Hoffman, Sept. 4, 1866, at Pittsburg, Pa., who, with five sons and a daughter, survive him. He died Aug. 21, 1884, of cancer of the stomach, aged 43 years, 3 months, 21 days, and was buried at Delaware, Ohio.



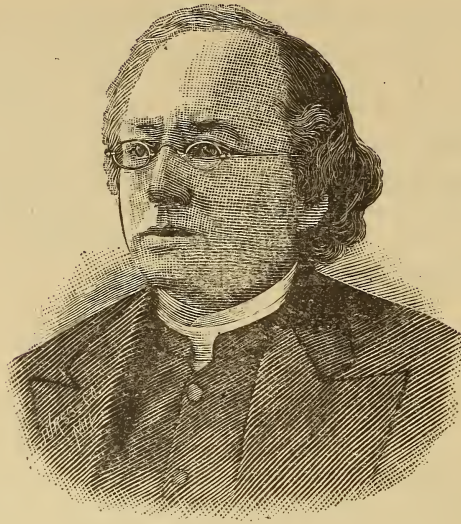
REV. G. F. BEHRINGER.

The Rev. G. F. Behringer was born in New York City in 1846, where he received his first education in the public schools. Later on he attended Pennsylvania College, in Gettysburg, and completed his studies at Cornell University. He belonged to the first class of 1869, and was the first one to receive his diploma as Bachelor of Arts. A classmate of his among eight, was Ex-Governor Foraker, of Ohio. Mr. Behringer first received a position as Assistant Professor in the department of languages in Cornell University. He only remained there one year, when he left for Germany, where he studied Theology in Leipsic, Halle, Turbingen, and in Genf, Switzerland, for one term. When he returned to America he received a call to Howard University in Washington, also in the department of languages. A year later he went West, and was pastor for seven years in Indianapolis, Ind., and Des Moines, Iowa. In the fall of 1881 he was called upon to become pastor of the old St. Paul's congregation, in Brooklyn, where he remained until he

accepted a call from Grace Church, Brooklyn, N. Y., in May, 1883. In the fall of 1884 he received a call as Professor from Carthage College, Illinois, but declined to accept it, not wishing to leave his congregation.

Pastor Behringer has done a great deal of literary work. He was for some time with the publishing house of Funk & Wagnalls, on Dey street, New York, and was the literary editor of the firm. As such he translated into the English language "The Life of Martin Luther," by Dr. Rein, and "The Life of Ulric Zwingle," by John Grob. But his main work consisted in the revising and supervising of the edition of Meyer's "Commentary on the New Testament." He still does some work occasionally for the above-named firm, and he has for several years past had charge of the foreign department of one of the leading English Lutheran Church papers in the United States. Pastor Behringer is the owner of a very valuable library containing 1,500 choice volumes in the English, French and German languages.





REV. EDMUND BELFOUR, D.D.

Rev. Edmund Belfour, D.D., was born in Alstead, a suburb of Copenhagen, Denmark, Aug. 9, 1833. His father, who was well educated, came to this country in 1839, and the family followed two years later in the sailing vessel, "Isabella," which made the voyage to New York in nine weeks. Here the family settled.

The boy, Edmund, was the youngest of seven children, and, at the end of one year's residence in New York, he began to work in order to aid in supporting the family. It was not until his sixteenth year that he entered school, beginning at the very foundation. He expected to learn the machinist's trade, but his pastor, Rev. Dr. C. Martin, who confirmed him, urged him to study for the ministry. By studying day and night, he succeeded, at the end of nine months, in passing the examination for admission to the College of the City of New York. He completed his course in the summer of 1854, and received medals for proficiency in moral science and oratory. In the fall of the same year he entered the Lutheran Theological Seminary at

Gettysburg, Pa. In the spring of 1857 he became the pastor of St. Paul's Lutheran Church in Schoharie, New York, and the associated Lutheran Church at Central Bridge, and served the parish successfully for eleven years. At the end of that time he became pastor of St. John's Lutheran Church in Easton, Pa., where he labored happily for nearly six years, when he was asked by the General Council to go to Chicago to organize English Lutheran churches. He entered on this work February 1, 1874, and succeeded in founding two congregations, Trinity on the North Side and Wicker Park on the West Side. But the climate bringing on a serious sickness, he accepted a call to the pastorate of the First English Lutheran Church in Pittsburg, and began his labors there Feb. 1, 1880, having now held the position for ten years.

During his ministry the congregation built its magnificent church and chapel on Grant street.

Dr. Belfour's ministry has been marked by persevering, conservative, and successful labors, and has been singularly

peaceful and happy. In his library are found books in eight or nine different languages. Twelve years ago he translated from the Danish language "Pon-

toppidan's Explanation of Luther's Catechism," which is now in its eleventh edition.



REV. EZRA KELLER BELL, A. M.

Ezra Keller Bell, A.M., was born in Washington Co., Md., in 1853. He entered Wittenberg College in 1873, graduating in 1877, and from the Theological Seminary in 1879. Mr. Bell was pastor of St. Paul's Lutheran Church, West Liberty, Ohio, two years, St. Paul's at Findlay three years, and became pastor of the First English Lutheran

Church in Cincinnati in October, 1884. At this place he succeeded in building up a strong congregation and one of the most benevolent in the Synod. He became editor of the *Lutheran Evangelist* January 1st, 1890, performing the duties of editor in connection with the work of his pastorate in Cincinnati.



REV. ANDREW BERG.

Rev. Andrew Berg was born in Mundenbein, on the left bank of the Rhein, in the Palatinate, on the 30th day of November, 1810. As the place was at that time under the dominion of France, he, though of German parentage, was a born subject of France. In his early infancy he was consecrated to God in Holy Baptism, and, having been born on St. Andrew's day, received the name of Andrew. At his baptism his parents solemnly vowed that, if possible, their first born should be brought up to enter the ministry of Christ. But they both died before their son was quite four years old, and hence could not, upon their part, carry out their devout intention.

In the notes Father Berg left, there is no further reference to his early years. He informs us that, September, 1832, he reached this country, landing in the city of Baltimore, Md. He soon after found his way to York, Pa., and obtained em-

ployment with a Mr. Philip Ruppert, three miles northwest of York. After spending a few months here, he proceeded to Mechanicsburg, Cumberland county, Pa., where he secured a situation with Mr. John T. Williams, with whom he remained until December, 1836, working at the trade of coverlet-weaving.

His residence in Mechanicsburg proved the turning-point in Father Berg's life. Here he not only found a home in a Christian family, but also a true church home, and enjoyed the faithful pastoral care of a very devout and earnest minister of Christ, in the person of Rev. Emanuel Keller, who was at that time pastor of the Lutheran churches composing the Mechanicsburg charge. It was during his residence here that his attention was directed to the work of the ministry, and the way opened for his preparation for this, his life work, and the happy accomplishment of the vows

his sainted parents had taken in his early infancy.

The West Pennsylvania Synod of the Evangelical Lutheran Church held its annual meeting in Mechanicsburg in the autumn of 1836, and Father Berg says: "I attended the meetings of that synod regularly, being a member of the Lutheran Church. The missionary and educational meeting of the synod was held in the old union meeting house in Mechanicsburg, and was addressed by a Rev. Mr. Yeager, who plead so earnestly for young men to consecrate themselves to God, go to the institutions at Gettysburg and prepare themselves for the work of the gospel ministry, that Mr. Berg, then about 26 years of age, says he "was much affected and seriously impressed." He promptly opened his heart to Rev. A. Deininger, who was then a guest at the house of Mr. Williams, and stated that, if he could see his way clear, he would, even at his present age, prepare himself for the work of the ministry. The result was that, after sustaining a satisfactory examination by Revs. Drs. S. S. Schmucker, C. P. Krauth and H. L. Baugher, he was prevailed upon to proceed to Gettysburg and enter upon a course of study in the institutions there, in preparation of the work of the ministry. He says, in entering upon his studies, he had the promise of the preachers that they would provide for his support, but complains that these promises were not very well kept for a time, until the Education Society advanced him \$500.00 to defray his student expenses.

After many trials and much bodily affliction, he presented himself at the meeting of the West Pennsylvania Evangelical Lutheran Synod, held in 1842, in Bloomfield, Perry county, Pa., and, sustaining a satisfactory examination, was licensed to the gospel ministry. He had

spent six years as a student of the institutions of Gettysburg, which, counting two years for the course there pursued in the Theological Seminary, left him four years for his collegiate studies. Although he did not pursue his college studies to graduation, he yet enjoyed the advantages of a quite thorough education, had a well cultivated mind, and was able to minister with equal acceptance in both the German and English languages.

After his licensure he was employed from October, 1842, until July, 1843, as a missionary upon the territory now embraced in Duncannon and Liverpool charges in Perry county. During his labors in this field, he organized the Lutheran congregation in Pottersburg, near Duncannon; collected money for building a church there; laid the cornerstone of it, and afterwards dedicated it to the worship of God.

In the summer of 1843, he followed a unanimous call to the Shrewsbury pastorate in York county, Pa., which then embraced five congregations. This pastorate Father Berg served, with much self-sacrificing fidelity and great success, for over thirty years. A brother who was familiar with the field when Father Berg went there says, that it was almost a heathen wilderness, and that he accomplished a wonderful work for God and the church there. He was instrumental in building four new brick churches in his pastorate proper; in organizing two new congregations, one at Glen Rock and another at New Freedom, and having new churches built at these points, which afterwards entered into the formation of other pastorates. He procured charters for four of his congregations, secured the lot in Shrewsbury upon which the present new church edifice stands, brought about the purchase of the cemetery grounds at

Shrewsbury, laid them out, had them fenced in, planted the trees, and so financiered the business that before he left between two and three acres additional ground had been added to the cemetery, and when he left over \$500.00 remained in its treasury. He was also instrumental in obtaining a legacy of \$3,000 for the church. The best days of Father Berg's ministry were, of course, spent in Shrewsbury, and it was here that he reaped his greatest success and exerted his widest influence. It was some twenty-eight years ago that we first met him, and the impression he then made was that he was a man of a strong, positive character, and of an earnest, untiring spirit in the prosecution of his sacred calling. He ardently loved the church of his Fathers, and was ever firm in confessing, teaching and maintaining her pure faith, too firm and positive in this, for some with whom his earlier ministerial years were associated.

In 1873 Father Berg accepted a call to the German Lutheran church at Chambersburg, where he remained but one year and seven months. He resigned this congregation because of its opposition to English preaching, for want of which the younger portion of the congregation were continually leaving the church of their parents.

From Chambersburg he removed to Sunbury, Northumberland county, Pa., and took charge of the Treverton Mission. This brought him into connection

with the Ministerium of Pennsylvania, with which he was in hearty sympathy and by the members of which he was held in the highest esteem.

Leaving Sunbury on account of the malarial fevers, from which his family had suffered much during the two years and a half of his ministry in that field, he followed a call to Zion's Evangelical Lutheran Church in Mechanicsburg, Lancaster county, Pa., in the year 1877, and served this congregation in connection with another at Voganville, some six miles distant, until his death.

Father Berg literally died with the harness on. On the Sunday previous to his very sudden death, on Wednesday night, he had filled his regular appointments, preaching three times, and died thus in the very midst of his labors. He had spent over forty-two years in the ministry of our beloved church, about thirty-two years in the West Pennsylvania Synod, to many of the members of which he was very warmly attached, and the last ten years of his life in connection with the Ministerium of Pennsylvania.

Rev. Andrew Berg died at Mechanicsburg, Lancaster county, Pa., on the 6th of February, 1884, in the 74th year of his age.

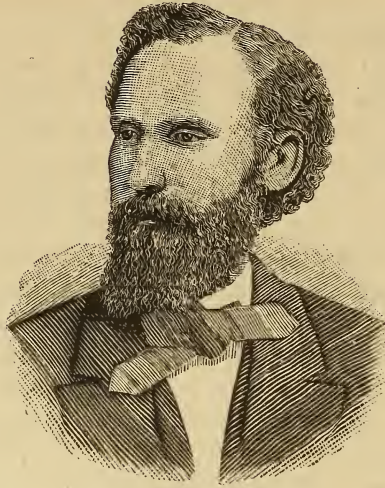
Father Berg was married soon after he entered the ministry, to Miss Eliza A. Williams, of Mechanicsburg, Cumberland county, Pa., who, with six children, three sons and three daughters, survive him.—H.



REV. KNUT E. BERG.

Prof. K. E. Berg was born in Vos, in the diocese of Bergen, Norway, May 27, 1838. His parents were Ellef Styksen, and his wife Guri, born Nilson, who

died in 1846. He was confirmed May 1st, 1853, whereupon he, together with a number of other young men, entered a school in Vassevangen with a view to



REV. KNUT E. BERG.

teaching. After his graduation he followed teaching for about a year and a half, when, in 1857, he emigrated with his parents to America. He immediately obtained a position as parochial school teacher at Liberty Prairie, Wisconsin, where he soon won for himself the love and high esteem of all, both by his lovable traits of character and his rare eloquence, which later gave him such well-deserved fame.

During the winter of 1858-59 he attended English school, and in an uncommonly short time he mastered the English language, so that he could speak and write it with considerable ease and fluency. Later he attended an English high school at Madison, Wisconsin, and also a high school at Evansville, Wisconsin. During the summer of 1860 he taught English school at Liberty Prairie, Wisconsin, and in the fall of the same year he entered Concordia College at St Louis, Mo., where he, with his characteristic assiduity, prosecuted his studies until May, 1861, when the war broke out and the school was temporarily closed. In the fall of 1861 he entered the school which the Norwegian Synod opened temporarily in the vicinity of

LaCrosse, Wis., but owing to poor health he was obliged to leave at the end of the first term. The following years he was engaged in teaching, partly English and partly Norwegian, besides employing his spare moments for mental self-improvement. On the 1st of September, 1864, he again entered the college of the Norwegian Synod, which had then been permanently located at Decorah, Iowa. His health again failed and he was again obliged to quit school. As soon as his health had sufficiently improved he again resumed his studies, and he now took a course in law under Judge Burdick of Decorah, and was admitted to the bar in 1869. In the meantime he received a call to accept a professorship in the Norwegian Lutheran College at Decorah, where he entered upon his labors on the 1st of September, 1869.

As a public speaker, both in English and Norwegian, Prof. Berg's talent was far beyond the ordinary. It was generally admitted by competent judges, that few, even of the leading purely English orators in the state could compete with him in point of oratorical powers.

In 1872 he was elected by an overwhelming majority to the state legisla-

ture of Iowa, where he served on a number of important committees. In 1870 he began the edition and publication of a periodical called "For Hjemmet." In 1873 his health became so impaired that he was neither able to attend the extra session of the legislature, nor properly attend to his many duties at the college, wherefore he tendered the synodical church council his resignation as college professor and took a trip to Nor-

way, hoping by this rest and change of climate to improve his health. At the synodical meeting at Minneapolis, Minn., in 1875, his resignation was accepted, the synod also passing a resolution to continue the payment of his salary during his vacation. The sad news, was, however, soon received to the effect that Prof. Knut Ellefsen Berg had died at Eide, Hardanger, Norway, on the 18th of June, 1875.



REV. JACOB BERGER.

Rev. Jacob Berger, a son of Henry and Sarah Berger, was born in Waterloo, Albany County, N. Y., in the year 1799. His father was a farmer, and was a member of the Lutheran Church, while his mother was connected with the Reformed Dutch Church. They were both exemplary Christians, and were instrumental in early giving to the mind of their son a serious direction. In his boyhood he is represented as having been cheerful and pleasant, but never inclined to frivolity. He received the rudiments of his education at a district school, and evinced at this early period at once a great fondness for reading and a great love of music. At the age of about sixteen he was deeply exercised in regard to the salvation of his soul. He called upon a minister in the neighborhood, and gave him an account of his feelings, in the hope of receiving profitable instruction and counsel. But the minister seems to have very imperfectly appreciated the case, and the young man went away, with no light upon his path and with his distress not at all abated. Shortly after, however, he found the joy and peace in believing, and this was almost immediately followed by the pur-

pose to devote himself to the ministry of the Gospel.

When he was in his seventeenth year, he took charge of a school in Middleburg, Schoharie County, and was very successfully employed in that capacity for two winters, spending the summer months of each year on the farm. In his twentieth year he became a student of the Hartwick Seminary, then under the care of the Rev. Dr. Hazelius. Some time during his connection with this institution, he made a public profession of religion, and united with the Lutheran Church. He also now occasionally exercised his gift in preaching. In 1822 he left the Hartwick Seminary, and entered the junior class in Union College. He ranked high as a scholar during his whole course, and graduated at the Commencement in 1824. The year preceding, however, he had suffered from a severe attack of fever; and, in consequence of prematurely returning to his studies, his mind temporarily lost its balance, and, in the spring of 1824, he was taken to his father's house in positive mental derangement. It was not long, however, before the malady yielded to skillful

treatment, and he was restored not only to sanity, but to his accustomed cheerfulness.

In the spring of 1825 he commenced the study of theology, under the direction of the Rev. Dr. Wackerhagen; but, after remaining with him a while, he went to complete his studies under the Rev. Dr. Quitman, by whom he was proposed as a candidate for licensure at a meeting of the New York Ministerium, held at Rhinebeck, in 1825. The next year he was ordained at the convention of the Ministerium, held at Cobleskill.

Mr. Berger commenced his ministerial labors at Ghent, N. Y. The next year a church was organized by him at Valatie. Whilst attending to these two congregations, he also became an assistant to the Rev. F. J. G. Uhl; and thus Churchtown was added to his charge. He remained in this field of labor until his death, though he had not charge of the three congregations during the whole period. He labored, especially during his latter years, with great zeal and fidelity, and religion was revived and large numbers added to the congregations in connection with his ministrations.

While engaged in a series of meetings at Churchtown, designed for the spiritual improvement of his people, he was attacked with the same fearful malady by which he had been visited during the last year of his course at college. This was succeeded by typhoid fever, which terminated his active and useful life on the 11th of March, 1842, in the forty-fourth year of his life. In accordance with his request, his remains were deposited in the grave-yard at Churchtown, in the midst of the tears and lamentations of his bereaved people and a bereaved community.

Mr. Berger published a sermon in the Lutheran Pulpit on the doctrine of the Resurrection.

He was married to Katherine, daughter of the Hon. John J. Miller, of Columbia County, N. Y. They had four children — one son and three daughters. The son has been graduated at Williams College and at the Theological Seminary of New York. One of the daughters is married to the Rev. Thomas Street, pastor of a Presbyterian church in York, Pa. Mrs. Berger still (1862) survives.



REV. CHRISTOPHER F. BERGMAN.

Christopher F. Bergman was born at Ebenezer, Ga., January 7, 1793. He was the only son of the Rev. John E. Bergman, an eminent Lutheran clergyman, and was educated exclusively under the care and direction of his learned and venerable father. The vigilant attention that was bestowed upon his spiritual interests was rewarded by his early embracing Christianity in its divine power, and making a public profession of his faith in Christ. Some years, however, elapsed after this before he

had formed a definite purpose to devote himself to the Christian ministry; and even when he had reached this point, his tendencies were for some time rather toward the Presbyterian than the Lutheran Church, owing to a pretty strong sympathy with the distinctive features of Calvinism. His mind, however, received a different direction, chiefly in consequence of a conversation with the Rev. Dr. Bachman, of Charleston—a most gratifying circumstance not only to his father, who was then about closing

his earthly career, but to his father's congregation, who were earnestly desirous that he should become his successor in the pastoral office.

In accordance with this wish, in which his venerable father heartily concurred, Mr. Bergman proceeded to make the requisite preparation for settling over the people among whom nearly his whole life had been passed. At the meeting of the Synod of South Carolina and the adjacent states, held in the autumn of 1824, he applied for license to preach, and was, accordingly, solemnly set apart for the work of the ministry, and constituted pastor of the church which his father had served so long and so well. He addressed himself to his work with great zeal and alacrity, making it manifest to all that the salvation of the souls committed to him was the all-engrossing concern of his life. He labored in season and out of season, making the most of every day and every hour, as if it had already been revealed to him how brief his career was to be. It was not long before it was found that consumption was preying upon his system, and was gradually working its way to the seat of life. All that the best medical skill and the most devoted affection could do to prevent the disease from having a fatal termination, was done, but to no purpose. He died on the 26th of March, 1832, in the fortieth year of his age, and after having been the honored and beloved pastor of his father's charge for a period of little less than eight years. His dying scene was a most edifying example of the all-sustaining power of Christian faith. Not a cloud passed over his mind during the whole process of making the final change. "I can look at the grave without any dread," said he. Being asked if he had any doubts of his acceptance

with God, he replied: "None! Blessed be the God and Father of our Lord Jesus Christ, I have no doubts." To one who inquired whether, if it were the Divine will, he would not wish to be spared a little longer to his family and his congregation, he said: "If it is the Divine will, I had rather go now. I feel that for me to depart and be with Christ is far better. I think I can truly say that for me to live is Christ, to die is gain." On the day preceding his death he was visited by several members of his congregation, all of whom he recognized, addressing to each a few words of affectionate exhortation, and closing with a most impressive farewell. To a brother in the ministry, who remarked: "Now is the time to test the full value of the religion you have so long professed, and which you have so faithfully preached," he replied: "O, Death, where is thy sting? O, Grave, where is thy victory? Thanks be to God who has given me the victory through my Lord Jesus Christ." He then dwelt for some time on the expression: "faithfully preached," and at length he exclaimed: "Not unto me, O Lord, not unto me, but unto Thy name be all the praise. We have this treasure in earthen vessels, that the excellency of the power might be of God and not of us." Just before he died, he desired this brother to pray with him, and he distinctly, though feebly, repeated every word, and concluded the prayer with *Amen*. While the silver cord was in the act of being loosed, he uttered the words:

"Cease, fond nature, cease thy strife,
And let me languish into life."

An appropriate and highly pathetic discourse was delivered on the occasion of his death, by the Rev. S. A. Mealy, of Savannah, Ga., from 1 Thess. 4: 13, 14.

REV. JOHN ERNEST BERGMAN.

John Ernest Bergman was a native of Peritsch, in Saxony. He entered the University at Leipsic in 1776, where, in due time, he was graduated with distinguished honor. He was ordained by the Evangelical Seniors of the Lutheran Church, in the Duchy of Augsburg, on the 19th of July, 1783. During the Revolutionary War, the Salzburgers, who had settled in Georgia, and who were eminently faithful to the American cause, had been subjected to great deprivations and sufferings, and had seen their beautiful place of worship at Ebenezer converted, at one time, into a hospital for the sick, and at another into a stable for the horses of the British soldiers. Finding themselves, at the close of the war, without a pastor, as well as in otherwise depressed circumstances, they applied to Rev. Dr. Welsperger, of London, to procure some faithful minister from Germany, to come and break unto them the bread of life. The result of the application was that Mr. Bergman was selected as a suitable person for the mission, and he consented to undertake it. It is not known what field of labor he had occupied in Germany; but, as soon as he could make the necessary arrangements after his appointment, he took his departure from his native land and reached this country in the spring of 1785.

On his arrival in the field of labor to which he was destined, he found things wearing a most unpromising aspect. The flock had been so long without a shepherd that many had wandered away, while many others had become indifferent and cared little whether the Gospel was preached to them or not. In ad-

dition to this, the duties to which he was called had formerly put in requisition two ministers instead of one; but, owing to the embarrassed state of the finances of the church, it had become impossible to sustain more than one. But, notwithstanding all that seemed untoward in his prospects, he addressed himself to his work with great energy and in full reliance on the Lord, his strength. By arranging his labors systematically he was enabled, in a short time to supply not only Ebenezer and the vicinity, but also Savannah, with the regular preaching of the Gospel. Under his well directed and vigorous management the secular condition of the community rapidly improved, the population assumed a more permanent character, and the church gradually rose into a more prosperous state. He kept up a regular course of catechetical instruction in the several churches to which he ministered, and labored in other ways to promote the spiritual interests of the young.

Mr. Bergman's ministry was instrumental of accomplishing great good, though it seems to have been embarrassed by some adverse circumstances, and to have been attended by at least the ordinary amount of trial. In the year 1819 he was greatly afflicted by the death of a married daughter, who, however, was a devoted Christian, and parted with her friends in full confidence that she was passing from earth to heaven. But he was not many years behind her in entering into rest. He held on his uniform course of labor until the time of his departure had almost come. He died with the peace of Heaven in full possession, on the 25th of Febru-

ary, 1824, after having spent thirty-six years of unremitting toil in his Master's work. His remains repose in the cemetery at Ebenezer.

Mr. Bergman's physical constitution was by no means vigorous, but he had a degree of energy and perseverance rarely exceeded. His mind was richly endowed and well trained, and his desire for acquiring knowledge amounted to a passion. History, Philosophy, and Natural Science engaged his attention, and his manuscripts show that his attainments in each were more than respectable. He was deeply versed in Theology, and was thoroughly acquainted with the Hebrew, Arabic, and, it is believed, some other Oriental languages. As a preacher, if he did not rise to a high degree of eloquence, he was sure to command the attention and respect of his hearers. He had a truly catholic spirit, which heartily embraced all the disciples of Christ, irrespective of denomination. With Bishop Asbury of the Methodist Church, and Dr. Furman of the Baptist, he was in relations of great intimacy. His hospitality scarcely knew a limit; his house was the home of almost every clergyman—no matter of what communion—who had occasion to go into that neighborhood. He was, in most respects, an admirable specimen of a man, a Christian, and a minister.

The point at which Mr. Bergman seems to have been most deficient, was the practical dealing with men and things. He was averse to mingling much in general society, and thereby lost many opportunities for doing good. His usefulness is said to have been not a little abridged by the course which he took in respect to preaching in the English language. The interests of the congregations, both at Ebenezer and Savannah, manifestly demanded that a portion of the services should be per-

formed in English. Many of the members of his churches, being satisfied of the importance of the measure, urged upon him the necessity of qualifying himself to preach in English; but the idea was little less than revolting to him. His friend, Bishop Asbury, in a letter addressed to him in 1803, says: "I think, as you are not advanced in age, if you wish to be extensively useful, you ought, by all means, to learn to preach, as well as to write, English. By close application, and a little assistance, you could soon gain a good accent and pronunciation. In learning to preach English, you will open a door to preach to thousands in this country—besides, you will get good, as well as do good." But the German pastor could not be persuaded, by this or any other reasoning, to change his course; and by this pertinacity he greatly retarded the progress of Lutheranism in that region.

The tide of immigration from Germany had been diverted from the South to other sections of the country; the rising generation, mingling, as they did continually, with those who used the English language only, came gradually to lose their own vernacular, and were little profited by German preaching. And in the same proportion they lost their interest in the services of their own Church, and, as a consequence, withdrew and connected with other religious societies. The Baptists, Methodists, and other denominations profited largely by this honest mistake of an excellent man, and it is said that, even to this day, among the most valuable members of these churches may be recognized many of the descendants of the Saltzburgers.

In 1792 Mr. Bergman was married to Catharine Herb, of Savannah, which proved a most happy union. She had more executive talent than her husband, and she was allowed to use it in manag-

ing the financial concerns of the household. They had four children, only one of whom, his eldest son, who became a clergyman, survived him.—*Strobel's History of the Saltzburgers.*



REV. HANS HANSON BERGSLAND.

Hans Hanson Bergslund was born in Fillmore Co., Minn., January 23, 1858. His father emigrated from Thelemarken, Norway, in the spring of 1846, being one of the first to leave that district of Norway for America. After a tedious journey of more than sixteen weeks he reached Winnebago Co., Ill., where he remained for the brief period of one year only. He then moved to Waupaca Co., Wis., where he settled down as a farmer. While here he married Miss Anna Qverbo, who had left his home district in Norway only a few years subsequent to his departure. After a ten years' stay in Waupaca he moved westward with his family and settled in Fillmore Co., Minn., where he still resides.

Here, in a frontier cottage, Hans was born. He was the fourth of nine children, four of whom died while young. The remaining five were brought up by a firm and earnest father and a tender and loving mother. They both endeavored to lead Christian lives, and sought

early to lead their children to the Lord. They were among the founders of the first Norwegian Lutheran congregation of that place.

In a log hut, 14x16, and in the wild prairie, was kept the district school of that time, which, by the way, but poorly answered the demands of the time and place. This Hans first visited when eleven years old. His later attendance was very irregular, owing chiefly to the fact that the school was kept almost wholly during the cold winter months when the roads were often impassable for children.

He was confirmed when fifteen years old, and after this his parents were repeatedly encouraged by friends to send him off to some higher institution of learning. Nothing, however, was done in this direction for some time, owing partly to his own indifference regarding schools (his desires being to learn the carpenter's trade, which, at an early age, he began practicing in connection with

his farming) and partly to his parents' wish that he might frequent Hauge's Synod's Seminary, which was now being spoken of and planned.

When this school was opened in the fall of 1879, it was decided to send Hans thither, he having also in the meantime become more desirous of acquiring a better education; but unexpected hindrances prevented his going before the opening of the second term, Jan. 2d, 1880, when he became a student in the preparatory department.

After a three years' course here, he was, by recommendation of Prof. A. Wenaas, admitted to the Theological Department of the same school, from which he graduated two years later, in the spring of 1885.

Being desirous of qualifying himself for teaching, he decided to prosecute his studies further at the University of Christiania, Norway.

Leaving home August 23d of the same

year, he reached his destination about a month later. His intention was to take a three years' course at the University, but at the end of the second year he received a call from Hauge's Synod to fill a chair in its seminary as Professor in Theology. He had preferred continuing his course at the University, under the guidance of its able and beloved professors, but nevertheless decided to accept the call, and returned to America in the fall of 1887.

Soon after his return he entered upon his duties as theological professor at Hauge's Seminary, which position he still occupies.

On the 28th day of December, 1887, he married Miss Anna L. Thompson, who was born and brought up in Fillmore Co., Minn.

During the last two years, besides teaching in the seminary, he has also served as its principal.





REV. GOTTHARDT D. BERNHEIM.

Gotthardt Dellmann Bernheim was born at Iserlohn, Westphalia, Prussia, Nov. 8, 1827. He graduated at the Lutheran Seminary of the South Carolina Synod, at Lexington, S. C., 1849.* He subsequently became successively pastor in Charleston, S. C., 1850; at Mount Pleasant, N. C., and financial secretary of North Carolina College, 1858; at Charlotte, N. C., 1861; principal of Female Seminary of the North Carolina Synod, Mount Pleasant, N. C., and pastor of Ebenezer Church in Row-

an Co., N. C., 1866; pastor of St. Paul's Church, Wilmington, N. C., 1869; editor and proprietor of *At Home and Abroad*, monthly, published at Wilmington and Charlotte, N. C., 1881; pastor of Grace Evangelical Lutheran Church, Phillipsburg, N. J., 1883.

Among the various literary works from his pen are: "The Success of God's Work," (Wilmington, N. C., 1870); "Localities of the Reformation," (1877); "History of the German Settlements and of the Lutheran Church in North and South Carolina," (Philadelphia, 1872); "The First Twenty Years of the History of St. Paul's Church, Wilmington, N. C." (Wilmington, 1879.)—*Schaff*.

* During the summer of 1849 and under the auspices of the Board of Directors of the Theological Seminary at Lexington, S. C., he was for seven months engaged in collecting money for the endowment of a professorship at that institution. He solicited for this purpose \$3,223.



REV. PHILIP M. BIKLE, PH. D.

Philip Melancthon Bikle, Ph. D., was born December 1st, 1844, in Smithsburg, Washington County, Md., about eight miles east of Hagerstown. He is of German parentage. After completing the course in the Smithsburg High School, under the well-known teacher, Mr. George Pearson, he entered the Preparatory Department of North Carolina College, Mt. Pleasant. N. C., in June, 1860, where his oldest brother, L. A. Bikle, D. D., was professor of Latin and Greek. In January, 1861, when the excitement just before the war was growing greater, at the suggestion of his brother, he returned to Maryland. He then taught a public school near his home, beginning before he was seventeen years old, and pursued his classical studies privately. His marked success as a teacher may have had some influence in leading him to make teaching his life-work.

In the fall of 1862 he entered the Freshman class of Pennsylvania College, taking leading rank, and receiving at the close of the year, the Freshman prize of \$30 for the best general scholarship. He graduated in 1866 with the Latin salutatory.

From August, 1866, to July, 1867, he taught the Senior Male Department of the York County Academy, which at that time admitted both sexes, and was under the principalship of the veteran teacher, Prof. G. W. Ruby. In the fall of 1867 he entered the Theological Seminary at Gettysburg, and pursued his studies there till July, 1869, when he accepted a call to the professorship of Latin and Greek in North Carolina College, of which his brother, Dr. L. A. Bikle, was then president. In August, 1869, he was ordained as a Lutheran

minister by the North Carolina Synod.

Before he had been in North Carolina eight months he received a call to the Vice Principalship of the Lutherville Female Seminary, near Baltimore. He accepted, and filled the position for three years, declining at the end of that time the principalship, having determined to take a course of post-graduate study at Dartmouth College. Having taught the Physical Sciences at Lutherville, he decided to devote special attention to Physics and Astronomy, and selected Dartmouth on account of the eminence of Prof. Charles A. Young, who there filled that professorship.

In the summer of 1874 he was unanimously elected Professor of Physics and Astronomy in Pennsylvania College, his *Alma Mater*. He accepted and occupied that chair for seven years. During the collegiate year, 1880-81, he also gave instruction to the Freshman class in Latin; and, on the reorganization of the college faculty in 1881, was given sole charge of the Department of Latin, and now occupies that chair.

He was Secretary of the Faculty from 1877 to 1889.* In June, 1889, he was unanimously elected Dean of the college, after performing the duties of that office for the eight preceding months.

When the *Pennsylvania College Monthly* was established in 1876, Prof. Bikle was elected editor in chief, and he still holds that position. He has made this magazine a model of its kind, and it is successful in every respect.

In 1880, when Dr. J. A. Brown was

* Dr. Bikle was secretary of the Ev. Lutheran Synod of Maryland from 1874 to 1880, with the exception of one year. During the synodical year of 1888-89 he served as president of that body. From 1874 to 1876 he was secretary of the Lutheran Ministers' Insurance League.

disabled by paralysis, he became one of the editors of the *Lutheran Quarterly*, the leading Lutheran theological magazine in the United States, his colleagues being M. Valentine, D. D., LL. D., and E. J. Wolf, D. D. He is now the sole

editor of the *Quarterly*, and under his management its high standard is fully maintained.

In 1884 Roanoke College conferred upon him the honorary degree of Doctor of Philosophy.



REV. PROF. L. A. BIKLE, D.D.

The subject of this sketch was born November 6th, 1834, in Mechanicstown, Md., and is a brother of Rev. Prof. Dr. Philip M. Bikle. Like quite a number of young men who entered the ministry and belonged to the generation which to-day holds and rules the world, Rev. Prof. Louis Albert Bikle learned a trade; and while working at his trade—cabinet-making—also attended school, thus learning both to work and to study. Having prepared himself for college at the Academy at Smithsburg, Md., he entered the Freshman class of Pennsylvania College, Gettysburg, in 1853. Here he remained until he graduated, having the honor of delivering the Latin Salutatory in the Commencement exercises. He also studied theology in Gettysburg, and in 1858 entered the ministry. Being gifted as a teacher and

highly educated, he was elected professor of Ancient Languages in North Carolina College, Mount Pleasant, N. C., and in this important capacity labored in North Carolina from 1858 to 1861.

The war having broken out and many colleges having been closed, he taught a classical school from 1861 to 1863, and then became a chaplain in the Confederate army. He entered the Southern army November 13th, 1863, and remained with it till the close of the war, going out of service April 9th, 1865. He was chaplain of the twentieth regiment of North Carolina Infantry. At the close of the war he identified himself with the late lamented Rev. Prof. T. W. Dosh, D. D., and with him taught in an academy in Winchester, Va. Here he taught 1865-6, when he was re-elected and recalled to a professorship in North Carolina College.

From 1866 to 1870 he labored as professor. Seeing his eminent qualifications, recognizing his superiority and skill, and impressed with his great learning, the Board of Trustees of North Carolina College elected him president of the college. He accepted the presidency, and ably served in this responsible position for five years.

In 1875 St. James Church, of Concord, N. C., being vacant, elected Prof. Bikle as pastor, and he accepted and served this church for five years. In 1880 he was again elected president of North Carolina College, which he served for several years, when he removed to Dallas, N. C., where he is now professor in Gaston College, a Lutheran institution, and where, besides teaching, he is serving several congregations. For many years, whilst residing in Cabarrus County, N. C., he was county examiner of public schools. In the year 1874 he received the degree of D. D. from Franklin and Marshall College.

For many years Dr. Bikle was a prominent figure in the North Carolina Synod, and was ever interested in her

welfare, growth, and development. His scholarly attainments, prominent positions, and affable manners always gave him a commanding influence. He is a highly cultured gentleman, an excellent conversationalist, a superior scholar and gifted speaker, and makes friends wherever he goes. He has spent the strength and energy of his life in serving the Lutheran Church, and has in every way become identified with Lutheran interests. He has always labored with success. In every position, whether a professor, president, or pastor, he did a good work, and in his defense of the Lutheran Church against others he was a power. He is at present an honored member of the Tennessee Synod, a faithful pastor in its bounds, and a favorite teacher in one of its institutions in connection with it.

He has taught hundreds of young men and women of the Lutheran Church, many of whom, long after his death, will revere his memory, and who in life will honor him to the last.—*A Friend.*



REV. D. F. BITTLE, D. D.

The following sketch has been abridged from Rev. Mr. Mann and others:

Dr. Bittle was born near Myersville, Maryland, possibly in 1811. Of his early years we have, at this writing, no intelligence. He was graduated from Pennsylvania College in the class of 1835, and had as associates in the recitation-room such men as Dr. Ezra Keller and Dr. Theophilus Stork, of blessed memory. He studied theology at Gettysburg, Pa., and on leaving the seminary was called to the oversight of a congregation in the vicinity of Staunton,

Va. Here he labored for eight or nine years with the indomitable energy and self-sacrificing zeal that characterized his subsequent life. His efforts were eminently successful. Other congregations were organized and church buildings erected in Augusta and Rockbridge counties, which remain monuments of his zeal and devotion to the cause of Christ and humanity.

An ardent advocate of liberal education, he left no legitimate means untried to advance it, and interest all round about him in its benign and bless-

ed influence. It was the *moral* as well as the intellectual faculties that he always aimed to develop and enlarge. He sought to reach the *heart* through the head. Education with him was enlarged power and influence, and that increased power and influence was beneficial *only when properly directed*, viz.: to the glory of God and the best interests of humanity. While preaching in Augusta county, Va., he established the "Virginia Institute," a classical academy, in which quite a number of young men received their preparatory training, and subsequently entered the ministry. Out of it grew Roanoke College. Early in the year 1845 Rev. Bittle resigned his congregations in Virginia, and accepted a call to Middletown.

In May, 1845, he entered upon the discharge of his duties as pastor of the Lutheran church in this place, and resigned in February, 1852. Here, as in Virginia, the church increased in numbers and efficiency. During his ministry here the parsonage, lecture room, and Mt. Tabor church were built. Here, too, he aroused a spirit of education, and succeeded in establishing a classical school in which a number of young men now in the Lutheran ministry received their elementary training.

Notwithstanding the success that crowned his ministry here, he was characteristically modest, humble, and unobtrusive. Recording the results of his abundant labors, as an item of church history, he simply says in the briefest space and in the most humble spirit—"The success of my labors will be determined at the great Judgment Day. I am only afraid it has been but little."

Leaving Middletown in February, 1852, his family resided in Hagerstown, while he engaged in an agency in behalf of female education. Successful in the collection of the requisite amount of

funds, the institution was located at Hagerstown.

During all these busy years, Dr. Bittle found time for study; and his progress in scientific pursuits, and especially in theological attainments, gained for him honorable notice and commendation. It was possibly at the commencement of 1853 that the Trustees of Pennsylvania College conferred on him the honorary title of "Doctor Divinitatis."

About this time the church in Virginia was agitating the subject of the founding of a college. Dr. Bittle was urged to take the lead, and embark in the perilous enterprise. He consented to accept their call. The Institution was chartered with collegiate privileges, under the title of "Roanoke College," by the Legislature of Virginia, in 1853. Its first session closed with thirty-seven students enrolled. Gradually it pushed its way into public favor. Its thirty-seven students have increased to nearly two hundred. Its library numbers 14,000 volumes, and is one of the most valuable in the state. Its cabinet of minerals and relics bids fair to rival anything of the kind in the South. It has already graduated about one hundred and forty young men, nearly all of them occupying positions of honor and influence in the different professions and pursuits of life. A large per centum of its graduates, nearly one-third, are engaged in the active work of the ministry. Roanoke College draws her patronage from seventeen states in the Union. In point of patronage Roanoke College is now the fourth institution of its kind in Virginia.

The *Conservative and Monitor*, of Salem, speaks of him in his official character as follows:

As a President he was no marinet, least of all a tyrant, frequently, from humility and lowly-mindedness, failing to exercise

even necessary authority. His was a gentle ruling, full of allowances for the frailties of "boy nature," and ever ready to try the chances of reform. The secret of his great influence over his student-realm was the strong appreciation every one felt of his earnest interest in his temporal and spiritual welfare, which, without relaxation, followed the student in all his ways.

As an instructor he loved his work, was happy in his lecture room, patiently labored to bring his own and the thoughts of his text-book home to the humblest conception. Any manifestation of interest in the subject taught, real or feigned, quickly won his attention, and in his estimation, like charity, "covered a multitude of faults."

He loved books. In his visits to the large cities he found out, as by instinct, the obscure stalls where old ones were for sale, and bore them as prizes to his own or the college shelves. During his sojourn he often substituted a rare book for a needed meal when the alternative was presented. The splendid library which he collected for the College is a monument both to his fine appreciation and tireless activity.

Physically Dr. Bittle had an iron constitution, built up by labor on the farm. A feebler body could not have sustained his labors nor afforded a basis for his will. Though sixty-five years of age at his death, a stranger, judging by his appearance alone, would have pronounced him ten or fifteen years younger.

As a scholar he was a man of extensive and varied learning. His attainments were remarkable, when his active life is considered. His mind was not quick to apprehend, but firmly retained its acquisitions, and by the diligent use of moments he attained his eminence in scholarship. He was well acquainted with geology and botany. Many of the

rarest specimens of the splendid cabinet of the college were found by him. He was familiar with history. In addition to the ancient languages taught in the ordinary college course, he read Hebrew and the more popular modern languages. He was a fine metaphysician. He had investigated for himself all the great metaphysical questions, and while he could give a ready answer as to what others said, he was equally ready with his own opinions. His specialty was logic. He had a taste for antiquities, and was never more interesting than when discussing such things as the origin of man. His researches were directed to almost every department of literature and science, and, in the wide range of discussion encouraged in his class-room, we have never known one subject to arise with which he did not seem to be acquainted.

As a teacher he was successful. He laid the foundation and directed future study. His pupils generally have pursued metaphysical studies, as far as their opportunities allowed. Those who have prosecuted their course at the University of Virginia have all taken high rank in the school of Moral Philosophy.

He could not be regarded as a profound theologian. He did not seem to have worked thoroughly out any system. His judgments were often profound, but very frequently were not in harmony. We have heard him preach that which was consistent only with strict Calvinism; then again that which was Arminianism.

As a preacher he was plain, simple, practical and earnest. He was not a finished orator; but there was a simplicity and earnestness in all his sermons such as are found in few men, and "the people heard him gladly." His illustrations were always drawn from the Bible, and he was eminently a Biblical preacher. His language was that of

every-day life, and often grammatically incorrect. He eschewed the flowers of rhetoric.

His arrangements often neglected all homiletical rules, and yet there was in every sermon a connection that gave it unity. His manner was to preach from short notes, mere heads. He rarely ever attempted to preach from manuscript, and then he always appeared to great disadvantage. He rarely ever wrote in full a discourse. He was a ready man. At Synod he said he was the "gap" preacher; when nobody else would preach, he was appointed. He was always willing.

One who was intimately associated with him said to us a few years ago: "The longer and better I know Dr. Bittle the more I admire the simplicity and deep moral earnestness of his character." He loved the Lutheran church, and he worked for Roanoke College only as a means of advancing the interests of the Church. We fully believe that if the relation of the college to the Lutheran church had been broken off he would have become indifferent to the destiny of the institution. He lived for Roanoke College, and loved and labored for it, because he loved the Church which it was seeking to serve. He maintained an unblemished character in

that section where he lived for almost a quarter of a century. The purity of his motive and his integrity were never called in question. He was above reproach.

He had a vein of humor that surprised and delighted. He relished an anecdote, and could relate it with effect. His sense of the ludicrous was quick and keen, and when a fit time had come to open its stores he was exceedingly amusing. He was always happy in his farewell addresses to his students, and never more so than at the last commencement. But his mirth was never ill-timed, nor his wit low. He seemed to find nothing laughable in the profane or indecent.

It was his unconquerable energy that distinguished him. He worked, and he pitied and condemned those who would not. He had succeeded because he won success by hard blows, and he thought that every man could. He met difficulties and surmounted them by bravely marching forward. He had no patience with men who whined about little obstacles. He would have men encounter seeming impossibilities, and by dint of effort and prayer remove them. He believed that men should make opportunities, not wait for them.



REV. J. BJARNASON.

Rev. J. Bjarnason, President of the Church Society of Iceland, was born November 15th, 1845, on the Gaard "Thvotta" in Iceland, a place on the southeast coast, and well known in the Icelandic church history. It was at this place the famous Chief Sidu-Hallr lived toward the close of the tenth cen-

tury, who was among the first Icelanders that embraced Christianity, receiving in baptism the name Olaf Trygvason.

Pastor Bjarnason's parents were Bjarni Svrinsson,—who two years later became pastor of the parish known as Källefell,—and his wife Rosa, daughter

of Brynjulf, and a sister of Rev. Dr. G. Brynjulfsson, author of "Periculum Runologicum," an important work pertaining to the runes of the ancient Norsemen. His father died in 1889, and his mother died in 1856.

In 1861 he entered the Latin school in Reikjavik, from which he was graduated in 1865. He then studied theology at the Theological Institute at Reikjavik, whence he was graduated in 1869. Having finished his theological course, he was ordained the same year to the holy office of the ministry, serving for a while as assistant pastor in his father's parish.

In 1870 he moved to Reikjavik, where he was married the same year to Miss Laura Gudjohnsen, the oldest daughter of P. Gudjohnsen, organist at the Reikjavik Dom. Church and music teacher at the Latin school of that place. While at Reikjavik Pastor Bjarnason was engaged in teaching at the Latin school until the year 1873, when he with his wife emigrated to North America. For a term of two years after his arrival in America Mr. Bjarnason served as professor at Luther College, Decorah, Iowa. In 1875 he worked for some time, together with Prof. R. B. Anderson of the Wisconsin State University, on the translation of a couple Icelandic "Sagas", and later as assistant editor of the *Skandinaven*, published in Chicago. Ill. Early in the year 1876 he assumed the editorship of the Norwegian weekly paper called *Budstikken*, published in Minneapolis, Minnesota. During the course

of this year he received a very urgent call from a number of Icelanders, who had arrived the previous year, and settled on the west side of Lake Winnipeg, about one hundred miles north of the city of Winnipeg, forming what they called the New Iceland Colony. He accepted this call and labored as their pastor until 1880, when he with his wife returned to Iceland, where he took charge of a parish at Seydisfjord. He again received a call from America to take charge of an Icelandic church at Winnipeg, which he finally concluded to accept, and accordingly left Iceland again in 1884. This congregation, which Pastor Bjarnason still serves, numbers about 1,200 souls. In 1885 was organized the Evangelical Lutheran Church Society of Iceland, consisting of Icelandic Lutheran congregations in Manitoba and North Dakota, of which Pastor Bjarnason was made the first president, and which position he still holds. Besides his pastoral work, he also edits the *Icelandic Lutheran Monthly*, which is the official organ of the church society, and of which the first number was published in December, 1885.

In 1889 Pastor Bjarnason and his wife made a visit back to Iceland in the interest of their church society. They have had five adopted children, of whom two have died. At the present date (August, 1890,) the Icelandic Church Society numbers about 6,000 souls, with five ordained pastors, and twenty-three congregations.



REV. ERIC BJÖRK.

Rev. Björk was from Westmania, or Westmanland, in Sweden. He spent some time in the house of Provost Dr. Jesper Soedberg, serving as tutor for the sons of his brother, Assessor Schönström. When Rev. Andrew Rudman of Gestricia had been appointed by the Consistory to the office of Missionary among the American Swedes, it was left to him to select for himself a fellow-laborer in his office. and for this Dr. Soedberg proposed Mr. Eric Björk, who was accordingly chosen, and ordained at Upsala along with Mr. Jonas Auren, of Wermeland, who was also to accompany Messrs. Rudman and Björk on their missionary tour to the Western world. As a donation from King Charles XI. to the "Swedish congregations in Pennsylvania in America" they brought with them a supply of books, among which were five hundred copies of Luther's Catechism, translated into the American Virginian language, upon which, as also upon the Bibles, Postils, and Church Books, the King's name (initials) was stamped in gilt letters. Each having received from the king four hundred dollars copper-mynt, and one hundred dollars silver-mynt for traveling expenses, they went on ship-board at Dalarön, on the 4th of August, 1696. At the Scagen, a cape forming the North Point of Jutland, in the North Sea, they were in danger of being driven ashore by a violent wind. The ship also struck several times on the Onion, at the mouth of the Channel, Skager Rack, but without serious injury. On the 10th of October they arrived in London. On the 4th of February, 1697, they left London and went to sea with a convoy, for fear of the enemy

during the prevailing war. They were ten weeks at sea before they obtained sight of land in America, where they first landed in Virginia, and then went up to Maryland, whither the ship was bound. Then, after the Governor of Maryland, Francis Nicholson, Esq., had hospitably entertained them for two weeks, and made them a donation of twenty rix-dollars for their traveling expenses, they continued their journey on a yacht to Elk River, and there they landed on mid-summer's day (June 24th). Some Swedes dwelt in that place, who welcomed their countrymen most heartily, and immediately sent word to their brethren in Pennsylvania, who came without delay, and with tears of joy conducted their much-longed-for countrymen overland to their homes.

Their first act was to collect the congregations together, and show their passport, the brief and commission from the king and archbishop. That was done first at Wicacoa, in the church, on the 30th of June, and next at Tranhook, on the 8th of July, 1697. It is usual for congregations to choose their teachers, but here the teachers chose their congregations. The agreement was as follows: As the Rev. Rudman had been first called and chosen, so he was to have the liberty first to name his congregation. He selected Wicacoa, and Mr. Björk then took Tranhook. There was a wooden church at Tranhook, (now called Cranehook, "trand" in Swedish meaning a crane) which had been in use since the year 1667. On the 28th of May, 1698, the building of a new church was commenced at Christina, which was consecrated on Trinity Sunday, 1699, receiving the name of

"Trinity Church." In the building of this church, which cost £800, the congregation fell in debt to the pastor, Mr. Björk, £135, which he afterward made a donation to the church. The famous Pastor Björk, who first gathered a church at Christina, had no sooner seen the church built, and the accounts of its cost put in order, then he devoted his thoughts to a suitable residence for the minister. The parsonage was begun on the 16th of October, 1701, and Mr. Björk and his family moved into it on the 20th of January, 1710, although it did not reach its completion until 1714. By a brief of August 12th, 1713, Pastor Björk was appointed Provost of the Swedish Lutheran congregations in America. Immediately afterwards, under the date of the 28th of the same month, came a letter from the Bishop of Skara, Dr. Jesper Soedberg, with the information that His Majesty, King Charles XII., had been graciously pleased to favor Provost Björk with a

commission to the pastorate of Fahlun, dated at Tamerlash, near Adrianople, June 23d, 1713. On the 29th of June, 1714, he went to sea with his wife, Christina, the daughter of Peter Stalcop, together with their five children — Tobias, Magdalena, Catharina, Christina, and Maria. That was the first American family given back to Sweden.

Provost Björk published in English a tract with this title: "A little olive-leaf put into the mouth of that so-called 'Noah's Dove,' and sent home again, to let her master know that the waters are abated from off the face of the ground, and that for the sake of Jesus Christ—whose servant to the end of my life I shall endeavor to be." This work, which was a refutation of Jonas Auren's Sabbatarian Almanac, "Noah's Dove," was composed with a great deal of good sense, and accomplished a great deal of good among the people.—"*History of New Sweden*," by Israel Aurelius.

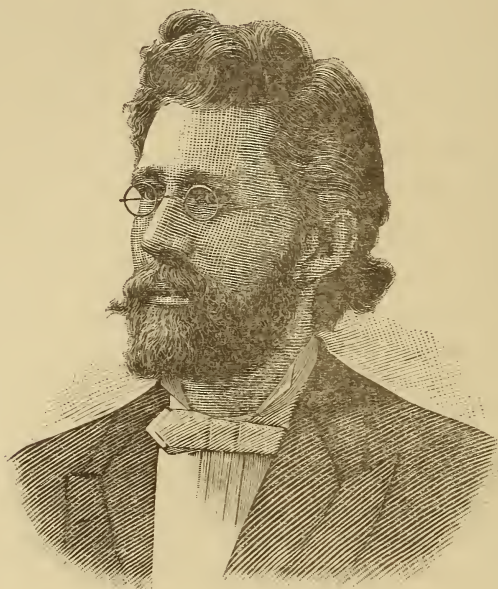


PROF. J. H. BLEGEN.

Prof. J. H. Blegen was born in Faaborg's Parish, Gudbrandsdalen, Norway, on the 1st of October, 1851. Having reached his seventeenth year he emigrated to America. By hard labor, to which he had not been accustomed, he brought upon himself a long and severe illness, which led him to more serious reflection and to seek the Lord. Having been awakened to a knowledge of his own sinful and lost condition by nature, and the superabundant grace of God in Christ Jesus; the ardent desire of giving himself soul and body to the Master's cause became stronger and stronger, un-

til he finally, in the fall of 1875, entered the preparatory department of Augsburg Seminary, Minneapolis, Minnesota. After five years of assiduous study he was graduated from the college department in the spring of 1880, whereupon he took a regular three years' course in the theological department of the same institution, from which he graduated in the spring of 1883. He was ordained to the gospel ministry the same year, having received and accepted a call from the Rochester and Wanamingo congregations in Minnesota. After having served these congregations for two

years, he received a call from the Norwegian Danish Evangelical Lutheran Conference as college professor at Augsburg Seminary, which position he has held since 1887. Besides his college work he has also served, since 1877, as secretary of the "Zion's Forening for Israel."



PROF. MARCUS O. BÖCKMAN.

Prof. Marcus Olaus Böckman was born at Langesund, Norway, January 9th, 1849, his parents being Fredrik Böckman and Nicoline Mathilde Bodom. The days of his childhood were spent at Egersund, where his father was Receiver of Customs. From 1856 to 1863 he attended the common school and high school of that place.

In the year 1864 he entered Aar's & Voss's College at Christiania. While a student at this college the great change in his life was effected which determined his future course. He was awakened from the sleep of sin. Days and nights of repentance and agony followed, but at last through the grace of God the Sun of Righteousness shed His beams into his heart, and the love of Jesus Christ to lost and condemned sin-

ners was revealed to him. Having experienced the blessing of the forgiveness of sins, it became his earnest desire to proclaim to others the glad tidings of great joy. Having graduated from the college in 1867, he immediately entered the University of Christiania. The following year he passed the so-called *examen philosophicum*, whereupon he commenced to study for the ministry. He graduated with high honors from the theological department of the University in 1874, and in 1875 he passed examination in the practical department. The same year he was ordained a minister of the gospel at Christiania, having received a call from a congregation of the Norwegian Synod in Goodhue Co., Minn., as assistant pastor of Rev. B. J. Muus. Immediately after the ordina-

tion he emigrated to this country, together with his wife, Leonhardy Holby. After having worked as assistant pastor for some years, the field in which he had worked together with Rev. Muus was divided, and he became the settled pastor of Gol and Moland congregations, Goodhue Co., Minn., where he remained until 1886.

When the great controversy concerning election and conversion arose in the Norwegian Synod, Rev. Böckman took part with the anti-Missourians and became one of the leaders in opposing the Missourians. In the fall of 1886 the anti-Missourian faction established a theological seminary of their own at Northfield, Minn., and Mr. Böckman was called to fill one of the chairs at that seminary. While at Northfield his beloved wife died, leaving six children. From 1887 to 1890 he was one of the editors of *Lutherske Vidnesbyrd*, the church paper of the anti-Missourian Brotherhood. In 1890 a union was effected of the Norwegian Augustana Synod, the Norwegian Danish Conference, and the anti-Missourian Brotherhood, resulting in the organization of

the United Norwegian Lutheran Church in America, of which Rev. G. Höyme was elected president and Rev. J. N. Kildal secretary. The three theological seminaries of these bodies were united into one, viz.: Augsburg Seminary, at Minneapolis, of which the well-known and scholarly Prof. G. Sverdrup was elected president. All the theological professors of the three former Synods were appointed professors at Augsburg Seminary, and at this institution Prof. Böckman is now working.

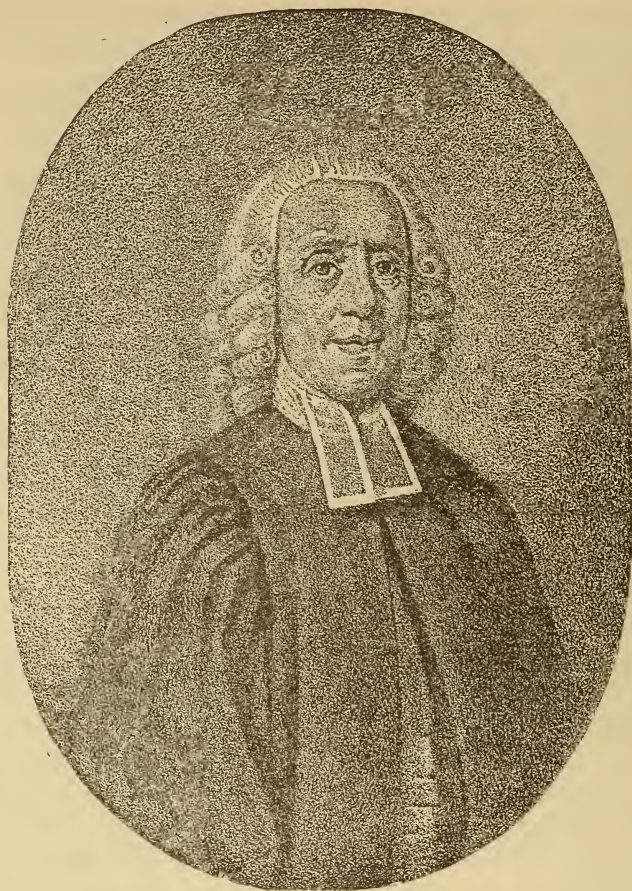
Mr. Böckman is a very earnest, conscientious and pious Christian. He is a bright, scholarly, and hard-working man, and one of the most powerful and eloquent preachers in the Norwegian Lutheran Church in this country. At annual conferences, and such like meetings, he very seldom participates in the discussions when practical questions are being discussed; but as soon as any question concerning faith or doctrine is taken up for consideration, Mr. Böckman is sure to add interest to the discussion by his able and clear remarks. New Testament exegesis is his favorite study.



REV. JOHN M. BOLZIUS.

Concerning the early life of John Martin Bolzcius the notices that remain are few and meager. He was born on the 15th of December, 1703, and was ordained a preacher of the Gospel on the 11th of November, 1733. He is first brought to our notice as Deputy Superintendent of the Orphan House in Halle. Whilst occupying that important position he was selected with the Rev. Israel Christian Gronau, to become a spiritual shepherd of the perse-

cuted Salzburgers, and to accompany them on their voyage to America. He assumed the relation of pastor to these people, at Rotterdam, on the 27th of November, 1733, and proceeded with them on their journey to England, and thence to their future home in Georgia. His connection with the Orphan House at Halle, established by the venerable Francke, is in itself a strong attestation to his learning and piety, and his subsequent history, in the various relations



REV. JOHN M. BOLZIUS.

which he sustained to the Salzburgers, shows the wisdom and foresight of those through whose agency he was appointed to so responsible a position.

Mr. Bolzius left Dover, England, with the first company of Salzburgers who came to this country on the 28th of December, 1733, and after a perilous voyage of 104 days arrived in Charleston, S. C., about the 1st of March, 1734. On the 11th of the same month he reached Savannah; and, as soon as the necessary arrangements could be made, proceeded with the Salzburgers to their new home (about twenty-five miles above the city of Savannah), which, with pious gratitude, they called

Ebenezer. It was now that he was made fully to realize the weighty responsibilities which he had assumed as the pastor of an exiled people.

Mr. Bolzius not only sustained the relation of pastor to the colonists, but, in connection with Mr. Gronau, had the immediate superintendence of the entire settlement at Ebenezer; and I doubt very much whether the affairs of any colony could have been more judiciously managed. He also frequently visited Savannah, and preached to a small congregation of Salzburgers that had been established there. At times his duties were not only arduous, but distressingly embarrassing; but he per-

formed them with a conscientious faithfulness worthy of all praise, and with a degree of success truly wonderful. In order to estimate the amount of care and labor that devolved upon him, it should be borne in mind that he was agent for the Trustees of the Colony, and a Missionary under the English Society for Propagating Christian Knowledge; while he retained a relation also to the Lutheran Church in Germany, having been required to subscribe to the Augsburg Confession, and to a code of regulations drawn up by the Rev. Samuel Urlsperger, of Augsburg, Rev. F. M. Zeigenhagen, of London, and Rev. G. Augustus Francke, of Halle. It is evident that it must have required no common degree of Christian prudence and good judgment to meet the wishes of the benefactors of the colony in England, and their Christian friends and advisers in Germany; and, at the same time, to secure the confidence and affection of his people. But he fulfilled his trust to the satisfaction of all parties.

Though Mr. Bolzcius displayed much wisdom in his administration of the civil affairs of the Colony, it is chiefly as a minister of the Gospel that his character commends itself to our admiration. His spirit was eminently evangelical in both doctrine and spirit, as might have been expected from his intimate connection with those eminently godly men at the Orphan House at Halle. And he was remarkably attentive to both the temporal and spiritual welfare of those placed under his superintendence. In all cases of difficulty they found in him a wise and judicious counselor; amidst the distress and privations incident to colonial life he exhibited an example of patient endurance and heroic self-denial, and withal a Christian sympathy which might well

inspire his people with resignation under all their sufferings. In all the plans which the colonists adopted for the advancement of their temporal prosperity he felt a lively interest; but he labored always to impress them with the great idea that their first object in removing to America was the promotion of their spiritual, rather than their temporal, well-being; that as they were exiles for conscience sake, and had come into a country where they were free from the frown of the oppressor, they were bound to testify their gratitude to God by a corresponding growth in their spiritual life.....

Mr. Bolzcius sustained the pastoral relation to the church at Ebenezer thirty-two years. During this time he had the pleasure to see three Lutheran churches erected, and the town of Ebenezer rise to a place of considerable importance. The Colony became very prosperous, and it was his privilege to behold the entire settlement, after many years of serious embarrassment, enjoying all the comforts of civilized life, blessed with abundant harvests, contented with their lot, and every day increasing in virtue and true religion—an ample reward, truly, for all the sacrifices he had made, and the arduous and self-denying duties he had performed.

On the 19th of November, 1765, it pleased the Master, whom he had served so long and well, to call him to his reward. For three years prior to his death, his health had been very precarious; but, though urged by his friends to allow himself some repose, he invariably refused, saying,—“I have soon to appear, with my hearers, before the judgment seat of Christ, and I do not wish one of them to accuse me of being the cause of his destruction.” The testimony of his brethren is that

he bore all his sufferings with extraordinary fortitude and meekness. During a visit which Mr. Lemke, his colleague, made to him, he said: "I cannot describe how happy I am in my solitude, whilst I enjoy the presence of my Saviour and communion with Him. Happy, oh, indescribably happy!" On a subsequent occasion he remarked to the same friend: "I acknowledge our Protestant Religion as a precious treasure to me in life and death. In myself I can discover naught but sin; but God has granted me forgiveness for Christ's sake." In a letter to Senior Urlsperger he says: "I am hastening to my home. He who sees his wedding day is not concerned about trifles. It has pleased my heavenly Father to visit me for several months with disease and infirmities, which, most probably, will end my life. I am in His hands and He does all things well, as my own experience has taught me during my whole pilgrimage, but more especially during the thirty-two years of my pastoral office among the Salzburgers. Dearest Redeemer, accept my humble thanks for all thy love and faithfulness." In a letter to Dr. Zeigenhagen, of London, he writes thus: "This will probably be my last letter to you. All that I can now do is to prepare myself, by the assistance of the Divine Spirit,

for a happy exit out of this world. God be praised, I can say,—'If we live, we live unto the Lord; if we die, we die unto the Lord.' How great is the happiness to possess this knowledge! It is a faithful saying, 'I shall be happy forever. My eyes shall behold the source of all joy.'" Such was the frame of mind in which the venerable man entered into his rest. The day after his death (November 20th), his remains were buried in the cemetery connected with Jerusalem church, amidst the unfeigned lamentations of his parishioners, to whose best interests he had so long been devoted. It is painful to reflect that no monument marks the place where the ashes of this venerable father repose; but whether this was in consequence of his own direction, or the neglect of those on whom the duty should have devolved, I have never been able to ascertain.

Little is known of the family of Mr. Bolzius. He had four children, two of whom died when quite young. Of the two that survived him, the elder, a son, was at the University of Halle at the time of his father's death, and I believe never returned to this country. Of the history of the daughter I have been unable to discover any traces.—*P. A. Strobel in Sprague's Annals of the American Pulpit.*



REV. PETER BORN, D.D.

Peter Born, D.D., son of Peter Born, was born in Lycoming county, Pa., July 3, 1820. His father was a farmer. He studied at Gettysburg, graduating at Pennsylvania College in 1848 and at the Theological Seminary in 1850. He was licensed by the East Pennsylvania

Synod in 1850 and was ordained by it in 1851. He was married March 4, 1851, to Miss Sarah Hill, of Hughesville, Pa. He was pastor at Sunbury, Pa., from 1851 to 1859. In 1859 he became principal of the classical department of Missionary Institute at Selinsgrove, Pa.

He filled this position until 1881. Since this time he has held the positions of superintendent and of first professor of theology. He received his degree of D.D. from Wittenberg College in 1879.

Dr. Born is about six feet in height, has a strong frame, and has always enjoyed good health. While in the collegiate department his favorite branches were mental and moral science. As with his predecessor in the theological department, Prof. H. Zeigler, D. D., each additional year's experience has but

deepened his conviction of the necessity, to a theological student, of thorough instruction in the Word of God. The special aims of his department are to thoroughly equip the students with a working knowledge of the scriptures, practical homiletics and catechetics.

Dr. Born has written much for the church periodicals. His "Rhadamanthus" articles in the *American Lutheran* attracted a great deal of attention and are often referred to.



PROF. GISLE BOTHNE, A. M.

Prof. Gisle Bothne was born September 7, 1860, in Fredrikshald, Norway. He attended the gymnasium at his native place till he, in 1876, with his parents, emigrated to America, where his father had accepted a position as professor at Luther College, Decorah, Iowa. In 1878 the subject of this sketch graduated from Luther College, and in the following year from Northwestern University, Watertown, Wis. After having studied

classical philology at Johns Hopkins University, he took, in the fall of 1880, charge of a school in Minneapolis, where he remained a few months. When Prof. J. D. Jacobson, of Luther College, was taken sick, Mr. Bothne was called to, at first temporarily, fill his place. Since January, 1881, he has been teaching at Luther College, with the exception of the year 1883-4, which he spent at Johns Hopkins University

REV. HENRY G. BOWERS.

Henry Grove Bowers, son of William and Catherine (Grove) Bowers, was born in Berkeley County, now West Virginia, Oct. 23d, 1816. His early life was spent on his father's farm. He was educated in the Classical Institute, near Middlebrook, Va., out of which Roanoke College grew, in which institution he completed his course of study, and was licensed in 1848 by the Synod of Virginia, and ordained by the same body in 1850. His first charge was in Botetourt County, W. Va., from 1848-52; next at Smithfield, Va., 1852-55; then at Clear Spring, Md., 1855-57; again in Jefferson, Md., 1858-78. In 1878 he removed to Smithsburg, where he lived in retirement until 1879, when he received a call to Meyersville, where he remained

until 1882. He then became Principal of the Seminary at Burkittsville, and continued in that position until 1884, after which he lived a year in retirement. In 1885 he returned to Jefferson, Md., where he had a comfortable home. While at Burkittsville he preached at Fairview, a part of the Frederick charge, and after his return to Jefferson, he supplied the Mt. Zion congregation in connection with the Fairview charge, until the fall of 1886, when his ministerial life ended, and after one year of retirement, he died suddenly in the Lutheran church at Williamsport, Md., during a session of Synod, on October 8th, 1887, of paralysis, aged 70 years, 11 months, and 16 days. His remains were laid to rest at Jefferson, Md.



REV. WILLIAM S. BOWMAN, D.D.

William Spener Bowman was born in Powell's Fort valley, in the Massanuttin range of mountains, in Shenandoah County, Virginia, on the third day of August, 1830. His parents were descended from Germans, who settled in the valley of Virginia before the days of the Revolutionary War, from whom that large body of Lutherans, that now occupies this portion of Virginia are descended. His paternal grandfather held the rank of major in the American army, and endured the extreme suffering of those encamped with Washington at Valley Forge in the winter of 1777-78. His father was, all his life, a member of the Evangelical Lutheran Church; his mother was a devout and pious member of the German Reformed Church.

From these, like Timothy, he received in his earliest childhood his first lessons in the Holy Scriptures, so that as he grew in years he grew in the knowledge of Christ, and in grace; and in his boyhood he was admitted by the rite of confirmation to membership in the Evangelical Lutheran Church.

He received a good English education from the common schools of his county. Having finished his course in these schools, he apprenticed himself to a cabinet-maker, and in due time became proficient in his trade. While engaged in this work, he became assured of his call to preach the Gospel. Feeling "woe is me if I preach not the gospel," he laid aside his tools, and procuring an humble lodging began his theological



REV. WILLIAM S. BOWMAN, D. D.

studies as a "home student." He pursued the study of the Languages and Theology under private tutors in the town of Harrisonburg, Va. Having thus prepared himself, he appeared before the Evangelical Lutheran Synod of Virginia for examination and ordination. After serving a brief probationary term as a licentiate, he was ordained at Woodstock, Va., on the 20th day of October, 1856. He remained a member of the Virginia Synod for five years in the Waynesboro charge, and three years in the charge near Madison C. H., Va. He was then called by the South Carolina Synod to the charge of what was then known as the Morris Street Mission in the city of Charleston, S. C. He served this congregation during the civil war and patiently labored with his people during the days of the siege of that city. Directly after the close of the war he succeeded in founding Wentworth Street Lutheran Church in the same city. He remained pastor of

this church until about nine years ago when he accepted the charge of the Church of the Ascension in the city of Savannah, Ga. In his work in Charleston he was eminently successful, and the large pious and active Lutheran congregation, the result of his efficient labors, stands a monument to his efficient work. He served during this period with great zeal and efficiency as president of the Board of Trustees of Newberry College. Twice was he offered the presidency of that institution, but he declined both invitations, preferring to remain in the pastoral work. This college conferred the degree of Doctor of Divinity upon him about the year 1870. He looks back, with much pleasure, on his work in that city, and praises God that through his instrumentality the little mission church has developed into one so large and useful.

On taking charge of the church in Savannah, he found the congregation heavily involved in debt and much dis-

heartened. They seemed to have exhausted all their means, and there were \$19,000 yet unpaid. Again and again they had to struggle to keep their church from under the sheriff's hammer. A man of less energy, executive ability, and faith would have failed. He inspired new life into his people, enlisted the aid and sympathy of friends in the city, and laboring faithfully together they now have the pleasure of worshipping in their beautiful church with no debt to cause anxiety or care. Having succeeded in this work, they have established a mission in the southern part of the city, which is now in a fair way to success.

Dr. Bowman is what is styled a self-made man. By hard study he has acquired, unaided, a large fund of literary, scientific, and theological knowledge, and his success ought to inspire others who, like he, lack opportunities for training in their respective fields.

He is a man of commanding appearance, about 6 feet 2 inches in height and weighing about 175 pounds. His voice, which is loud and strong, is not harsh,

but smooth and round. He always seems at home in the pulpit, and is easy and graceful in his manner. He is always careful to have something to say, and he says it well. His sermons are simple, plain, logical and evangelical, abounding in apt and beautiful illustrations. The fact that pews are always in demand in his church shows the esteem in which he is held as a preacher. And while attractive and instructive in the pulpit he is no less efficient in his pastoral work. His kind face, genial manner, and hearty salutation makes him at once the friend of both old and young. He enters with hearty sympathy into the sorrows and joys, success or failures of his people, and no one can offer to them such beautiful words of comfort and encouragement. The great demand on his services outside of his regular pastoral work shows the high esteem in which he is held by all the community in which he lives.

He is now about sixty years of age, but is still strong and vigorous, and promises many years of usefulness in the future.



REV. C. K. A. BRANDT.

Rev. Brandt was born in Roth am Sand, in Mittelfranken, Bayern, in the year 1819. As theological student he came to America in 1849, and received license ad interim from the president of the Pennsylvania Synod in December of the same year. His first charge was at Manayunk, Philadelphia, where he labored to the end of the year 1849. In 1850 he went to New York to establish an immigrant mission under the auspices of the Pennsylvania Synod. While at

New York he also preached Sunday afternoons in the Ev. Luth. St. Markus Church. Towards the close of 1851 he accepted calls from congregations in Clearfield and Jefferson counties. Mr. Brandt was ordained in 1853, when, on the 11th of December, he accepted a call to the Ev. Luth. Zion's Church, at Johnstown, Cambria County, Pa., and about Easter, 1855, he accepted a call to the First German Ev. Luth. Church at Allegheny City, Pa., which was connect-

ed with the Eastern district of the Ohio Synod. Mr. Brandt then became a member of that body.

During his pastorate at Johnstown and Allegheny City, Mr. Brandt was also engaged in literary labors, and published in connection with his father "Homiletisches Huelfsbuch beim Gebrauche der evangelischen und epistolischen Perikopen des ganzen Kirchenjahres und der Passionsgeschichte Jesu Christi. Eine Blumenlese der klassischen evangelischen Predigtliteratur Deutschlands von Luther bis auf die neueste Zeit und in Dispositions-Magazin." This work has been published in Leipzig in seven handsome volumes. Among his other writings may be mentioned "Paulus oder Papst?"

Philadelphia, Pa., 1856, pp. 242; "Stimmen der Kirche am Reformationsfeste," 1863. When Mr. Brandt in 1872 became pastor of the church at Suspension Bridge, N. Y., he joined the New York Ministerium. He died about New Years, 1873. He left two works in manuscript form: "Handbuch zur homiletischen Behandlung alttestamentlicher Texte im Anschluss an das Kirchenjahr," of which the three first volumes were ready for the press, and "Homiletische Samenkörner zu Sonn- und Festtagspredigten ueber freie neutestamentliche Texte im Anschluss an das Kirchenjahr." This work was finished and was intended to make two large volumes.—*Nicum's Hist.*



REV. NILS BRANDT.

Nils Brandt was born January 29th, 1824, in Slidre, Valdres, Norway, where his father and ancestors for generations were teachers and deacons of the parish. His father died when he was but eleven years old, but two of his brothers as-

sisted him to prepare for the ministry. After studying with the pastor of the parish for three and one-half years, and one-half year in Christiania, he entered the university there in 1844, and graduated in 1849 with high honors.

While tutor in a clergyman's family near Stavanger, he received a call to Rock River and Pine Lake churches, in Wisconsin; and, having been ordained by Bishop Arup at Christiania, reached Wisconsin in the fall of 1851, after an ocean voyage of eight weeks, and immediately visited the pioneer settlements in north-eastern Iowa and in Vernon County, Wis., as traveling missionary.

On the first and second Sunday in Advent, 1851, he was installed in his parish by Rev. C. L. Clausen and Rev. H. A. Stub. During the three first summers he continued his missionary work in north-eastern Iowa and extended it to eastern Minnesota and western Wisconsin. He traveled on foot a great deal of the time, preached in groves, barns, and log-huts, wherever people would meet to hear the gospel, baptized as much as twenty-five children in one day, confirmed married women with several children, shared the hardships and frugal fare of the sturdy Norwegian pioneers, and has left a memory, cherished in these settlements now so prosperous, as the first minister preaching to them the gospel in their mother tongue in their new fatherland.

In 1856 he returned to Norway to recuperate, his health having suffered by fever and ague. While there he was married to Diderikke Ottesen, daughter of Provost Realf Ottesen, returning to his parish with her in the fall of 1856. At the request of the Norwegian Synod he, during the following year, accompanying Rev. J. A. Ottesen, visited the theological seminaries and colleges at St. Louis, Mo., Ft. Wayne, Ind., Columbus, O., and Buffalo, N. Y. Their re-

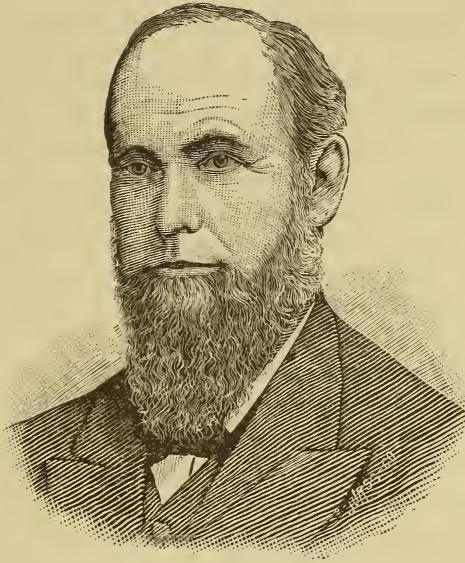
port induced the Synod to send its students, preparing for the ministry, to the theological seminary of the Missouri Synod at St. Louis, Mo., for a long time.

In 1865 he was called as pastor of the congregation at Decorah, Ia., and tutor at Luther College. For seventeen years he remained in this field, gradually decreasing his work at the college as two more congregations called him as their pastor. For many years he was a member of the Church Council of the Synod; also for several years member of a hymn-book committee; since 1868 he had charge of the accounts and subscription department of the official paper of the Synod, and finally was treasurer of the missionary fund for several years.

He resigned his pastorate at Decorah, Ia., in 1882, owing to overwork resulting in heart disease, and traveled in Norway, succeeding in partly regaining his health. Intending to remain there, he resigned his other charges and for several months had temporary charge of a parish in Norway. Returning to this country in 1883 he made his home with his son, Rev. O. E. Brandt, in Cleveland, O., until his faithful wife was taken away by death, January 21st, 1885. She was buried at Decorah, Ia., where the students of the college and other friends erected a monument over her grave in token of their appreciation of her motherly and self-denying care for them during all the years she lived there.

Since then Rev. Brandt has lived with his eldest son, Rev. R. O. Brandt, at Brandt, S. D. His motto are the last words of his wife: Ps. 143, 2, "And enter not into judgment with thy servant."





PROF. S. F. BRECKENRIDGE, Sc. D.

Prof. Samuel F. Breckenridge was born near Lewistown, Mifflin County, Pa., December 1, 1833. His ancestors on his mother's side are of German, and on his father's side, of purely Scotch-Irish stock. The late H. M. Breckenridge, of Tarentum, Pa., on the occasion of visiting Scotland, traced the genealogy of the family to a period beyond the time of John Knox, the great Scottish reformer. From his investigations it was found that one of the family, a Scotchman of the "clan camel," passed over from Scotland into Ireland, and settled near Londonderry, where the great-grandfather of Prof. Breckenridge was born, and whence he came in childhood, in company with his father, to this country, early in the last century. At the time of Braddock's defeat he was a wagoner of provisions on the frontier, and, with some others, he was captured by the Indians and brought into the neighborhood of where Coshocton, Ohio, now is, whence he afterwards made his escape, a lengthy account of which is

given in the Pennsylvania Colonial Record.

The grandfather of our subject, Samuel Breckenridge, was born at Half-way House, Chester County, Pa. He was an exact prototype of our subject, a man of medium height, chunky, blue eyes and light complexion, with well developed powers of both mind and body, very quick and active, fond of athletic sports and games.

He was a man of very strong, though well controlled passions. He was also very jovial, and always enjoyed both hearing and telling a good joke. He was a member of the Presbyterian Church. He died near Brownsville, 1840. His wife, a woman remarkable for personal appearance and beauty, lived upward of ninety years. She was also Scotch-Irish.

John B. Breckenridge's father, who was born in Franklin County, October 30, 1806, and educated at Brownsville Academy and Washington College, is a Lutheran clergyman, retired from the

active work of the ministry, and living at quite an advanced age at Rochester, near Pittsburg, Pa.

His mother, who is also still living, is a daughter of Augustus C. Ehrenfeld, a German physician, who emigrated from Heilbronn early in this century, and practiced medicine in Philadelphia, Pa. Prof. Breckenridge is the second son of a family of twelve children, six of whom are still living. One brother met a soldier's death in behalf of the Union. When a boy the Professor was always fond of sport and fun, and by his daring and adventurous spirit he was led into many experiences, which did not prove to be the most pleasant to him. He was prepared for college mainly by his father, who was a teacher for some years of his life, and is a fine English and classical scholar. He always manifested a spirit of independence, which would not allow others to do for him that which he was able to do for himself. When fourteen years old he went from home to make his own way through life. The next seven years were spent working on the farm, teaching district schools, and clerking in a store. Being desirous of gaining a higher education, and having a small sum of money that he had saved from his earnings, he came West, and entered the Freshman class in Wittenberg College in 1854, with the purpose to prepare himself for the study of law; but after his conversion, which took place in his Junior year, he turned his thoughts towards the ministry of the Gospel. He took a full classical course, and was recognized as one of the most accurate thinkers of his class, and always very fond of mathematics. As a student he was always sociable and fond of fun, but never neglected his studies, which he considered his first duty to attend to. His college course was somewhat broken. In November of his Soph-

omore year, being obliged to leave for want of means to continue his studies, he went to teach a district school in Preble County, Ohio, during the winter. But, having kept up his studies while out, he again joined his class in the spring, and remained until the end of the summer term. He then left college, and went to Pennsylvania, where he remained, working on the farm and teaching school, until the fall of 1857, when he returned to Ohio. During the winter of 1857-8 he taught school at South Charleston, Ohio. In the spring of 1858 he went to Illinois to sell fruit trees, accompanied by J. B. Helwig, a classmate, who was his most intimate companion. While on his trip he fell sick of the typhoid fever, and came near dying. In the fall he again returned to college, and finally graduated in 1860. He was a member of the Excelsior Literary Society, and represented it as debater in its contest with the Philosophian Society in the spring of 1859. Upon his graduation he was called to teach in Mendota Female Seminary, Mendota, Ills. He took charge of the institution as principal, which position he occupied four years. The school was large and flourishing, numbering in attendance at one time 250 pupils.

On the 27th of August, 1861, he was married to Mary A. Garver, of Pecatonica, Ill. She is a graduate of Mendota Female College. They have a family of two daughters and one son, all living. In August, 1865, he accepted the principalship of the academy at Leechburg, Pa., remaining there two years. Meanwhile, in addition to his academy work, he served two country congregations in Westmoreland county, but after two years he resigned his position at the academy so as to give his whole attention to the work of the ministry. In 1869 he became pastor of the church at

Bellefontaine, O., where his ministry met with marked success. In June, 1872, he accepted a call to Plymouth, O., and remained there until November, 1874, when he succeeded Dr. S. A. Ort in the chair of mathematics and logic in Wittenberg College, which place he still occupies. As a teacher he is thorough, vigorous, and exacting, and his methods in the classroom are peculiar to himself. In his dealing and intercourse with the students he has always shown a spirit of justice, and rewards them according to their work. He was delegate to the General Synod at Wooster in 1873, at which time he gave a detailed report of its proceedings. He was also a delegate when it met in Altoona. In church affairs and work he has always been active. He was licensed by the Synod of Illinois,

1861, and ordained 1866, by the Pittsburgh Synod, then of the General Synod, now of the General Council. As a preacher he is clear and forcible. His principal strength and the secret of his success in this line lies in his ability to do personal hand to hand Christian work in laying the matter concerning the salvation of the soul clearly before the unconverted, so that those persuaded to accept Jesus Christ as their Saviour through his influence have, in nearly all instances, continued in their Christian belief and hope. Those who know him best in his college life, and who have been most intimate with him in other associations, esteem him as one of the truest and most conscientious of men.—*History Witt. College.*



REV. SAMUEL K. BROBST.

Samuel K. Brobst was born Nov. 16th, 1822, and licensed on the 4th of June, 1847, in Philadelphia, by the Ministerium of Pennsylvania. Notwithstanding the fact that he prosecuted the work of the ministry until within a few months of his death, the labors of his life were mainly devoted to the dissemination of the truth as it is in Jesus, through the medium of the press. He

accordingly began the work of publishing and editing more than a quarter of a century ago.

In 1837 he went to Washington, in Western Pennsylvania, to learn a trade, where he received deep religious impressions under the ministry of Rev. Dr. Brown, the Presbyterian President of the college at that place. He did not like his trade and was anxious to devote

himself to study. A severe attack of sickness in 1841 compelled him to return home; and in the fall he went to the Allentown Academy and also took private lessons in the German language. During the winter he taught school, and established Sunday Schools in his native valley. When he fully determined to study theology, he was at a loss to what seminary to go. He attended several schools, among them Marshall College at Lancaster, and Washington College in Western Pennsylvania; in this place he preached German to a small congregation, and gave private lessons in that language. He became an agent to the American Sunday School Union to labor among the Germans in Eastern Pennsylvania, and rejected a splendid offer from that institution to become its German Secretary and Editor.

He was licensed in 1847, but it was only during the last nine years of his life that he became a pastor. He never had robust health; but for thirty years he served the church principally as editor of German periodicals. He was confined to his bed but a few days, and died December 23d, 1876, deplored by all who knew him.

Realizing the value of Christian nurture, he first established the *Jugend Freund*, a German Sunday School paper which has attained a wide circulation. Nineteen years ago he founded the *Lutherische Zeitschrift*, which in due time became a good-sized weekly quarto, and attained a prominent position among its contemporaries. In 1868 he commenced the publication of his *Theologische Monats-Hefte*, a monthly theological journal, which, after six years, he was compelled to suspend for want of adequate support. He was likewise the publisher of the *Lutherischer Kalender*.

A Pennsylvania German by birth and of the sixth generation, he appreciated

the German language as a medium of instruction and usefulness, and urged its study upon students, and its use in the preaching of the Gospel. He took a prominent part in the organization of the German Press Association of Pennsylvania, and presided over its annual deliberations, as president, from its origin, fifteen years ago, until his death. Apprehending the necessity of seminaries of learning and their usefulness to the Church, he agitated the subject of transforming the literary institution at Allentown into a denominational college, and lived to see his expectations realized in the founding and success of Muhlenberg College.

Nor were these the only agencies and instrumentalities through which he made himself felt in the Church. By his counsels in conference meetings, his speeches at synods, his efficiency on ecclesiastical committees and institutional boards, his visits to Sunday Schools and churches, his special addresses, and his occasional publications for children and adults, he exerted a marked and widespread influence on the German portion of the Lutheran Church, as well as upon the German population in America.

His talents and acquirements, although not of the highest, were, nevertheless, of a respectable character. He was endowed with more than an ordinary share of practical wisdom, which he constantly displayed in his publications and periodicals. His genius enabled him to form a true ideal of what a Sunday School paper or church periodical, or theological journal ought to be, and by his literary skill and editorial tact, he succeeded in adapting them, in a very high degree, to the attainment of their respective ends.

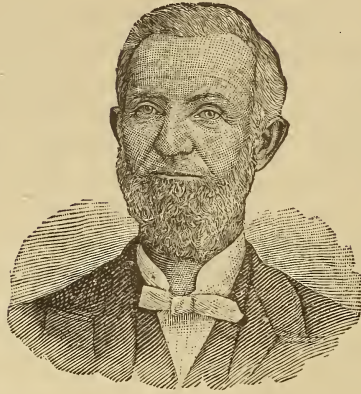
In the prosecution of the work of publishing and editing, he also established a printing office and book store, of which

he took the entire management. He was enterprising in the projection of plans of usefulness, and energetic in their prosecution. In a word, his pastoral, editorial, and business life was characterized by constitutional industry, unwearied labor, indomitable energy, hopeful perseverance, and a self-sacrificing spirit.

He was born, baptized, reared, and consecrated to the Lutheran church. He was devotedly attached to her doctrines, usages, principles of government, and forms of worship. In the discussion of the confessional and practical standpoints, which have agitated the Church in this country during the last twenty-five years, he took a prominent part, and while he was decided in his convictions, and candid in his utterances, he was, at the same time, courteous and fair in dealing with his brethren who differed from him. He was a deplorer of ecclesiastical strife and division, a lover of peace, and an advocate of Lutheran union. While his constitutional temperament, as well as his Christian spirit, prompted him to avoid giving offence on the one hand,

and led him to endeavor to please on the other, he, nevertheless, frequently failed to conciliate his opponents, and subjected himself to their criticisms. Some of the attacks thus made upon him by his contemporaries, were harsh and unjust, but in defending himself against them, he exhibited a commendable degree of moderation and forbearance. Candor on the other hand, constrains us to admit, that in his endeavors to become "all things to all men" in the church, according to the example of Paul, he sometimes erred and exposed himself to the charge of inconsistency, if not of vacillation. On this account his influence as leader became more circumscribed and the popularity of the *Zeitschrift* considerably diminished. But, notwithstanding all this, Pastor Brobst fulfilled his mission with such assiduity, sincerity, devotion, and fidelity, as to command the esteem and admiration of all who knew him, and exerted, notwithstanding his weakness and imperfections, a healthy and extensive Christian influence in the families, the schools, and the congregations of the German Lutheran Church in America.—*Morris*.





REV. ABEL J. BROWN, D.D.

Rev. Abel J. Brown, D.D., a minister of the Lutheran church, was born near Lincolnton, N. C., March 27, 1817. He is the son of Absolom and Elizabeth (Killian) Brown, and the first son and second child of a family of ten children. His paternal grandfather was an Englishman, who came to this country when a boy, and was a soldier in the Revolutionary war. His maternal grandfather was of German extraction, a native of Pennsylvania, but in early life came to North Carolina, where he lived the balance of his days and died. Dr. Brown's parents and ancestors generally, so far as is known, belonged to the laboring classes, and were distinguished for their industry, their frugality and thrift, their moral integrity and religious worth. His mother was a woman of strong mind, of deep religious convictions, and eminently pious. His father was a man of superior native intellect, and of great firmness and decision of character. He was a farmer and mechanic and carefully trained up his children to manual labor, as well as "in the nurture and admonition of the Lord." He was a man of considerable prominence in the community in which he lived. For many years he held the office of magistrate, and was often solicited to run for higher offices, but always positively declined.

Dr. Brown's primary education was received in a good country school. His academic studies, preparatory to entering college, were prosecuted principally in the Male Academy, at Lincolnton, N. C., and his collegiate course was taken in Emory and Henry College, Va., from which he was graduated with the degree of A. B., and which afterward conferred upon him the degree of A. M., not merely "in course," but because of his higher attainments in literature.

After graduation the subject of this sketch engaged for a time in the business of teaching. He first took charge of Jefferson Male Academy, Blountville, Tenn., which he held for five or six years, when he accepted a professorship in Greenville College. At the end of two years he resigned his position in this institution and took charge of the academic department of Jefferson Male Academy, which, in the meantime, had been rebuilt and enlarged, and had had the sphere of its operations and usefulness greatly enlarged and otherwise improved. He held this position till the outbreak of

our late civil war, since which he has devoted but little time to the business of teaching. During the time of which we have spoken he was offered a professorship in one college and the presidency of another, both of which he declined. He is regarded as an accomplished scholar and one of the best educators in the country. Quite a number of young men, who in after life made their mark in the learned professions, and in other departments of activity and usefulness, were educated by him.

In 1836 Dr. Brown was ordained to the work of the ministry in the Lutheran Church, and devoted his time and studies for six years exclusively to this work. His work during this time was principally in North Carolina, though he did a good deal of preaching in other states, and particularly in South Carolina. While engaged in teaching, he preached regularly in the places of his location. His services were, however, for the most part, rendered gratuitously. In 1858 he took charge of Immanuel and Baehler's Churches, Sullivan Co., Tenn., which he has ever since retained.

As a writer Dr. Brown has quite a reputation, not confined to his own immediate section of the church and country, but extending throughout the whole

extent of the Church in the United States. He has contributed largely to the religious periodicals of the Church, and literary magazines, and in addition to this has published quite a number of sermons in separate form.

In consideration of his literary and theological attainments, Roanoke College, in 1873, conferred upon him the degree of D.D.—*History of Tenn.*

In former years Dr. Brown took a very prominent and active part in the controversies which then agitated the Southern Lutheran Church, and wrote much for the *Lutheran Observer* and the *Lutheran Standard*, besides publishing a couple of separate publications. In later years he has been a regular contributor to the *Lutheran*, to the *Lutheran Home*, and wrote one article for the *Lutheran Quarterly*.

He is still actively engaged in the ministry, and preaches every Sunday with as much ease as ever, though he is in his 74th year, and has been in the ministry nearly fifty-four years.

He was once president of the Southern Lutheran General Synod. He took a leading part in the formation of the United Synod of the Lutheran Church in the South, and was president of the Diet at which it was formed.



REV. JAMES ALLEN BROWN, D.D.

James Allen, the son of James and Ann Brown, was born in Drumore township, Lancaster county, Pa., February 19, 1821. Both parents were Quakers, and the early years of their five sons and two daughters were passed amid the duties and toils incident to the farmer's life. James Allen early evinced an unusual desire for study. His days were

given to work, and his evenings to reading. He derived every possible advantage from the public school, applying himself with such earnestness that he soon exhibited the marked ability which distinguished him in later years. The library of his grandfather furnished him a good supply of such books as Locke's "Human Understanding," Milton's "Par-



REV. JAMES A. BROWN, D.D.

adise Lost," and in this class of literature he at once found delight.

A desire for a college education early possessed his mind, but from this his father sought to dissuade him. With no encouragement or financial aid from home, he resolved to secure the coveted good, depending upon his own earnings for support. With this end in view, he went to Lancaster where, unassisted, he secured for himself the position of assistant principal of the High School, which position he filled for some time. On the 31st of December, 1840, he purchased at Lancaster a copy of Valpy's Greek Grammar, and resolved thoroughly to master its principles that he might become proficient in the Greek language. One year earlier he had begun the study of Latin, and after spending some time at the Mount Joy Institute, and the Emaus Institute at Middletown, Pa., both teaching and at the same time prosecuting his studies in the languages, he readily acquired such proficiency as to enable him on the 5th of November, 1841, to pass the examinations and gain admission to the senior class in Pennsylvania College at Gettysburg, Pa.,

graduating with the class in 1842. During the years which preceded, his diary clearly evinces his earnest interest in religion, and during his year at college he connected himself with the Presbyterian church at Gettysburg, being received by baptism, December 19, 1841.

In the month of August following his graduation from college an incident took place which was providentially overruled to turn his mind to the Gospel ministry. He had gone to a church in the country to attend services. The preacher failed to arrive, and the meeting was conducted by several persons who had some zeal and less knowledge. Their speaking so disgusted him that he went away grieved that the cause of Christ should be so miserably advocated. Recording the event in his diary, he says: "I felt an ardent desire this evening to proclaim the Gospel of Christ. Many are living and dying in their sins, and know not the riches of the salvation provided by a gracious Redeemer."

From October 22, 1842, to April 6, 1843, he had charge of a select school at Leitersburg, Md., diligently employ-

ing his time in reading and study, the records of which were made in his journal in Latin. While engaged during 1843 with Rev. Mr. Carter at New Windsor, Md., in teaching, he acquired such a mastery of Hebrew as enabled him to read portions of the Old Testament in the original. In the spring of 1844 he was elected principal of the Academy at Darlington, Md., which position he held until the 12th of September, 1845. On the 19th of October, 1845, Mr. Brown was licensed at the convention of the Maryland Synod in the city of Washington. The following Sunday he preached his first sermon in Luther Chapel, now known as the Monument Street Lutheran Church of Baltimore, Md. On the 6th of November he received a letter announcing his election as pastor, which he soon accepted, and entered upon his duties. He continued to serve this congregation until February 4th, 1848, when he left Baltimore to take charge of Zion's Lutheran Church at York, Pa. Here, as at Baltimore, he prosecuted his work with his characteristic energy and success. After a pastorate of something more than one year, he resigned to accept a call to St. Matthew's, of Reading, Pa.

During his ministry at York, Pa., he was married, on the 12th of September, 1848, to Miss Mary E. Hay, daughter of Dr. Jacob Hay, of York, who, at the present writing, with six daughters and three sons, survives him.

The ministry of Dr. Brown, in Reading, continued for nearly ten years, being characterized by earnestness among his people, and fearlessness in his attacks upon every form of error and evil. In February, 1859, he left Reading to assume the duties of Professor of Theology and Ancient Languages in Newberry College, located at Newberry, S. C.,

and in 1860 he was elected president of the college in place of Dr. Theophilus Stork, who had resigned. Upon the breaking out of the civil war, the strong Union sentiments entertained by Dr. Brown were known by those who favored secession, and led them to organize a body of "minute men," who were to call and interview the Doctor, and if he should declare himself unfavorable to secession, they were to expel him from the state. Being apprised by a personal friend of the danger which threatened him, "At five o'clock of the same day, when all the professors and students had assembled in the college chapel for the customary evening prayers, Dr. Brown, very pale, but with a look of firm determination, arose and told the audience of the notice he had received, and said that he then and there would anticipate an interview on the part of a committee. He then said he was born in the Union, reared in the Union, and hoped to die in the Union; that his sympathies were unequivocally with the Federal government, and that he proposed to resign as president of the college, return to his native state, and, if necessary, join the ranks in defense of the Union. This soon spread through the town, and the effect on the people was electric. Mr. Johnston, chancellor of the State of South Carolina, and a firm friend of Dr. Brown, fearing violence from the excited populace, offered to take him quietly to a small station nine miles from Newberry, and to send his family by the next train. Dr. Brown declined the offer. He said he had come to South Carolina openly and without fear, and he proposed to leave with his family in the same manner. Fortunately he was able to do this without any hostile demonstrations from the people. This incident is not only an interesting episode in Dr. Brown's life, but serves also to

show his fidelity to his convictions and the fearlessness of his character." *

Returning to Pennsylvania, Dr. Brown was appointed Chaplain of the 87th regiment Pennsylvania Volunteers. After a period of fifteen months he resigned and accepted the chaplaincy of the United States Army Hospital, at York, Pa. After two years of faithful service in this capacity, he was, in August, 1864, elected Professor of Didactic Theology, and Chairman of the Faculty in the Theological Seminary of the General Synod at Gettysburg, Pa. The duties of this office he discharged with marked ability and universal satisfaction to all friends of the Institution until December 9, 1879, when he was suddenly stricken down with paralysis, which deprived him of the power of speech and the use of his right arm. His resignation was tendered in June, 1880, but was not accepted by the Board of Directors until the summer of 1881.

In the year 1871 Dr. Brown and Rev. M. Valentine, D. D., began as joint editors the publication of the *Lutheran Quarterly*, and after five years, because of the retirement of Dr. Valentine, on account of ill-health, Dr. Brown became the sole editor. In the spring of 1880 the interests of the *Quarterly* were transferred to Drs. M. Valentine, E. J. Wolf and P. M. Bikle.

In the month of September, 1881, he removed with his family to Lancaster, Pa., locating in the midst of his old friends, and being near his son, J. Hay Brown, and his son-in-law, Robert M. Agnew, who were both practicing law in that city. After settling in Lancaster, there was some slight improvement in his condition, and although he was able to get about alone, yet his speech

was only partially restored, as was also the use of his right hand.

In the spring of 1882, after one or two slight relapses of his disease, on the morning of the 19th of June, surrounded by his entire family, he passed quietly to his rest.

He was a man not above the medium height, yet commanding in appearance, serious and thoughtful in manner, unflinching in duty—a man of deep religious conviction and Christian fidelity.

Throughout his entire life Dr. Brown was a diligent student, and was never content until he had made himself thorough master of whatever he undertook. As a teacher, both in his earlier and later years, he was greatly admired by his pupils for his ability, and many were drawn to him in an enduring friendship. Beginning with his years before he entered college, and only ending with the loss of the power of speech, he was always an earnest and efficient advocate of every measure calculated to promote the cause of temperance. As a preacher, he was clear, logical and convincing. He seldom read from manuscript, but generally spoke without notes, and his audiences always listened with interest and lasting benefit.

As a debater he had few equals, and it was on the floors of a deliberative body that his greatest powers were called into action, and shown forth most conspicuously. In taking the floor he was neither first nor frequent, but when he did rise to speak, he seldom left anything further to be said in the advocacy of the cause he presented. It was these endowments which qualified and distinguished him as a leader in the General Synod during the agitations which attended and followed the formation of the General Council. He was at various times elected president of different district synods, and in 1866 of the Fort

* *Lutheran Quarterly*, vol. XIII., p. 426.

Wayne Convention of the General Synod. In 1859 Pennsylvania College conferred on him the degree of Doctor of Divinity, and during the meeting of the General Synod in Wooster, Ohio, in 1879, the University of Wooster honored him with the title of Doctor of Laws.

As Dr. Brown was a strong debater, so he was also a logical and lucid writer. The following is a list of the published productions of his pen: *The Duty, Spirit, and Reward of the Christian Ministry*: Synodical Sermon, 1854. Inaugural Address before the Directors of the Theological Seminary of South Carolina, 1859. *The New Theology, its Abettors and Defenders*, Gettysburg, 1857. *The Christian Sabbath*: Sermon, 1869. *The Apostolic Fathers*, Ev. Rev. IV. 36. *Justin Martyr*, Ib., VI. 151. Inaugural Address, as Professor, in Gettysburg, Ib., XXI. 557. *The Poetry of the Bible*, Ib., XVI. 283. *The Reformation the Work of God*, Ib., XVI. 1. *Holman Lecture on the First Article of Augsburg Confession*, Ib., XVIII. 547. *The General Synod and its Assailants*, Ib., XVIII. 120. *Second Advent and the Creeds of Christendom*, Bib. Sacr., 1867. *The Evangelical Lutheran Church in the United States*, Ib., 1868. *Christian Anthropology*, *American Presbyterian Rev.*, 1869. *The Review, Quarterly*, Rev. I. 1. *Book of Worship*, Ib., 146. *Union in the Lutheran Church*, Ib., I. 241. *Papal Infallibility*, Ib., I. 585. *Dr. Krauth's Metaphysics of the Lord's Supper*, Ib.,

II. 80. *Dr. Hodge on the Lutheran Doctrine of the Person of Christ*, Ib., II. 255. *Exposition of 1 Corinthians*, xv. 22, Ib., II. 448. *The Ministerium*, Ib., III. 93. *Conversion of the World to Christ*, Ib., III. 161. *Exegesis of Tit. ii. 13*, Ib., III. 285. *Angelology*, Ib., 374. *Augsburg Confession and Second Coming of Christ*, Ib., IV. 52. *Mercersburg Theology*, Ib., IV. 251; 443. *Did the Apostles Expect the Second Coming of Christ in Their Day?* Ib., IV. 321. *The Pietistic Controversy*, Ib., IV. 278. *Tyndall's Address*, Ib., V. 68. *Gladstone on the Vatican Decrees*, Ib., V. 128. *Religious Opinions of J. Stuart Mill*, Ib., V. 279. *Dr. Dale's Inquiry into the Use of Baptizo*, Ib., V. 321. *The General Synod*, Ib., V. 591. *The Work of the Review*, Ib., 604. *Exegesis of Hebrew xii, 10*, Ib., V. 564. *A Question in Church Polity*, Ib., VI. 81. *Lutheran Church Polity*, Ib., VI. 397. *Lutheran Church Polity*, Ib., VII. 119. *The Eldership of the New Testament*, Ib., VII. 161. *Public Libraries in the United States*, Ib., VII. 285. *General Synod*, Ib., VII. 325. *Theses on the Galesburg Rule*, by Charles P. Krauth, Ib., VII. 595. *The Allentown Church Case*, Ib., VIII. 1. *Use and Abuse of Denominationalism*, Ib., VIII. 101. *A Question Concerning the Augsburg Confession*, Ib., VIII. 161. *Reply to the Lutheran Monograph of Drs. Krauth and Jacobs*, Ib., VIII. 621. *The General Synod*, Ib., IX. 464.—*Stall's Year Book*.



REV. JAMES ANDREW BROWN.

Rev. James Andrew Brown was born in Wythe County, Virginia, in 1816. He graduated at Gettysburg College in 1839, and attended the seminary

in 1840 as a fellow-student with Dr. Passavant and others. He was pastor for forty years in his native county. Of late he has lived upon his farm taking

a regular interest in church affairs and being in active fellowship with the S. W. Virginia Synod. By special appointment he is writing up "Historical Sketches of Deceased Ministers." Mr. Brown has under his control a scholarship fund provided by himself and wife for the education of students in the Gettysburg seminary, which secures an income of \$200 annually. Several of the brightest young men of the Southern Church have attended the seminary on this fund. "Uncle Jimmie," as he is generally called by his large circle of

familiar friends, is a man of modest worth who does not claim to be one of our prominent divines. He says that he has "never been more than a humble country parson;" but under God he has done much good in the course of a ministerial service of 47 years. Next to "Father" Rhudy he is the oldest minister in S. W. V. Synod, and is one of the patriarchs of the United Synod with Father Rothrock, Chaplain Balles, Drs. Muller and Campbell, and Father Margart.



REV. B. S. BROWN.

Rev. B. S. Brown was born in Rowan County, North Carolina, on the 19th of November, 1854. In 1875 he was graduated at Roanoke College, Virginia. The following three years he studied theology in the Evangelical Lutheran Theological Seminary at Salem, Va., graduating in the spring of 1878. After his course at the seminary, he accepted a call to the pastorate of a charge in the state of Mississippi, which he served for two years. In 1880 he resigned his charge in Mississippi to accept a call from a church at China Grove, N. C., at which place he labored successfully for six years. Then he removed to

Hickory, N. C., where he served a charge for one year, when he was obliged to withdraw from the active ministry on account of poor health. After a year's rest, his health having improved, he again resumed the active work of the gospel ministry, accepting a call from the well-known old historic Lutheran church in Madison county, Va. In this church, which is connected with the Virginia Synod, he has labored for the two last years. Mr. Brown is a frequent contributor to the various periodicals of the Lutheran Church published in the South.



REV. PETER BRUNNHOLTZ.

Peter Brunnholtz was born at Nubul, a village in the principality of Gluckburg, in the Duchy of Schleswig. He was a candidate for the ministry when Muhlenberg sent back to Germany for aid in the grand missionary enterprise

which he had undertaken in Pennsylvania; and he was selected by the theological faculty at Halle, with the cordial approval of all who were acquainted with his qualifications as a suitable person to occupy that responsible po-

sition. He had laid a good foundation in the study of theology at the University, and had already had some practical acquaintance with the duties to which he had consecrated his life. He had labored in the capacity of a minister of the gospel for some time, on the estate of a Christian nobleman, and had given good proof of both his ability and fidelity. When the call from the United States was tendered him by Dr. Francke of Halle, he took the matter into most serious consideration, as a great question of duty, and finally became convinced that it was a call from Providence which he had no right to decline. Accordingly, after being duly examined, he was ordained on the 12th of April, 1744, by the Consistorium at Wernigerode, in the chapel of the castle of that place. He immediately made preparations for his departure, and, with Messrs. Kurtz and Schaum as *catechists*, passed over to England and embarked for this country at Gravesend, on the 29th of November following. After a protracted and tempestuous passage they reached Philadelphia on the 26th of January, 1745. Their arrival, as soon as it was known, occasioned great joy. A German, coming from the forest, and not knowing who the strangers were, approached them as they were passing from the vessel into the city, and enquired whether no Evangelical preachers had come to supply their spiritual wants; and the answer was received with the most heart felt satisfaction. They very soon found themselves among their brethren of the same faith in Philadelphia, from whom they received a most cordial welcome to their field of labor. The intelligence was immediately conveyed by a special messenger to Pastor Muhlenberg, who was at that time serving his charge in the country. Between him and Mr. Brunnholtz there

existed ever after the most intimate friendship, so that the latter, after he had become so feeble as to be scarcely able to labor, was wont to say that he would "retire and live as an *emeritus* with Muhlenberg."

Pastor Brunnholtz was appointed second minister in the churches in which Dr. Muhlenberg had hitherto labored alone,—namely, Philadelphia, Germantown, Providence, and New Hanover. They not only jointly performed service for these four congregations, but they occasionally visited other places in the region where they saw that there was a prospect of doing good. And they were enabled to do this with the greater ease, from the fact that Messrs. Schaum and Kurtz, who had taken charge of schools,—the former in Philadelphia, the latter in New Hanover,—had also become their assistants in preaching.

After the lapse of a few months Dr. Muhlenberg assumed the more laborious stations, whilst Philadelphia and Germantown were assigned to Pastor Brunnholtz, as his more immediate charge, in consequence of his physical inability to discharge the duties connected with a residence in the country. He lived in Philadelphia, and preached, on alternate Sabbaths, morning and afternoon, at Germantown. In 1751 he resigned his charge of the Germantown church to the Rev. Mr. Handschuch, and gave his whole time to the congregation in Philadelphia, although he frequently preached at other stations. He continued in this charge till the close of life, eminently faithful and useful, and greatly beloved not only by his own congregation, but by the community at large. He closed his earthly pilgrimage on the 7th of July, 1758, after an illness which had confined him to his bed for three months. In his

last hours he was perfectly composed, having full confidence that it would be gain for him to die. His associate in the ministry, Mr. Handschuch, makes the following record of his last visit to his death-bed:

"July 5th, at 2 o'clock A. M., I was called to Pastor Brunnholtz. He wished to speak, but could not utter a loud word. With deep sorrow I cast myself upon my knees, and prayed long and fervently. When I arose, I asked him whether he had understood all, to which he nodded assent. In a few moments he sank in the embrace of death, amid my renewed and most affectionate supplications."

His funeral was attended by an immense throng from both city and country, among which were several professors of the academy (15 in number), and the ministers of all the churches. Provost Parlin, of the Swedish Lutheran Church, had been requested to preach the funeral sermon, but was prevented by illness from performing the service. Both Dr. Muhlenberg and Pastor Handschuch were so deeply affected by this bereavement that neither of them was willing to undertake the painful duty. William Kurtz, then a student of theology, by request, delivered a discourse on the occasion, after which Dr. Muhlenberg thanked the English portion of the congregation for the respect they had shown to the dead, and then, according to custom, re-conducted the funeral procession to the house of mourning.

Mr. Brunnholtz was never married.

His library he bequeathed to the church, and whatever funds remained after the settlement of his estate, and the payment of some legacies, were to be expended in the procuring of a room near the church in which his library might be preserved. He had, however, been so liberal in the use of his property during his life-time, that he left but little behind him.

All tradition agrees in representing Mr. Brunnholtz as a man of distinguished moral worth, and of extraordinary devotedness to the cause of Christ. He was modest and unassuming, but most inflexible in his adherence to duty. His preaching was simple, instructive, practical, experimental, and sometimes deeply solemn and pungent. He had no taste for controversy, and never went out of his way to attack those who differed from him, while yet he never hesitated, from the fear of giving offence, to bring out what he believed to be the full meaning of his text. He was fond of quoting from the writings of Luther, in proof of his own positions. He was particularly faithful in the duty of pastoral visitation, and by this means kept himself thoroughly acquainted with the spiritual condition of his flock. He was also specially interested in the religious instruction of the young, and, while he secured their confidence and affection, he was instrumental, as a good shepherd, of bringing many of them into the heavenly fold. In short, he seems to have been a model of a good minister of Jesus Christ.—*Sprague.*



REV. FERDINAND F. BUERMAYER, A. M.

Ready writing is not always thoughtful writing, but readers of the *Lutheran Church Review* will bear testimony to the fact that the articles proceeding from the pen of the Rev. Mr. Buermeyer are marked alike by literary finish and vigorous logic. Their author is "a citizen of no mean city," having been born in New York, April 13, 1846. Catechized by the Rev. Dr. Stohlmann and educated, in part, in the New York Free Academy (now the College of the City of New York). He spent five precious years at Hartwick Seminary, under the special care of Rev. G. B. Miller, D. D., whose ripe scholarship, earnest piety, and admirable faculty of imparting knowledge were of inestimable value to the eager student of divine truth.

The years 1868 to 1871 were spent at the Philadelphia Theological Seminary. After ordination, Buermeyer spent two years in Germany, partly studying German and theology with Consistorial Rath F. W. Munchmeyer, of Hanover, and at Leipsic and Erlangen, and partly traveling through Germany making church life his chief object.

His pastoral activity has been confined to two fields: St. John's English Lutheran Church, Wilkesbarre, Pa., which he founded; and the Church of the Epiphany, then a mission of Holy Trinity, New York, to which he was called in 1882.

At Wilkesbarre he was professor of German at the Young Ladies' Seminary and also at Kingston Seminary, a prominent Methodist institution.

Favorite studies of his are English and German literature and natural history, but the lines along which he has done his best work are sacred music, liturgies, church history, and apologetics. His refined taste and correct judgment in things ecclesiastical have received recognition in several ways. The musical editing of the Sunday-school book of the General Council and of the Sunday-school Service Book of the General Synod South were committed to him. For several years he has served as a member of the "Church Book" committee, which deals with church forms and largely settles the liturgical usage of our church in the English language.

He has written a few hymns of merit. To the *Lutheran* he contributed a long series of popular articles on the church history, and some papers on liturgies; to the *Workman* various sketches; and to the *Church Review* many trenchant articles on Christian Evidence and English Church History, aimed on the one hand at the arrogance of infidelity, and on the other at the pretentiousness of Anglican High Churchism.

In 1887 he was married to Miss Hanna E. Ladd, of Wilkesbarre, Pa.



REV. PROF. L. E. BUSBY, A. M.

The subject of this sketch was born of humble but rigidly honest parentage, in the upper part of Lexington District, South Carolina, September 5th, 1849.

The education of his childhood's years was limited, owing to the meager advantages afforded by neighborhood schools. He was early inured to hard

work in farm and shop, until, at the age of sixteen years, he entered upon his literary studies preparatory to a college course. His progress was rapid, and in the fall of 1872 he entered the Sophomore class of Newberry College, then located at Walhalla, S. C. In June, 1875, he received his diploma of graduation. Having been impressed for several years with the duty of preaching the gospel, he entered the Evangelical Lutheran Theological Seminary at Salem, Va., in October, 1875. The full theological course of three years was completed in May, 1878. During the summer vacations at the seminary his services were employed by the Lutheran congregations in Giles County, Va. These services were eminently productive of good, and so well pleased were his parishioners that they insisted upon his visiting them once each month during his last session at the seminary, and preaching for them. On the completion of his seminary course he was employed by the S. W. Va. Synod as its missionary for four months. On June 20th of this year he was united in holy wedlock with Miss S. A. Goode, daughter of Jno. Goode, Esq., of Craig County, Va. Feeling it his duty to offer his first services to his own (South Carolina) Synod, he attended the meeting of that Synod, held in the fall of 1878 at Mt. Pleasant Church, Barnwell County, S. C., and, after an examination by the committee, was solemnly ordained to the office of the Holy Ministry. He accepted the call extended by Pastorate 14, of the South Carolina Synod, made vacant by the resignation of Rev. E. Caughman. A casual survey of the field produced misgivings. Many features of the work were uninviting; the territory was very large, comprising an area of twenty miles from the center of the pastorate, and embracing parts of

Lexington, Aiken, and Edgefield Counties; the people were poor, and not unified in church work; and the intellectual condition of the people forbade the hope of exalting the churches to a commanding position among the denominations. Fully convinced that the people must be educated before they could be expected to appreciate the doctrines of the Church, or be stable in their defence, he at once set to work to establish a school. A host of discouragements confronted him; apathy, former failures on the part of other teachers, denominational jealousy and opposition, ignorance of the masses, poverty of the people, limited number of church members, etc., etc., all these, and many others, presented themselves. But amid them all he established the Leesville English and Classical Institute, which for thirteen sessions has stood as the proud monument of his indomitable energy, unceasing labor, and personal sacrifice. The reputation of the institute for thorough work, unexcelled methods, and excellent discipline, is as wide as the state, hundreds of young men and ladies having attended the institution. From the beginning of his labors in his pastorate to the present he has asked for but two limited vacations. For all these years he has taught five days and preached from two to three sermons per week.

One thing may be confidently stated—his pulpit work has never suffered by reason of his school duties. Conscientious in the one as he is in the other, he has endeavored unselfishly to make both minister to the best interests of the people. His efforts have not always been appreciated. They have sometimes been misunderstood; at other times they have met with stubborn opposition. Notwithstanding all this, the attendance upon his pulpit ministrations

has always been large and enthusiastic; and his school work continues to receive the approval and patronage of many of the best people of the state.

In his preaching he is plain, practical, and pungent; fearless in denouncing wrong-doing and error; persuasive in urging men to a better life; enthusiastic in the defence of the Gospel.

Thoroughly in love with his people,

and recognizing that others might be deterred by reason of the obstacles in the way from accepting the work, should he vacate it, he has repeatedly refused better salaries and more inviting fields elsewhere. He is yet in the prime of life, and bids fair to devote many years to the cause to which he has consecrated his life.



REV. JOHN E. BUSHNELL, A. M.

Rev. John Eichelberger Bushnell, A. M., of Roanoke, Va., was born in Winchester, Va., Oct. 11, 1856, baptized in infancy by Pastor A. Essick, and confirmed in 1869 by Rev. Dr. T. W. Dosh. Though left an orphan at an early age, his guardian gave due attention to his primary training. He attended the Shenandoah Valley Academy under A. Magill Smith, and spent five years in business at Winchester and Staunton. In 1874 he entered Roanoke College, and graduated in 1878, taking the medal in logic and metaphysics. He is an ex-student

of Yale, and graduate of the Lutheran Theological Seminary. He is a descendant, on the paternal side, of the first settlers of Saybrook, Conn., and a grandson of Rev. Lewis Eichelberger, D. D., Professor in the Southern Theological Seminary. Dr. Eichelberger left a valuable manuscript "History of the Lutheran Church," which his grandson expects to publish soon.

Mr. Bushnell married, Oct. 15, 1885, Miss Annie Terrill, daughter of the late Dr. Geo. P. Terrill, of Salem, Va. His wife is a woman of rare Christian graces.

He served the Church in South Carolina three years with marked success. While there he wrote a tract on "Baptism," which was well received by the press and highly commended by representative scholars in his own and other denominations. The *Lutheran* said: "A great deal of very solid and profitable matter concerning Baptism is compressed into this tract. It discusses the Nature and Necessity of Baptism, the True Mode of its Administration and its fit subjects." The *Standard* said: "The author throughout shows that he has studied Scriptures and Confessions on this important subject."

In 1885 he accepted a unanimous call to serve as pastor of St. Mark's Church, Roanoke, Va. It was in his church that many Lutheran ministers and delegates were assembled in June, 1886, and organized the United Synod, a general body in which the Synods in the Southern States are now bound together. Pastor Bushnell used the robe and successfully introduced the Common Service as soon as published. The membership increased from about forty to a well-organized congregation of over three hundred. Its record for systematic benevolence, in which Christian giving has been a matter of worship rather than social entertainment, is unsurpassed in the United Synod. The synodical apportionment for 1890 was \$1,582, in addition to local expenses. As a result of the missionary activity of the congregation we have the Second Lutheran Church, Roanoke, and St. James Church, Vinton, a suburban village. The demands for his services outside of the parish, and the frequent favorable mention of his work by the secular and religious press, attest his growing popularity. The public-spirited efforts of Mr. Bushnell to promote the moral and spiritual advancement of Roanoke have been forcibly felt. His genial

and pleasant manner won the warm friendship of the people. He was assisted in 1888 by licentiate C. A. Miller, now pastor College Church, Salem, and afterwards by licentiate J. A. B. Scherer, now pastor Woman's Memorial, Pulaski. In 1890 a call was extended Rev. J. A. Hufard, Blacksburg, to serve as assistant with special reference to mission interests of the congregation. At this juncture the large brick building erected in 1883 was condemned, and an elegant stone church, with Sunday-school chapel, is being built on the old site.

A call to the important and responsible duties of Synodical Missioner was accepted Oct. 1, and Mr. Bushnell will devote time and talents to this general work in a territory where cities are springing up on every side. Having been intimately associated as a co-worker in South Carolina and Virginia, the writer is prepared to say that as a pastor Mr. Bushnell has few superiors. The genius of tireless and well directed labor has been the secret of his success. Generous in disposition and devoted to his high calling he prefers others in honor above him, and has largely influenced several young men to enter the ministry. Ministering to the poor and needy, the sick and afflicted, the widow and the orphan he exemplified the Gospel of Christ. As a preacher he is practical, fluent, forcible, and magnetic, captivating in style, happy in illustration, and abundant in scriptural reference. Though just reaching middle-life he has already made his mark and is a "brother, whose praise is in the gospel throughout all the churches." Five thousand copies of his tract on "Consecrated Giving" have been used by pastors in almost every synod and denomination. Dr. Van Dyke, who has a book on this subject, says: "I have read with great pleasure and profit your very admirable

tract, entitled 'Consecrated Giving and Social Gratification.' It meets bravely and heroically denounces an evil that calls most loudly for rebuke." Dr. B. M. Schmucker said in his literary notes: "It is simple, direct, earnest, and practical, and well adapted to do good if generally distributed. It deals with a great need and a great weakness." Among the publications which have been used by the National Bureau of Education is a reprint on "Christian Education," written for *Quarterly Review*, and a pamphlet of more recent date, "Child Saving Institutions," concerning which Supt. Berkemier, of the Wartburg Home, says: "It is the best thing of its kind in circulation." Mr. Letchworth, chairman of the New York State Board of Charities, also commends it in high terms.

Mr. Bushnell is Vice-President of the South-Western Virginia Synod, Chairman United Committee Sunday-school literature, member International Sunday-school Executive Committee, First Vice-President Virginia Sunday-school

Union, Secretary South View Orphan Home Board, and has recently been elected Mission Editor for *Our Church Paper*.

The author desires to add that Mr. Bushnell kindly prepared a number of interesting sketches for this work, besides writing the valuable Introduction. His address on "Union in Labor and Love" at the great Penn-Mar Reunion, where fully 18,000 Lutherans congregated Sept. 3, 1890, was so generally commended that it deserves mention in connection with his anniversary address on "Deaconess Work" at the Mary J. Drexel Home and Deaconess Mother house, Philadelphia, Oct. 2. The *Gospel Echo* published this address, and said: "It is rich in thought, elegant in diction, and creditable alike to the head and heart of its gifted author. We commend it to the notice of our readers, and send it forth with the earnest prayer that it may prove a benediction to the whole church."—*J. A. Huffard*.



REV. JOHN GEORGE BUTLER.

Rev. John George Butler was born in Philadelphia in the year 1754, and at the age of two years was left an orphan. He was taken in charge, however, by kind friends, and the pastor of the German church, of which his mother had been a member, was especially attentive to his interests and watchful for opportunities to impress upon his mind the great truths of religion. Under this favorable influence he grew up in the fear of God, and, while he was yet quite young, became an exemplary professor of religion.

When he had reached a suitable age he was apprenticed to a potter, and he

continued in this business until his services were called for in the Revolutionary War. Deeply interested in the great principles involved in the contest, he cheerfully took the field in their defence; but he carried his religion with him into the army, and never shrank from avowing his Christian principles or performing his religious duties. On one occasion he gave great offence to the captain of the company to which he belonged by administering to him a rebuke for his profaneness. Indeed, he may be said to have made his beginning in preaching while he was in the army. The subject of religion seemed always

uppermost in his thoughts, and he was ready to take advantage of any opportunity to impress it upon the minds of all those with whom he was associated.

He left the army after a brief term of service, and commenced a regular course of theological study under the direction of his pastor, the Rev. Dr. Helmuth. In the latter part of 1779, or the beginning of 1780, he was licensed to preach by the Synod of Pennsylvania, and soon after took charge of the Lutheran church at Carlisle and others in the vicinity. Carlisle was at that time a frontier village, and the Lutheran Church, scattered and feeble, was only a field for missionary operations. Mr. Butler began his labors here under a deep sense of the magnitude and difficulty of the work that was devolved upon him, and he went forward, nothing daunted by poverty, opposition and hardships of various kinds, to the performance of it. He was subsequently pastor of a Lutheran church at Shipensburg, and was also, for a time, employed in visiting destitute portions of the Church in the western part of the state, dispersed in the territory now known as Huntington, Blain, Somerset and Bedford Counties. He made many journeys as missionary of the Synod, gathering the scattered members of the church, establishing congregations, catechising the young, preaching the Word, and administering the Sacraments.

We next find the devoted minister of the Gospel in the state of Virginia, exploring the waste places and distributing the bread of life among the destitute. He was annually commissioned by the Synod of Pennsylvania to travel through the western part of Virginia and Tennessee, to stop for a time wherever there was a prospect of being specially useful, to catechise and confirm the

young, to distribute copies of the Bible and of the Hymn Book, of which he usually carried a large supply, and to organize congregations wherever it was practicable. He made Botetourt County his headquarters, but he was constantly engaged in missionary labors. His several appointments, which were generally made a year in advance, were met with the utmost punctuality. As an illustration of his conscientious exactness in this respect, it is related of him that he has been known to ride upon a pillow placed on his saddle, rather than disappoint those who he knew had assembled for a religious service. He displayed great moral heroism in resisting the current of iniquity, and especially in opposing intemperance, which was then the predominating vice in that part of the country. He seems, in his ministrations, to have lost sight of every other consideration save the will of his Master and the salvation of the souls for whom he labored.

In 1805 Mr. Butler removed to Cumberland, Md. The congregation in that place was organized in 1794, and was occasionally visited by members of the Pennsylvania Synod, but it had no regular pastor until Mr. Butler took charge of it. He brought the whole vigor of his faculties and affections to this work here, and, as a result of his faithful labors, a large number were added to the church.

Mr. Butler continued to labor up to the full measure of his ability till the close of his life. He evinced the most glowing zeal, the strongest confidence in God, the most intense desire to witness the progress of truth and righteousness; in short, everything that enters into the idea of the highest spirituality, until the Master whom he had served called him to his reward. His devoted life was crowned by a triumphant death, on the

12th of December, 1816, in the sixty-third year of his age.

Mr. Butler was married in early life to Catherine Miller, of Philadelphia, and was the father of six children—four sons and two daughters, all of whom became members of the Church. The

youngest son, a devoted and worthy Elder and Superintendent of the Sabbath School, was the father of the Rev. Dr. J. G. Butler, pastor of the Memorial Lutheran Church in Washington, D. C. —*Sprague.*



REV. JOHN GEORGE BUTLER, PH. D., D. D.

John George Butler, Ph. D., D. D., was born among the mountains of Western Maryland, in the then village of Cumberland, in 1826. In the cemetery of that mountain town lies buried his grandfather, Rev. John George Butler, an old Lutheran pioneer, with an immense field, reaching into Virginia and Pennsylvania; and a preacher in both English and German, who was marked by his piety and aggressive scripturalness.

The father and mother of the John George of to-day were members of the Lutheran church,—noted for their unbounded hospitality, and the catholicity of their faith, always cheerfully helping, in their humble way, church planting and Christian work of their own and of

other households of faith. Their children were carefully taught and trained in the ways of God, and were accustomed to the morning and evening worship at the family altar. The father was a country merchant, the friend and helper of the poor, having the love of the whole region in an unusual degree, an anti-slavery man in what was then one of the slave states.

The subject of this sketch received his preparatory education in the academy of the town. While managing a store for his father in Berlin, Pa., he connected himself publicly with the church of that village, of which the late Rev. Jesse Winecoff was pastor. For about two years he lived in the family of Mr.

Winecoff, pursuing study privately. His first efforts at preaching were in and around Berlin. In 1846 he entered Pennsylvania College, Gettysburg, as an irregular and unclassified student, reciting principally with the Juniors; and at the end of the year he entered the Theological Seminary there. In 1849, before the completion of the short course of study, he was called to St. Paul's Church, of Washington, D. C., in which city his entire ministry has been spent, and where he is now pastor of the Luther Place Memorial Church. He says, to his friends, that the best part of his education was obtained in his father's store, in which he learned to know human nature, the value and use of money, and formed prompt, reliable business habits.

In 1849 when the young pastor settled in Washington, St. Paul's Church was in a deplorable condition. It had been planted but a few years before as a mission by the Synod of Maryland, and had a series of misfortunes which left the church building heavily mortgaged, and with but a "handful" of people, who paid the young pastor \$400 a year. For a number of years there was a struggle for life.

In 1860, at the opening of our civil war, Mr. Butler declared himself squarely for the government and against secession. Some of his people left him, but others rallied around him and the church grew. The chaplaincy of the 5th Regiment, Pennsylvania Volunteers, was tendered him and he accepted it, his duties being chiefly in and around Washington and not interfering with his pastoral work. Soon after, President Lincoln named him as a hospital chaplain, the sick and wounded now gathering in large numbers in the Capital; and in this capacity he served to the close of the war. He was assigned to the hospitals in which, with the "boys

in blue," the sick and wounded of the Southern army also found the tenderest care. After the surrender at Appomattox, St. Paul's Church being now full to overflowing, the thought of Lutheran enlargement came. The Church of the Reformation, now served by the Rev. W. E. Parson, D.D., was planted as a little seed, which has grown encouragingly. After that the Memorial Church, — *A Memorial of God's goodness in delivering the land from slavery and from war*, — was projected. This memorial occupies the most conspicuous church site in the city, and stands among the most capacious and picturesque of the church edifices in the Capital. In 1873 St. Paul's was resigned, and the old pastor organized the new Memorial congregation, now grown to great helpfulness in the work of the kingdom of God. Since 1884 the colossal statue of Luther, a duplicate of the central figure in the celebrated Worms Group, stands in front of the Memorial Church.

In 1867 Rev. Mr. Butler was elected Chaplain of the House of Representatives, in which position he continued during the 41st, 42d and 43d Congresses. In 1868 he received the honorary degree of Doctor of Divinity from Pennsylvania College. For many years he has been teaching in the Theological Department of Howard University, Washington, having charge of Church History and Homiletics. In 1886 Dr. Butler was elected Chaplain to the Senate of the United States, a position which he still holds.

Though he has already celebrated the 40th anniversary of his continuous pastorate in Washington, he is still in his usual vigor. But, amid his multiplying labors, he has during the past year associated with him, in his pulpit and pastoral work, his son, Rev. C. H. Butler. The Lutheran Free Infirmary for the

treatment of diseases of the eye, ear and throat, was founded in the Memorial Church during 1889; it is in charge of Dr. W. K. Butler, the pastor's elder son.

For many years he has been the weekly correspondent of the *Lutheran Observer*, and the frequent correspondent of the *Lutheran Evangelist*, and of other papers, secular and religious.

In preaching his method is wholly extemporaneous, using neither manuscript nor notes; and his pulpit ministrations are marked by scripturalness, earnestness and simplicity. In a word, he en-

deavors to apply the gospel to the everyday needs of men. And his labors, to judge of their result, have been accepted and blessed of God. He is greatly beloved by his own people, as well as by a wide circle of friends in other churches and in the city at large.

Ecclesiastically he may be called low church in his views, and is classed as an advanced General Synod man, hoping, working and praying for the ultimate union of all parts of the now divided Lutheran Church in the United States.

C. H. B.



REV. JOHN CAMPANIUS.

A company of emigrants from Sweden with Lieutenant-Colonel John Printz, under appointment as governor of New Sweden, and Magister John Campanius (Holm) as Government Chaplain and pastor of the congregation, came over in 1642. Three vessels conveyed the heroic and devout band, and it required six months to make the voyage.—*Wolf's "The Lutherans in America."*

Pastor Campanius labored not only with enlightened zeal and marked efficiency over the little congregation with whose spiritual oversight he was charged, but he took a deep Christian interest in the welfare of the nations. He maintained "a constant intercourse with the wild people," and applied himself eagerly to the mastery of their language, for which his scientific attainments stood him in good stead, in the hope that he might thus be able to proclaim in their own tongue the wonderful works of God. "His intimacy with the neighboring tribes and their several chiefs was promoted by the successive governors of the colony; and with the

simplicity and tenderness of one who is dealing with babes he unfolded to them the great mystery of the Gospel," and succeeded by patient assiduity in making them understand many of its cardinal truths.

If these missionary efforts of Campanius did not precede those of Eliot in Roxbury, they were at least contemporaneous with them, and Lutherans share the glory of being among the first Protestant missionaries to the Indians. Certainly in Pennsylvania they were the first; and before any literary undertaking of the kind received attention elsewhere, Campanius conceived the difficult task of translating *Luther's Small Catechism* into the Delaware language. Through some unaccountable delay in the printing of this work at Upsala, it did not appear until some time after the publication, in 1661, of Eliot's translation of the New Testament into the Mohegan dialect; but the work of translation preceded it by some ten or fifteen years, and *the inimitable catechism of the Lutheran Church was beyond question the first Protestant*

book to be translated into a heathen tongue.
—Wolf's "The Lutherans in America."

The Rev. John Campanius Holmensis only remained six years, during which time, however, he was very zealous in learning the nature of the country and the language of its heathen inhabitants. During all this time he had constant intercourse with the wild people, for there is still a tradition that he traveled

up into the interior among them, and so went by land home to Sweden—a tradition which shows how soon the well-known and well-established facts of history may be forgotten. From his journal it is seen that he sailed from Elfsborg, in New Sweden, on the 18th of May, and reached Stockholm on the 3d of July, 1648, an uncommonly quick voyage.—*Acrelius' History of New Sweden.*



REV. ERLAND CARLSSON, D. D.

Rev. Erland Carlsson was born in Suletorp, Sweden, on the 24th of August, 1822. His parents were Carl Jonsson and Stina. At the age of six years he was sent to an old Christian widow for the purpose of learning to read. After having spent a few weeks with the pious lady, and made a fair beginning at reading, he returned home, where, under the direction of his parents, his instruction was continued. When ten years old he lost his father, and the training of the children devolved upon the mother, who was a religious and very strict woman. While she was sitting at her sewing or

spinning wheel in the evenings the children were wont to recite their lessons, which usually consisted of passages from scripture, hymns, etc., and Rev. Carlsson, in speaking of his childhood, often says that he considers himself under special obligations to God and his parents for the numerous Bible-passages and hymns which he learned at the home-fireside, and which he has ever regarded as invaluable treasures through life. At his confirmation and first communion, Pentecost, 1838, he experienced a thorough change of heart, and simultaneously with his conversion awoke a strong desire in

his heart to devote himself to the ministry of the gospel. Owing especially to his lack of means to carry him through a regular course, both his parents and the pastors whom he consulted, tried to dissuade him from the notion of becoming a minister; but young Erland took this holy ambition to be the work of God's spirit upon his youthful heart, and he had just enough faith in his Heavenly Father to make a beginning in the direction He had so manifestly indicated, and trusted in the Lord to provide for the coming days.

On the 25th of March, 1839, he began private instruction under the curate Rev. J. P. Hultbring, where he, together with Carl Johan Fovelin, remained for two years studying Latin, Greek, history, geography and mathematics. In the spring of 1842 Mr. Carlsson removed to Lenhofda, where he received for some time private instruction in German and French. Later he was assisted in the study of Greek, Hebrew and the higher mathematics by the curate Rev. Fredrik Thelander, who had just completed his course at the Upsala University. In September, 1843, he entered Lund's University, whence he graduated with honors in the spring of 1848.

In April, 1849, he received a call from Vexiö and Lessebo, where, besides his regular pastoral duties, he was also to serve as tutor for the sons of the Countess Carie Cederström. After due consideration and consultation he accepted the call, was ordained June 10th, 1849, by Bishop Christopher Isak Heurlin in the Domchurch at Vexiö, and held his inaugural sermon at Lessebo on the third Sunday after Trinity. In 1853 he received a call through Dr. P. Fjellstedt in Sweden and Rev. T. N. Hasselquist—who had labored for some time among the Swedes in America and just organized congregations in Chicago and St.

Charles—to come over to America where the need of Swedish Lutheran ministers had long been keenly felt. After some hesitation he concluded to follow the call, bade farewell to his congregations, and boarded the vessel at Kalmar for America on the 3d of June, 1853, arriving at New York August 13th, and at Chicago on the 22d of the same month. For twenty-two years (1853—1875) he occupied the important position of pastor at Chicago. "The fervor of his pulpit ministrations and his masterly skill as an organizer were blessed to the building up of Immanuel Church, now a parish of 1600 communicants." Besides his pastoral work at Chicago he has served on a number of the most important committees in the Swedish Augustana Synod. He served as president of the Board of Regents for the Augustana College and Theological Seminary from 1860 to 1870, 1878 to 1882, and again from 1884 to 1887. He has also served for a number of years as treasurer and general manager of the same institution. He was elected president of the Swedish Augustana Synod at its annual meeting in Lindsborg, Kansas, in 1881, which position he held and discharged its duties with marked ability and faithfulness, until 1888, when at the meeting in Galesburg he refused to be re-elected, owing to broken down health. In April, 1875, he accepted a call from Andover, Ill., where he labored with his usual zeal for twelve years, until 1887, when, owing to a slight stroke of paralysis, sustained in the spring of 1884, he was obliged to resign this charge. In July, 1887, he removed with his family to Rock Island, Ill., having accepted a call from the Board of Regents as general manager and treasurer of the college and seminary; but at the meeting of 1883 he was obliged to resign his responsible position

on account of his constantly failing health. It was now his intention to remove to Chicago, but by the advice of his physicians he removed to a farm in the neighborhood of Lindsborg, Kansas, where he bought 240 acres of land about a mile east of the city, and where it is his intention to spend the remainder of his days in rest and quiet.

Rev. E. Carlsson was married to Miss Eva Charlotte Anderson on the 25th of May, 1855. She was born in Timmelhed, Sweden, March 11th, 1829, and came to America with her parents in 1851. This union has been blessed with nine children, of whom five died in childhood.

The oldest daughter, Anna Fredrika, was married to Rev. C. A. Ewald, but died during a visit to Sweden, Nov. 27th, 1880. Another daughter, Emma Kristina, was married to Rev. Ewald in 1883. A son, Ebenezer, is druggist at Lindsborg, Kansas, and is married to Rev. Jonas Swensson's only daughter, Anna. The son Samuel, who is married to Maria Mathilda Edberg, is staying with his parents. Both the sons have graduated from the Augustana College at Rock Island.

For a more complete biography of Erland Carlsson the reader is referred to Norelius' History of the Swedes.



REV. WILLIAM CARPENTER.

William Carpenter was born on the 20th of May, 1762, near Madison, Madison County, Virginia, and was a son of William and Mary Carpenter, who were both exemplary members of the Lutheran Church. In 1778, when he was in his sixteenth year, we find him, with his brother, entering the Revolutionary War, filled with patriotic ardor, and deeply interested in the principles involved in the issue. He was present at the surrender of Lord Cornwallis, and participated in other memorable scenes in our early history, which exerted an influence upon his future character. He often, in after life, recounted the hardships which he and his fellow soldiers endured, and the great privations which they suffered, frequently subsisting two or three days without their rations, and then receiving only a meager allowance of corn-meal—this he would hastily mix with a little water in his handkerchief, and, after covering it with oak leaves, would lay it on a bed

of warm coals until it was baked, and then would partake of his homely meal with the greatest zest.

Young Carpenter remained in the service of the country till the close of the war; and then being deeply impressed with the idea that he was called to the ministry of reconciliation, he soon commenced a course of preparation for the work. Reared under religious influence, and having been faithfully instructed in the precepts and duties of the Christian faith, he was early received, by the rite of confirmation, into connection with the Church. His theological training was most probably under the Rev. Christian Streit, at that time pastor of the Lutheran church in Winchester, Va., and he was licensed as a minister of the Gospel, in the year 1787, by the Synod of Pennsylvania. The first sermon he preached was from the words: "For as many as are led by the Spirit of God, they are the sons of God." His first field of labor was in Madison

Co., Va., one of the oldest congregations in the country, having been organized during the period of our colonial history, and being rich in association and incident. Here he continued twenty-six years; and, besides being earnestly devoted to the ordinary duties of a minister, he had, at different times, a number of theological students under his care, among whom was the Rev. G. D. Flohr, whose active missionary efforts in Western Virginia were followed by the most beneficial effects. He would doubtless have ended his days in this charge, had not an importunate call from Kentucky been made for his services, which he could not find it in his heart to refuse. As early as the year 1805 a colony of Lutherans, members of his congregation at Madison, emigrated to the West. In the wilderness they found no organized church, no sanctuary, no ordinances, no religious privileges. Attached to the faith of their fathers, they resolved, as soon as their cabins were erected, to hold religious meetings in their own humble dwellings, and to encourage one another in their Christian profession in the maintenance of their Christian integrity. These exercises were regularly held for nearly eight years, although they were without a minister. Subsequently they were organized into a church. Mr. Carpenter visited them, catechised the children, and administered the Sacraments. But the members of the little flock were anxious to have a permanent pastor settled among them, to break unto them the bread of life and to minister to their spiritual wants. Under the circumstances Mr. Carpenter regarded it his duty to comply with their pressing request, and to relinquish a field of labor in which he was so pleasantly and usefully engaged. Accordingly, he removed to the West in 1813, and entered

upon his second charge in Boone County, Kentucky. Here he exercised his ministry twenty years, with patriarchal dignity and energy of purpose, till death transferred him to a higher sphere. He died at his residence, near Florence, on the 18th of February, 1833. Universal and profound was the impression of sadness which the bereavement produced in the community.

Mr. Carpenter was married in the year 1795, to Mary Aylor, who survived him not quite two years. From this union there were eleven children. Mrs. Carpenter died August 12, 1834.

The personal appearance of Mr. Carpenter was striking. He was above the ordinary height, of a slender frame, and rather delicate. There was a defect in one of his eyes, which rendered its vision indistinct, but such was the piercing brightness of the other, that nature appeared to furnish an ample compensation for the deficiency. His countenance was expressive of great thoughtfulness, and his manners were pleasant and winning, although, if occasion required, he could assume an air of sufficient sternness and authority.

Mr. Carpenter's ministry embraces a period of forty-six years of faithful pastoral and pulpit labor, which gave him ample opportunity to illustrate the power of the principles he held. The testimony from both his charges is, that he was eminently devoted to his work; a sincere, humble Christian; a man of kind heart, of blameless life, and tireless hand. He was especially distinguished for the deep interest he bore in the youth of his congregation, and the corresponding reverence and affection with which they regarded him. He was remarkable for his tact, and seemed always ready for the occasion. Once, while he was preaching in the country, some thoughtless young men, instead of

entering the church at the appointed time and quietly taking their seats, gathered at the door and annoyed the congregation. Suddenly he stopped, and raising his voice to the highest pitch, cried out: "Draussen sind die Hunde!"—without are the dogs. The result was the instant restoration of order. One of the party, now an elder in the church, says that he was so shocked at his own conduct that he became at once the subject of conviction. He also knew well how to encourage the young, to say the kind and appropriate word, which often brought great good in its train. On a certain occasion, as he entered the church, meeting a young man who was very regular in his attendance on the exercises of the sanctuary, and remarkably correct in his deportment, placing his hand on his head, he said: "Benjamin, du bist ein braver Bube,"—Benjamin, thou art a brave youth. That young man has now become old, but is still actively engaged in the service of his Master, and often refers with satisfaction to the influence of this little incident of his early life. Mr. Carpenter was a most laborious and successful catechist, and a zealous advocate of the system. He delivered lectures in the English and German languages. His early ministerial labors were confined to the German, but in 1820 he commenced preaching in English, because he believed the interests of the Church demanded the change. He was at first violently opposed by some of his members, but when once satisfied that the course was right, nothing could deter him from following out his own convictions. He could never even seem to connive at the appearance of evil. During a warmly contested election, as he was riding towards Burlington to exercise the elective franchise, he was met by two men

who stated that they had bet a considerable amount as to the candidate for whom he would vote. The old gentleman replied that he regarded betting as a criminal practice, and exceedingly regretted that he had been the innocent cause of their wickedness. He instantly turned his horse's head and went home without voting. Thus neither party won the bet, and a wholesome lesson was administered.

He was a man of great uniformity of character, faithful to whatever trust was committed to him, unwearied in his industry and unostentatious in his benevolence. He distained petty intrigue and scorned a mean action. His habits of life were plain and simple, his affections warm, earnest and manly. There are many incidents, illustrative of his peculiar traits of character, given by those who were brought within the range of his influence. He was, even in his early days, interested in the study of Meteorology, and it was his practice every night before retiring to walk out and observe the clouds. One night he discovered that the door of his corn-crib was open, and, on approaching the spot, found a thief filling his bag. When the poor fellow ascertained that he was detected, he immediately commenced emptying the sack, but Father Carpenter directed him to fill it, and also helped him to put it on his horse. "Now," said the good man, "go, and steal no more!" As the offender happened to be a neighbor, whom he did not wish to expose, he concealed his name, even from his own family, and to this day it is unknown.

On the farm on which he lived he raised more than was required for his own use. The surplus he disposed of, but he always had a fixed price for his corn. In his day he thought twenty-five cents a fair equivalent for a bushel. He would, however, never sell to specu-

lators. On one occasion corn rose to one dollar per bushel, but he still continued to sell in small quantities to his neighbors for twenty-five cents. Some speculators, having heard of this, brought their teams and proposed to take all that he had at that price. His reply was: "No, *you* cannot have it at any price."

He was distinguished for his love of country. He knew from personal experience the sacrifices and toil which it had cost to secure our national independence. The motto which he adopted showed how earnest was his devotion to freedom. On the blank leaf of some of his books are found inscribed the words "*Ubi libertas, ibi patria*," a sentiment which Benjamin Franklin uttered in the Colonial Congress, and afterwards repeated at the Court of France.

He continued a member of the Synod of Pennsylvania until his death, although, in consequence of the remoteness of his field of labor from the place of meeting, and the few facilities offered for traveling in those days, he was seldom present. In the minutes, however, we find his name frequently referred to, and such men as Dr. Lochman and Dr. Schaeffer appointed to convey to him

by letter the assurance of the Synod's high regard and cordial sympathy with him in his labors. At the meeting in 1821 there is a reference to a communication received by the Synod from him, in which he speaks of the restoration of peace to the congregation after the disturbances occasioned by the introduction of the English language into the services of the church. He also states that, as his mind is now relieved from anxiety, he has commenced writing a work upon the most important truths of the Christian religion, intended for plainer people.

He exercised the most affectionate personal faith in Christ as his atoning Saviour, and in God as his reconciled Father. He lived for the good of others and for the advancement of the Redeemer's Kingdom. When his work was done on earth, and the message reached him, death came disarmed of its terrors. That blessed Jesus, whom he had so faithfully served, and whom he had so earnestly commended to others, now upheld him and gave him the victory. He passed away, as he had lived, in perfect peace, in the full assurance of a perfect rest beyond the grave.—*M. L. Stoever, in Sprague's Annals.*



REV. EMANUEL CAUGHMAN.

Rev. Emanuel Caughman was born January 9, 1802, in the District of Lexington, and departed this life on the 29th of December, 1881, making his earthly pilgrimage seventy-nine years, eleven months and twenty days. He was ordained to the holy ministry in 1849, and from that time to within a few years of his death he labored unceasingly and untiringly in the vineyard

of his Master. His labors were confined almost exclusively to his native and adjoining counties, and very many precious souls have been led to the Saviour by his earnest, practical exhortations, child-like faith in Christ, and zealous Christian life.

Rev. Caughman was a man of great liberality in all benevolent enterprises, having been instrumental, either direct-

ly or indirectly, in building twenty-seven churches, principally within the bounds of the South Carolina Synod. He was intensely interested in all the operations and developments of our beloved Church. He was constant in his attendance upon every synodical convention, and unflinching in his fidelity to his Saviour unto the end.

When the physical man was worn out with labor, the spiritual man loved to

commune in private with his God, and to bear testimony to the fulfilled promises of that Saviour who has said He will never leave nor forsake his people. His mortal remains were laid to rest in the burying ground of St. Mark's Church, Edgefield county, S. C., on the 31st day of December, 1881. He fell asleep in Jesus, with the full assurance of a blissful resurrection on the 'last day.



REV. CLAUS L. CLAUSEN.

Claus Lauritz Clausen was born on the island of Aerøe, Denmark, November 3, 1820. Brought up and educated for the ministerial profession, he went at the age of twenty-one, to visit with some friends in Norway. The emigration from that country to the United States had begun shortly before this date, and letters were bringing news from Illinois and Wisconsin. The pioneers found an abundance of bread for the body but "the bread of life" was scarce among them. Their children were growing up, but there was none to in-

struct them in the Lutheran faith of their parents. A cry from these settlements, "Come over to America and help us," was heard on the distant shores of Norway, and thus it reached young Clausen. He did not hesitate, but after having made a trip back to Denmark and married there, he immediately embarked for America, where he, after a long and difficult journey, arrived at Muskego, Racine county, Wis., on August 6, 1843.

He had been called to instruct the children in the Christian faith; but up-



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on his arrival the first Norwegian Lutheran congregation in this country was organized at Muskego, Wis., and Clausen called as pastor. Upon this call he was ordained October 12, 1843, by Rev. L. F. E. Krause, of the Buffalo Synod, and thus became the first ordained minister of the gospel among the Norwegians of America. He was then nearly twenty-three years of age.

Since his arrival at Muskego, in 1843, Rev. Clausen's name is woven into the principal events in the history of the Norwegian Lutherans of this country down to recent years. Zealously and faithfully he administered to the spiritual wants of the pioneers, traveling continually between the small and scattered settlements throughout the Northwest.

In 1850 the Norwegian Synod was organized, with Rev. Clausen as superintendent, or president, the Synod then numbering three clergymen. Norwegian immigrants were steadily pouring into the Northwest, and the work of experienced men was required on the frontier, organizing and building up congregations. Thus Rev. Clausen moved west to St. Ansgar, Ia., and from this point served the people in the neighboring settlements until the civil war broke out, when he, in 1861, enlisted as chaplain for the famous 15th Wisconsin Regiment, under Colonel Hegg. During the bombardment of Island No. 10 a mortar was accidentally fired off over

his head. This gave his nerves a shock from the effects of which he never fully recovered.

Simultaneously with the opening of the civil war a controversy opened in the Norwegian Synod over the question of whether or not slavery be sin, in which controversy Rev. Clausen stood well nigh alone for the affirmative against the rest of the Synod. This doctrine of the majority being established as the doctrine of the Synod, together with dissensions on other important questions, caused Rev. Clausen in 1868 to leave the Norwegian Synod, and led to the organization of another Lutheran church body, "The Norwegian-Danish Conference," with Rev. Clausen as its first executive. This interesting chapter of church history is treated of in a book entitled "Gjenmålet," by Rev. Clausen.

Suffering from repeated attacks of paralysis, Rev. Clausen removed with his family to Virginia, where his health improved so that, during his stay at the coast, he could serve a Scandinavian congregation at Philadelphia. Subsequently he was called to Austin, Minn., where he served as pastor until 1885, when his health again failed him, so that he was obliged to lay down the work. He is still living in Austin, where he, through the liberality of "Uncle Sam," passes his old age comfortably cared for.



REV. ANDERS R. CERVIN, PH. D.

Rev. Anders Richard Cervin was born in Kristianstad, Skaane, Sweden, April 20th, 1823, and was the second of four children. At the age of five years he lost his father. His mother, un-

willing to throw the care of the family on her parents, and having received a good education in music, German and French, commenced a school for girls, and thus managed to maintain herself

and her fatherless children. At the age of nine years Cervin was sent to the preparatory school, and four years later to the university at Lund. Having obtained a good report from his teachers in the preparatory school, an unmarried uncle, Mr. G. Cervin, promised to help him while at the university with the sum of 150 crowns yearly. After three years' diligent study at the university, he was graduated with the highest honors, and received in 1847 the degree of Ph. D. He then studied law for about a year, after which he taught three terms at Lund's University. In 1850 he accepted a call as professor in the academy at Helsingborg, where he labored for six years, from 1850 to 1855. At this time he received an invitation from his brother-in-law, Rev. T. N. Hasselquist, to come to America and assist him in the editorship of the "*Hemlandet*," a paper which Hasselquist had begun to publish at Galesburg. About simultaneously with this invitation from America Cervin also received an appointment as professor in the school at Kristianstad, but was not to enter upon his duties there before May 1st, 1858. He concluded, however, to accept the invitation of Hasselquist, and accordingly sailed for America accompanied by two sons of Dr. P. Fjellstedt, in April, 1856, arriving at Galesburg in the first part of June. Mr. Cervin spent fifteen months in America, during which time he assisted Rev. Hasselquist in preaching in Galesburg and vicinity, and acting as assistant editor of the paper. During this time

Mr. Cervin also arranged and published an A-B-C, which was used for a long time by the Swedish congregations. In August, 1857, he returned to Sweden to enter upon his duties as professor at the Kristianstadt school, where a vacancy had just occurred by the death of one of the professors. This position he held for three years, when he began a theological course at Lund's University. Having finished his course he was ordained to the ministry September 20th, 1864, in the Domchurch at Lund.

Accompanied by his wife, Emma Thulin, to whom he was married August 24th, he sailed for America, arriving at Chicago in the beginning of October. Here he assumed the editorship of the "*Hemlandet*," entering upon his duties on the 26th of October, in which capacity he labored for four years. At the annual meeting of the Swedish Augustana Synod in 1868 Dr. Cervin accepted a call as professor in the school at Paxton, Ill. He continued to labor in this capacity also after the institution was removed to Rock Island, Ill., which occurred in 1875. He was for a while editor of "*Augustana och Missionären*." Dr. Cervin lives in Rock Island, in the neighborhood of Augustana College. His children are: Anders Emanuel, born in Chicago, February 25th, 1866; Olof Zakarias, born in Paxton, October 18th, 1868; Josef Ebenezer, also born in Paxton, January 6th, 1871; and Lovisa Elisabeth, born in Rock Island, December 8th, 1874.

The above data are gathered from Norelius' History of the Swedes.





REV. J. A. CLUTZ, D. D.

PRESIDENT OF MIDLAND COLLEGE, ATCHISON, KANSAS.

Dr. Clutz was born January 5, 1848, near Gettysburg, Adams county, Pa. On his father's side, he comes of the good old Pennsylvania German stock, to which the Lutheran Church in America, and the country at large, owe so much. His mother was of English descent. His early days were spent on his father's farm, until the fall of 1863 when he entered the Preparatory Department of Pennsylvania College, at Gettysburg. The next year, though only sixteen years old, he entered the army in response to the call of the governor of Pennsylvania for Emergency Men to repel the threatened rebel invasion, which ended, however, with the McCausland raid and the burning of Chambersburg. After serving about four months he was mustered out with his company and returned to his studies. He entered the Freshman Class of the college in 1865 and graduated in 1869, with high standing. The subsequent three years were spent in his theological course in the seminary at Gettysburg, on the completion of which he was called to the pastorate of Zion's Lutheran Church, of Newville, Pa. He remained here only fifteen months, but

during this time was eminently successful, having succeeded in uniting a divided and inharmonious people and also adding a large number to the membership.

In the summer of 1873 he was called to the pastorate of St. Paul's English Lutheran Church, of Baltimore, Md. This congregation had then been recently organized, under the auspices of the other four English Lutheran churches of the city, being thus the first of the series of splendid Home Mission efforts in that city, which have nearly doubled the number of Lutheran churches and membership within the last fifteen years. Mr. Clutz accepted this call, after mature deliberation, and began his work in Baltimore November 1, 1873. St. Paul's then had a membership of thirty-one, an uncompleted church building, and a debt of \$25,000. But they also had a devoted people, a good field, and the sympathy and support of all the other General Synod pastors and churches. The young pastor, then only twenty-five years of age, entered on his work with a great deal of zeal and energy, and at the close of his pastorate, ten years later, left St.

Paul's a self-sustaining church with a membership of 250, and more than half the debt paid.

The removal of Mr. Clutz to Baltimore marked an epoch in his life and work. It brought him into contact with earnest and aggressive men, made him acquainted with the best methods of church work, and soon threw him into the full current of aggressive, general church work.

At the meeting of the General Synod in Carthage, Ill., in 1877, he was made a member of the Board of Foreign Missions, and was shortly after elected by the Board as its corresponding secretary. It was in this position, which he filled for seven and a half years, that he first developed and exhibited the executive gifts which have caused him to be retained ever since in positions of great influence and responsibility. Even before this he had taken part in the organization of the Children's Foreign Missionary Society of the General Synod, and was its first treasurer, and for a number of years he designed the annual souvenir presented to the members of the society.

In 1882, when Rev. J. W. Goodlin resigned as General Secretary of the Board of Home Missions of the General Synod,

Mr. Clutz was unanimously elected as his successor. This call was declined. But a year later he was again elected to the same position by the new board appointed at Springfield, Ohio, on the separation of the Board of Home Missions and the Board of Church Extension. This second call he felt constrained to accept. This step severed his connection with St. Paul's church, of Baltimore, and also led to his resignation as secretary of the Board of Foreign Missions.

In 1888 he was called to the presidency of Midland College, then recently located at Atchison, Kansas. After very careful consideration he declined the call, preferring to remain in the Home Mission work. But a year later, when the call was repeated, and an acceptance strongly urged, not only by the Board of Trustees but also by many other friends of the new institution, both East and West, he finally yielded to the pressure, and against his own preference accepted. He was inaugurated October 1, 1889, and has since devoted himself to the work of building up this promising college. The degree of D.D. was conferred upon Mr. Clutz by his *Alma Mater* in 1889.



*N. Collin*

Rev. Nicolaus Collin, D. D., was from Upsala, Sweden, and sent to America in the interest of the Lutheran mission in 1770, arriving on the 12th of May. His chief fields of labor were Raccoon and Pennsneck. In 1786 he entered upon his duties as rector of Wicacoa (Philadelphia), where he remained until his death in 1831. Owing to the scarcity of Lutheran pastors he had for his assistants a number of ministers of the American Episcopal Church. When he was removed from Raccoon to Wicacoa, he made every effort to secure

a Lutheran pastor for the church at Raccoon. Dr. Collin was Vice President of the American Philosophical Society. He has left in manuscript a translation of I. Acrelius' "The History of Swedish Congregations," which is owned by the New York Historical Society. He has also left a brief written report of the beginning and continuation of the Swedish Mission in Raccoon and Pennsneck. With him the old Lutheran mission from Sweden terminated. He died in Philadelphia on the 7th of October, 1831, in his 87th year.



REV. FREDERICK W. CONRAD, D. D., LL. D.

Frederick William Conrad was born at Pine Grove, Schuylkill County, Pa., on January 3, 1816. After a common school education he entered Mount Airy College, Germantown, in charge of Colonel A. L. Roumfort, in 1828, and prosecuted his studies there for three years. In 1834, at the age of eighteen, he was appointed collector of tolls on the Union Canal and Railroad at Pine Grove, and continued in this office until 1841. In 1836 he attended a course of catechetical instruction by Rev. Marcus Harpel, then pastor of St. Peter's Lutheran and Reformed Church at Pine Grove, which resulted in his conversion and union with the Lutheran Church in that year. This wrought an entire change in his character and plans for life, and soon after he resolved to devote himself to the ministry of the gospel.

In the fall of 1837 he entered the Theological Seminary at Gettysburg, Pa., and pursued the course of studies in that institution for two years, and was admitted to the ministry and licensed to preach by the Lutheran Ministerium of Pennsylvania at Allentown, in 1839. Soon after he was elected pastor of St. Peter's church at Pine Grove, and of two other churches in the vicinity, and

preached for several years with great earnestness and power. Extensive revivals of religion took place, many persons were converted, and the moral and religious character of the whole community was changed.

In June, 1836, with the co-operation of several Christian ladies of the village, he organized the first Sabbath-school at Pine Grove, and this became a powerful source and centre of religious influence throughout the entire region. Quite a number of young men who were pupils in this school subsequently became ministers of the gospel.

In 1841 Dr. Conrad was married to Miss Rebecca Filbert, daughter of Peter Filbert, of Pine Grove, and accepted a call to the pastorate of the Lutheran churches at Waynesboro and vicinity, in Franklin County, Pa., and served that charge for three years, during which time extensive revivals of religion took place under his ministrations, and many persons were brought into the fold of Christ.

In 1844 he accepted a call to the pastorate of St. John's Lutheran Church at Hagerstown, Md., in which he continued to labor with marked success for over six years, when he was elected Professor

of Modern Languages in Wittenberg College at Springfield, O., and also of Homiletics and Church History in the Theological Department of that institution, and removed there in 1850. In this position he continued to labor for five years, during which time he also served as pastor of the College Church, and as associate editor of the *Evangelical Lutheran*, a weekly church paper published at Springfield, besides prosecuting various efforts for the support and endowment of Wittenberg College. In 1855 he accepted a call from the First Lutheran Church at Dayton, O., to which he ministered for nearly seven years, during which time the present large and handsome church edifice was erected, and numerous accessions were made to the congregation.

In 1862 he accepted the pastorate of Old Trinity Church, Lancaster, Pa., and in 1864 was called to the Lutheran Church at Chambersburg. During his pastorate there the town was burned by the Confederate troops under General McCausland, and his house, though not destroyed, was pillaged by the Southern invaders.

Prior to Dr. Conrad's removal to Ohio, and during his pastorate at Waynesboro and Hagerstown, he was engaged on successive occasions by the faculty of Pennsylvania College at Gettysburg to deliver a series of discourses at special services for the students, which were continued for several weeks at a time. These protracted meetings were occasions of profound religious interest, and resulted in the conversion of a large number of students and others, many of whom subsequently entered the ministry of the Lutheran and other churches to which they respectively belonged.

During Dr. Conrad's pastorate at Lancaster, Pa., in 1862, he became joint owner and editor of the *Lutheran Observer*,

and on the removal of the paper from Baltimore to Philadelphia, he resigned his church at Chambersburg, removed to Philadelphia in 1866, and became editor-in-chief of the *Observer*, and has continued in that position to the present time, a period of over twenty-eight years. Thus, by including four years of his connection with *The Evangelical Lutheran*, he has been engaged for over thirty-two years in editorial service for the Lutheran Church.

For about six years after his removal to Philadelphia, Dr. Conrad served as pastor of the Messiah Lutheran Church, during which time its present edifice, at the corner of Sixteenth and Jefferson streets, was partly built.

Dr. Conrad has led a most active life, and been prominent in all the general enterprises of the Lutheran Church in this country in connection with the General Synod. In all charges of his early ministry, extensive revivals of religion occurred under his ministrations, and his efforts to promote the establishment and endowment of literary and theological institutions have been highly successful. For years his services have been in great demand at the dedication of new Lutheran churches in various parts of the country, and he has thus officiated in hundreds of instances with marked success in securing large contributions from the people to free their churches from debt. He has also delivered many educational and other addresses at literary institutions, and on special occasions, in various parts of the country, and has traveled thousands of miles every year in filling such appointments. He delivered a memorial discourse on Luther and his work at the commemoration of the fourth centenary of the reformer's birth, in Farwell Hall, Chicago, on the 11th of November, 1883, and also during the ceremonies connect-

ed with the unveiling of the Luther statue at Washington in May, 1884. During the Luther memorial year he also delivered a number of discourses on Luther and the reformers at various places throughout the country, and published a memorial tract, in which the origin, doctrines, and characteristics of the Lutheran Church are concisely set forth. This tract has been widely circulated.

Besides his editorial work on the *Observer*, Dr. Conrad has been a frequent contributor to the *Lutheran Quarterly*, and some of his articles have been published in separate form. Among these is one on the subject of "Baptism," being the Holman Lecture on the Ninth Article of the Augsburg Confession; another on "The Call to the Ministry," in which the prevalent and true theories are examined; and a third on the liturgical question—entitled "Worship and its Forms." A number of his discourses on special oc-

casions have been published, among which, one delivered at Chambersburg during the war of the Rebellion on "The Hand of God in the War," is among the more notable, in view of the circumstances under which it was delivered. His latest publication is "Luther's Small Catechism Explained and Amplified," which has been received with extraordinary favor throughout the Lutheran church, and which is doubtless destined to be the most widely and permanently useful work of his life. The honorary degree of D. D. was conferred on him by Wittenberg College, Ohio, and that of LL. D. by Roanoke College, Virginia.

Dr. Conrad is still frequently called upon to dedicate churches and deliver addresses on special occasions, and continues to be actively engaged in promoting the interests and progress of the Lutheran Church in America, in all departments of her educational and evangelizing work.—*Stall's Year Book*.



REV. AUGUSTUS CORDES.

Rev. Augustus Cordes, the Rector and Pastor of the magnificent Mary J. Drexel Home and Motherhouse of Deaconesses in Philadelphia, was born in India, at the Tranquebar Mission, Presidency of Madras. He is the son of our first Lutheran missionary of the Leipsic Mission. He was educated at Leipsic, and ordained in the congregation of Oberalbertsdorf, Saxony. The Rev. Dr. Spæth proposed his name, February 18th, 1888, for the position which he has filled with such ability and devotion since August 7th, of the same year.

He was assistant of the late Pastor Ninck in Hamburg, and had known the Deaconess work from practical experience. He is only thirty years old, and has commanded the love and confidence of all his fellow-workers in this important field of Christian service. He and Mrs. Cordes were both born in the India mission, and they seem to be providentially suited for each other. They have a sweet and beautiful home upon the grounds adjoining the Motherhouse and the German Hospital.



REV. VICTOR L. CONRAD, D.D., PH.D.

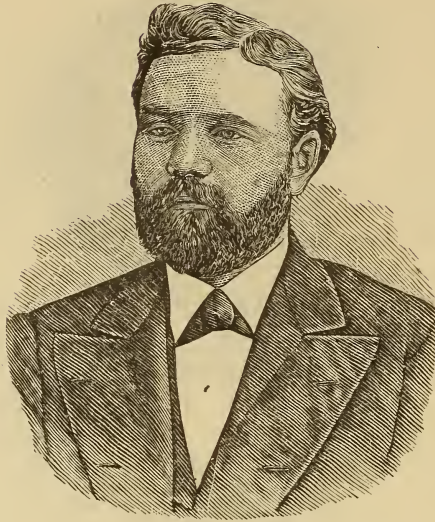
Victor Lafayette Conrad was born at Pinegrove, Schuylkill County, Pennsylvania, on the 7th of October, 1824. During his early youth he attended the village school, and subsequently studied at an academy in Waynesboro, Pa., during several winters. In 1841 he was appointed collector of tolls on the Union Canal and Railroad at Pinegrove, having succeeded his brother, Dr. F. W. Conrad, in that office.

He entered Pennsylvania College, Gettysburg, in 1844, and graduated there in 1848. He subsequently pursued a theological course in the Seminary at Gettysburg, and graduated in 1851. He was licensed to preach by the East Pennsylvania Synod in the same year, and subsequently ordained by the Synod of Pittsburgh.

In 1852 he removed to Springfield, O., to assume the editorship of the *Evangelical Lutheran*, a new church paper just started there. In 1854 he was married to Miss H. D. Bartlett, daughter of the late Jonathan Bartlett,

of Maine. In consequence of inadequate patronage the new paper was discontinued, and in 1856 Prof. Conrad moved to Pittsburgh, Pa., where he had been appointed principal of the ninth ward public school. In the following year he removed to Dayton, O., where he took charge of Cooper Seminary for young ladies, which he conducted until the war of the Rebellion broke out in 1861. In 1862 he removed to New York City, and was engaged in business there until 1867, when he was elected Professor of Natural Sciences in Pennsylvania College, Gettysburg, and removed to that place. In 1870 he resigned his professorship and removed to Philadelphia, where he has been engaged as associate editor of the *Lutheran Observer* until the present time.

The honorary degree of Doctor of Philosophy was conferred upon him by Pennsylvania College, and that of Doctor of Divinity by Wittenberg College, Springfield, O.



REV. A. B. CARLSON.

"Utopia" was the name of the ship in which Rev. A. B. Carlson and wife sailed from New York, June 24, 1878, for the General Council's mission at Rajahmundry, India. Was it a Utopian scheme for this young Swede to devote his life to the far-off work then conducted by but a single missionary? Carlson was hearty, enthusiastic, and in the prime of life. Born at Doederhult, Sweden, Aug. 16, 1844. He emigrated to America, and here received his literary and theological education in the institutions of the Augustana Synod at Rock Island, concluding with a course in the Philadelphia Theological Seminary.

While here he was deeply moved by the cry for help that came from missionary Schmidt. Though there was ample work in his own Synod, he offered to go to the Telegus. After ordination, June 16, 1878, by the Augustana Synod, he was solemnly set apart to the mission work at a special service held in Zion's Church, Philadelphia. As the first link in the chain, composed of Carlson, Artman, Dietrich, and Misses Sadtler and

Schade, this brother was instrumental in binding the foreign and the local churches more closely than formerly.

After a six months' sojourn in Europe and journey India-ward Carlson arrived at Rajahmundry in January, 1879. His letters en route, and from time to time as he went out on visiting tours through the villages, were fresh and full. He labored to make the church understand the people and their habits. Meantime he diligently studied Telegu, took charge of the English services at Rajahmundry, taught Bible classes at several stations, and made a thorough study of the various schools of the mission, with a view to assume the management of this department of the work. But severe attacks of fever disabled him. In the hope of relief he was, at his own request, transferred to Samulcotta, nearer the sea. He entered with his accustomed zeal into this field, when a sunstroke laid him low. His reason gave way. He was taken to Madras and there died March 28, 1881, cut off at thirty-six.

His dear wife, Mrs. Hilda Carlson,

returned to America, and was employed in the work of her Synod, first as matron of the Augustana Hospital, Chicago, and then for a short time as missionary among the Mormons at Salt Lake City.

"Faithful, zealous, and self-denying," writes Missionary Paulsen of Carlson. He stood in the breach at a critical time. He gave his life for the cause. The sacrifice still bears fruit among his countrymen in America.



G. Cronenwett.

The life-work of Rev. George Cronenwett, as missionary bishop and pastor in northwestern Ohio, outlines half a century's church history, and its determining influence still points onward. Descending on the paternal side from the exiles of Salzburg, he was born in Langensteinbach, Baden, on the 1st of November, 1814, the first son of George Cronenwett, Sr., and Rosina, *nee* Denninger. After early special advantages from a private tutor he attended the Teacher's Seminary of Prof. Stern in Karlsruhe, applying himself to the normal branches, Scripture, and Latin. In 1832 the family migrated to Monroe,

Mich., where he became organist in the Episcopal church, taught parochial school, and read an occasional burial service. He was made messenger to the Rev. F. Schmid at Ann Arbor, pioneer Lutheran clergyman in southeastern Michigan, whose subsequent ministry in the settlement at Monroe had a determining, godly influence on many a life. The ensuing acquaintance between pastor and teacher resulted in the removal of the latter, with his young wife Magdalena, *nee* Knab, whom he had wedded on the 21st of March, 1836, to Scio, near Ann Arbor, and there, under the guidance of his clerical preceptor,

he applied himself to theology and Greek. His ordination in the church at Scio, on the 26th of September, 1841, at the hands of Revs. Schmid and G. W. E. Metzger, was the first Lutheran ordination in the then "Northwest." The direction of his explorations lay from Monroe southward. He visited Toledo, O., in its incipency, and penetrated into the heart of the Black Swamp, to the clearings of humble Hannoverians, whose advance colonies had drifted thither in the fall of 1833-34-35, where land was to be had for a trifle, but where that pittance must first be earned at canal work.

Theirs for years was a hard lot. There at Woodville, on the line of what, as the Western Reserve and Maumee Pike, became the national wagon thoroughfare to the great "Northwest," Pastor Cronenwett, in December, 1841, fixed his abode; because, on his return to Monroe, teams came after him and his family and fetched him back. This was his call. He then had two sons, both of whom he in after years likewise educated for the ministry.*

In humble self-distrust, yet full reliance in God he, on the third Sunday of Advent, began his ministry with a sermon on 2 Cor. 4, 8: "We are perplexed, but not in despair." As a youth he was wont to withdraw to his closet and pray to the Lord to further him in his studies, and now as young pastor he sought the quietude of the sanctuary, and kneeling there at the altar besought the Master's benediction on himself and his people. His heart was fixed on God in singleness of purpose to do His will; he drew on God for direction and strength, and God blessed his labors.

From Woodville the missionary-pas-

* [His nearest clerical neighbor to the southeast was the venerable J. J. Beilharz, of Tiffin, O., until the son-in-law of that missionary pastor, the gentle Rev. Henry Lang, became his near lifelong colleague at Fremont, O.]

tor explored the clearings of the backwoods, and ere long served thirteen settlements in the counties of Sandusky, Wood, Lucas, and Ottawa—prominent among which soon became Perrysburg and Toledo—often preaching at seven stations from Sunday morning till Wednesday night, and traversing some eighty miles as best he could through forest and swale. During one season of exceptional fatality from swamp malaria he scarcely spent four days at home in as many months, ministering to the sick and dying, and burying in the meanwhile forty-five of his parishioners. It was his custom to stay and comfort, all the night through if need be, when he saw the end to be near, and to pronounce the benediction of the God of Israel upon his parishioners as the shadows darkened—closing their eyes in death. Incident and adventure were not wanting. In perils oft, in swollen flood, 'mid forest storm, on treacherous ice, through blinding snows and sultry suns, braving epidemics of fevers, small-pox, cholera, enduring hardships, he waited on his ministry; and when wild sectarianism and the Mormon craze swept through the settlements, as vigilant shepherd he threw himself in the breach and protected his fold. Meanwhile the wilderness blossomed as the rose. The outposts were supplied with local pastors, and after some thirty years' missionary work Pastor Cronenwett was finally enabled to confine himself to the home congregation. What once was his extended pastoral charge grew into sixteen flourishing parishes, supplied with church, parsonage, and school, and the Black Swamp has become a garden of the Lord and stronghold of confessional Lutheranism.

At first member of the old Michigan Synod, Pastor Cronenwett warmly in-

terested himself and his people in their Indian missions of that state, before the Indians were removed, but in May, 1851, he identified himself with the Evangelical Lutheran Joint Synod of Ohio and other States," at Canton, O.; was chosen chairman at the organization of its "Northern District" there—and thenceforward became prominent in its councils and offices, taking a leading part in its deliberations and doctrinal discussions, as also in the public pen-controversies on the burning questions of the day. In the strength of his convictions he shunned not to engage with the foremost elsewhere, when he thought the catholicity of Lutheranism endangered by what seemed to him specious tendencies in doctrine or practice. He served on committees of colloquy with other synods, and became the principal compiler of the Ohio Synod's German Liturgy of 1863, and German Hymn-book of 1870.

In his preaching he was didactic, lucid, logical, evangelical, substantiating his positions as he proceeded with ready proof from Scripture and citations from the Confessions. He spoke deliberately and with unction and was gladly heard both by the clergy and laity. Faith in the Christ was his motive and theme. As catechist he was second to none, and he grounded his people in doctrine to the third generation. He never forgot his early love—the youth of the fold and their Christian training, and nowhere left the little ones of a family unnoticed.

At advanced age he consummated a cherished aim of his life in founding the Parochial Teachers' Seminary at Woodville (1881), by drawing his immediate colleagues into the work with him and editing a paper in its interest: "Die Christliche Gemeindeschule." When success was assured the institu-

tion was handed over to the synod, (1882), while he continued in management as its President. A stately edifice and flourishing school now bear tribute to his efforts and blessings to posterity, and through them he, being dead, yet speaketh.

During his long pastorate of forty-six years he baptized 2,341 persons, confirmed 1,730, married 530 couples, and attended 1,214 funerals, preaching some 10,000 sermons and traveling tens of thousands of miles in his preaching tours. A posthumous volume of his sermons, which he himself had prepared for publication: "Predigten ueber die Evangelien des Kirchenjahres und ueber freigewaeählte Texte zur Passionszeit," was issued by the Lutheran Book Concern, Columbus, O., in 1889.

In person Pastor Cronenwett was of martial build, standing six feet four inches high, and of patriarchal bearing, having his conversation honest among men. And he never forgot himself. His sincerity and honor no man questioned. Strong in calibre, positive in character, he commanded respect. Of genial, social qualities, courteous, generous, hospitable, his hand was open, and his house the wayfaring pilgrim's home. Kindly affectioned, considerate, just; in matters of faith, of right and wrong uncompromising and unflinching, he could deal circumspectly and gently, could bind up and heal—and in the rugged stalwartness of his upright soul could also prove a son of thunder. In him was the gentleness of the shepherd, the resoluteness of the warrior, and the honor of manhood combined. God made him, and assigned him his place—a landmark among men—a prophet to his people. And when at last the tidings of his death flashed along the wires, and the general public realized that a prominent figure among them for half a cen-

tury was no more, the spontaneous verdict was: A good man is gone. He died, as he lived, witnessing for Christ, on January 31, 1888, at the age of seventy-three years and three months, having, up to the close of December, in accustomed manner, attended to his public ministrations. A fall on an icy walk on New Year's morning, which had seemed not necessarily serious, resulted in fatal complications. Conscious of his departure, he took leave from the

faithful companion of his toils, and his sons and daughters, in the language of the patriarch of old: "Behold, I die; but God shall be with you." The thousands whom his death affected showed what place he held among the people. He rests amidst the scenes of his life-work, at the side of the generation before him, in the cemetery at Woodville, his grave marked by a monument which filial parishioners erected to the memory of a faithful pastor.



REV. THEODOR H. DAHL.

Rev. Dahl came to America, from his fatherland, Norway, in 1865, when twenty years of age, after having spent several years as a student in Christiania. He completed his theological studies at the seminary of the Swedish Augustana Synod, then located at Paxton, Ill., and was ordained to the ministry June 16, 1867, by the venerable Prof. T. N. Hasselquist, D.D., at the Synod's annual session in Berlin, Ill. He was then called by the synod as home-missionary

to labor in northwestern Minnesota, where he had also received a call from a Swedish congregation. In this capacity he traveled hundreds of miles on horseback and suffered great hardships, visiting the scattered Scandinavians in Kandiyohi, Meeker, Pope and Douglas counties, and breaking to them the bread of life. He organized Eagle Lake congregation in Kandiyohi county, which was the first Norwegian congregation in that county.

In December, 1867, he was married to Miss Lina Gjertsen, only daughter of Rev. J. P. Gjertsen.*

In June, 1868, Mr. Dahl accepted a call from Ness, Arendal, and Thronhjems congregations in Meeker county, where he moved with his family in the latter part of July. He was the first, and for many years the only Norwegian Lutheran pastor west of "The Big Woods." Indefatigably and with indomitant courage did he labor among these newly settled people and share with them the untold hardships of pioneer life, his only ambition being to do the work to which his Master had called him. A number of new congregations were soon added to his charge, and not unfrequently was he obliged, when the blizzards had made the roads impassable for driving or riding, to travel on snowshoes sometimes a distance of thirty miles to fill his appointments. There being no churches, and but few school houses, the services were generally held in the log houses in winter and in the barns in summer. His first confirmation services were held in Ole Ness's barn, which was appropriately decorated with green leaves and branches. For two years Rev. Dahl lived with his family in a small log cabin, consisting of one room, which served for all purposes. In the spring of 1870 he moved into a parsonage which the congregation in Meeker county had built, and which was four miles distant from Litchfield, a small station which had been located there when the railroad had reached that place the previous fall. In 1872 his charge was divided into two charges, the one consisting of Wilmar, Eagle Lake, St. John, Hardanger and Nordland's congregations, and the other of

Ness, Arendal, Thronhjems and a Danish congregation near Hutchinson.

Having received a call from a congregation around Ft. Howard, Wisconsin, Mr. Dahl removed there with his family in 1873. The congregations in Marinette, Oconto, and Peshtigo, being unable to support a pastor alone, Rev. Dahl was also called to serve these in connection with his charge. By reason of his frequent exposures, incessant travels, and excessive work, his health began to fail, and it was deemed advisable for him to take a few months' rest. Accordingly, he took a vacation of four months, in 1875, and made a visit to Norway, from which he returned considerably strengthened and refreshed. He now resumed his labors with his wonted ambition, serving for three years three different charges, and usually preaching three times every Sunday, besides traveling several miles between each service. In 1881 he accepted his present charge at Stoughton, Wis., his extensive charge in northern Wisconsin being divided into three charges, with each a pastor.

Rev. Dahl is a highly cultured Christian gentleman, whom it is only necessary to know in order to love. He has excellent powers of conversation, and withal a truly genial spirit. Though not a little peculiar in his delivery, he has the merited reputation of being an exceptionally eloquent preacher, and his church is always crowded with attentive hearers. In ecclesiastical courts and public bodies of which he has been a member he has proved to be strictly conscientious, discreet, and influential. His pastoral qualifications are particularly eminent. Affable, courteous, and kind, his words are fitly spoken. Few know better than he the best means of pouring consolation into the soul-sick and afflicted heart. His discourses

*We regret that we have been unable to obtain a biographical sketch of this worthy and venerable servant of Christ.

are richly evangelical and practical, well arranged and lucid.

For five years (1876-1881) he served the synod of which he became a member

at its organization in 1870, the "Norwegian Danish Lutheran Conference," as secretary, and from 1881 to 1886 as its president.



REV. WILLIAM DAMMAN.

Rev. Wm. Damman, pastor of the Evangelical Lutheran St. Jacob's Church at Milwaukee, Wisconsin, was born in Erfurt, Prussia, August 6th, 1829. He was educated at the Erfurt Gymnasium and at the Barmen Theological Seminary. In 1860 he came to the United States, under the auspices of a Pastor's Emigrant Aid Society. He had preached one year in the old country; was a few years in Washington County, Wisconsin, and then settled in Milwaukee in May, 1861. On the 20th of May, 1861,

he organized the Evangelical Lutheran St. Peter's Church, of which he was pastor until April 15th, 1873. He was married in April, 1861, to Miss Emma Streissguth, formerly of Germany. They have eight children. He has been a frequent contributor to church periodicals, and has published several pamphlets, and assisted in the preparation of reading books for German schools. He has been an organizer and missionary worker.—*History of Milwaukee.*



REV. PROF. JOHN B. DAVIS, D.D.

One of the most scholarly and scientific men in the Southern Lutheran Church is Rev. Prof. John B. Davis, D.D. His life and labors have added luster to both the domain of Church life and science in the South, and but for his modesty and "instinctive repugnance to public notices" he would have unquestionably established a national reputation. Men of national fame urged him to allow the world to see and know the results of his superior and indefatigable labors in scientific research and study; but he shrank from the thought of publicity, and preferred to labor unostentatiously in the spheres assigned him in the developments of his day and generation, however great or humble they might be. He is, next to the celebrated and vener-

ated Rev. Dr. John Bodemann, L.L.D., the most scholarly and scientific Lutheran divine in all the Southland. His theological acquirements and abilities are also of a high order. Gifted by nature, both in body and mind, and thoroughly consecrated to God and humanity, the effect of his life and labors will be felt long after he has passed away.

He was born May 26th, 1808, three miles south of Winchester, Va. He was baptized in early infancy by Father Streit, one of the pioneers of Lutheranism in Virginia. When but still a child his parents removed to Rockingham County, Va., where he soon helped as best he could in a flouring mill. He was sent to school to an excellent teach-



REV. PROF. JOHN B. DAVIS, D. D.

er. At that time the schools in that neighborhood began early in the morning and continued until night, and were kept up all the year round. He was complimented again and again for making rapid progress in his studies, and thus already as a mere child manifested the powers that made him eminently worthy of honor and appreciation at the hands of the Lutheran Church. Although his studies were frequently interrupted by duties to be attended to in the mill, he never allowed himself to fall behind in his classes.

Profoundly interested in his studies, and eminently successful in pursuing them, his mind developed rapidly and ever anxious to pry into the unknown and to learn, a dead rabbit, snake, dog or insect would be sure to have at his hands a *post-mortem* examination, and minerals and plants were crushed apart

also to find out their make-up, offices, etc. He thus early became a practical student of nature, and by virtue of his many out-door excursions and efforts became a strong, hearty, healthy child, and, for those days, superior athlete, and in this way laid the foundation of living under God's Providence over eighty-two years.

His devoted and pious mother, much concerned about her son's spiritual welfare, kept him daily engaged in studying the Bible and Luther's Catechism, until he, in his eighteenth year, was voluntarily confirmed. Having been confirmed, and feeling in his heart a desire to preach, and called of God to become minister of the Gospel, his troubles began. A wealthy bachelor had for ten years been much interested in the talented youth, and his ambition and wish was to make a lawyer of the promising

young man, of whom he was proud, and the struggle about the two callings perplexed him much. The right triumphed, and the wishes of his heart, his mother, and his pastor, Rev. J. P. Cline, carried the day, and he was sent to Gettysburg, early in September, 1828. Like the heroic youth of that early day he started out on foot, walking first to Winchester. Being the first student for the ministry from Virginia, the ladies of the church in that grand old Southern town helped him and treated him with special kindness, promising him he should want for nothing. They offered to send him by stage, but he declined the kind offer and walked on to Gettysburg. The noble Winchester ladies and Rev. Dr. S. S. Schmucker, Hon. Thaddeus Stephens, and Mr. J. Danner, of Gettysburg, helped him for *six years*.

The celebrated Thaddeus Stephens heard his first speech at Gettysburg, and was so impressed that he made inquiries about the young and gifted Virginian, and when he found that he was from Dr. Schmucker's old charge, and that he was worthy but in indigent circumstances, replied: "Don't tell him of it. I intend to help that young man." Accordingly, he every few months received through the post office five, ten, or twenty dollars, from an "unknown friend," until in three years he was helped in this way to over two hundred dollars. Mr. Davis was not aware of the fact that Mr. Thaddeus Stephens was his "unknown friend," though he was often in his office. He once related to the writer that Mr. Stephens, who was at that time one of the leading lawyers of Pennsylvania, one day in his law office "pulled out from under his cot a linen wallet, containing the outfit of a journeyman shoemaker, and remarked, 'This I brought with me to this town to help me along in the study of law eleven years

ago.'” This incident gives us a striking idea of the condition of affairs at that time. His own hardships taught Mr. Stephens to sympathize with and help the struggling young theological student. Student Davis spent three years in the old Gymnasium, and in the third year became tutor to a class in preparatory studies. Then and there he taught the great, lamented Dr. Krauth, who was a young student at that time, Latin, geography, etc. Dr. Krauth was ever the friend of Dr. Davis. In April, 1834, he left the seminary for Virginia. It was the earnest wish of Dr. Krauth, Sr., that Candidate Davis should become his successor as pastor of St. Matthew's Church, Philadelphia, and he urged him to go there, but the pressing want and claims of the church in his native state led him back to Virginia. Had he gone to Philadelphia, he would, no doubt, have risen with his talents to greatest distinction.

April 15, 1834, he was ordained by the Virginia Synod and at once took charge of the churches at Strassburg and Stephen City. The Strassburg church he served nine years, and the Stephen City church sixteen years. When he took charge of the church in Stephen City it numbered only about twenty members, and when he left it, in 1850, it numbered 280. He resigned at the urgent request of his ministerial brethren to take charge, also at their urgent solicitations, of the missions in the then growing city of Staunton. Here he found a difficult and discouraging work. There were but six members, who had no church, but owned a vacant lot. Whilst at Staunton he acted as supply of Mt. Tabor church. In 1852 the church in Staunton was begun, and in 1854 was dedicated, and in this church he preached until the war broke out in 1860, when he resigned. So far he la-

bored as a popular and successful pastor, and now he begins his eventful career as professor. The honorary degree of D.D. was conferred upon Dr. Davis by North Carolina College in 1873.

In 1862 he was elected Professor of Natural Science in Roanoke College, Salem, Va., but did not enter upon his duties until 1865, when the war was over. This position he held for nine years. In 1875 he was elected President of North Carolina College, Mt. Pleasant, N. C. Accepted the high and honored position of College President, and served the institution well during his terms of office and administration, and subsequently, when advancing age led him again to assume pastoral duties in Mt. Pleasant, he still assisted, by lectures and otherwise, the students in their various callings.

His whole student life has been unique. He read and studied but little at night. He goes to bed early, and rises early; and reads, studies, memorises and writes in the morning. He has lived much out-doors, in the forest, in the fields, along creeks and rivers, pursuing his studies. For twenty years he carefully wrote and then committed his sermons to memory, being blessed with a wonderful memory.

The study of his life has been the harmonies of God's word and works. The distinguished Prof. A. T. Poledsoe and the still more celebrated Asa Gray, who knew his great skill in science, often upbraided him with the words, "Modesty will kill you." On their suggestions, and at the earnest solicitations of others, he began and completed "A Botany of the Bible," and "A Chemistry of Life," which, together with a number of lectures on various learned subjects, he had arranged to publish but they were, however, unfortunately, nay most unfortunately, destroyed by a disastrous

fire in Salem, Va., in 1873, which completely destroyed his entire library, manuscripts, etc., much to his own and his friends and admirers' sorrow. This was a fearful blow to him, and he has never fully recovered from it.

He has reproduced "The Cosmogony of Moses," "Unity of the Human Race from a Christian Standpoint," "Papers on the Mineral Kingdom," "The Vegetable Kingdom of Nature," and "The History of Theological Seminaries," "The Intellectual Triumphs of Youth and Age Compared," etc., etc. It is sincerely to be hoped that these, and about a dozen other valuable, scholarly and instructive lectures, will some day be printed by some Lutheran individual, society or publishing house.

He was ever interested in the movements of the day, which could help to improve the material conditions of the people, as well as spiritually. Fifty years ago he made the first public efforts in behalf of agriculture, in Frederick county, Va., and thus brought about the societies which have in various states begun agricultural colleges. He also personally seconded and assisted Jno. W. Garrett, Sr., in getting a railroad in the valley of Virginia, and was ever a personal friend of this great Railroad magnate. He has delivered hundreds of addresses in Virginia, North Carolina, South Carolina and Tennessee alongside of the greatest men of these states, and always with credit to himself and to the welfare of the people. But few men in the Lutheran Church have enjoyed so well an acquaintance with the leading men of the day as he, and they held him in grateful remembrance.

The results of his labors as pastor and professor cannot be estimated. There are living at this writing forty-six Lutheran, two Episcopal, and three Presbyterian ministers, whom he taught in col-

lege from one to four years. Added to this there are ten professors in our church schools whom he trained more or less. Thus the influence of his life and labors have gone out beyond all computation. When we add to this the many he baptized, confirmed, etc., the thousands of sermons he has preached from April, 1834, to 1890—*fifty-six years*—it is simply wonderful, to see what one man can do in a lifetime. This venerable and venerated man of God, who has served our great church for almost three score years, and who has passed through the joys, triumphs, trials and sorrows of over eighty-two years, is residing at

present with his second wife, in the home of his noble son at West Liberty, Ohio, honored, not only by his children, and their children, but by all who know him. Recently, whilst administering the holy communion to the Lutheran congregation there, near the close of the service his voice entirely failed him, but subsequently he regained it again, and is still in bright hopes of carrying out a long cherished wish, namely: that he might be able to preach in the Lutheran church sixty years. He is still a member of the old North Carolina Synod.

May his last days on earth be his best.

And then, God grant him heavenly life, peace and rest

M. E. P.



REV. DAVID L. DEBENDARFER.

Rev. David L. Debendarfer was born on the 12th of May, 1843, in the vicinity of Cochran's Mills, Armstrong county, Pa. So great was the influence of a devout mother over him, that very early in life he renewed his baptismal vows and became deeply interested in all that related to his beloved church. After a course of study at the academy in Leechburg, he obtained the situation of principal of the schools of Brady's Bend, where he gave general satisfaction to the community. At this time a deeper work of grace took place in his heart—an entire consecration to Jesus Christ and the work of the ministry. For the purpose of preparation he entered Thiel Hall, at Phillipsburg, where he diligently pursued a course of theological reading and study.

In the year 1867 Mr. Debendarfer was called, first as teacher to the Orphan's Farm School, of Zelienople, Pa., and the following year became director of the

same, assuming all the duties of the institution, and for ten years labored incessantly and most unselfishly, for the Farm School, whose welfare he had so much at heart, his only thoughts being for the highest good of its inmates. Nothing was at any time allowed to stand between him and the good of his charge.

In the year 1875 Mr. Debendarfer was ordained to the work of the ministry at the convention of the Pittsburg Synod, in Leechburg. At this time, in connection with orphan work, he took charge of a congregation in Lawrence county, besides supplying vacancies and missions.

After a life of untiring energy, strict integrity, and conscientious, earnest labor, Rev. L. Debendarfer entered into rest at the Orphan's Farm School, Dec. 5, 1877, in the thirty-sixth year of his age. His widow, Anna M., to whom we are indebted for these data, and one child, a daughter, survive him.

REV. CHAS. R. DEMME, D.D.

Rev. Charles Rudolph Demme, D.D., a son of the Rev. Dr. Herman Gottfried Demme, and Frederica Konig, his wife, was born at Muhlhausen, Thuringia, on the tenth of April, 1795. His father occupied honorable positions in his native country as Superintendent of Muhlhausen, and subsequently as General Superintendent at Altenburg. The son pursued his earlier studies at the Gymnasium at Altenburg, from which he was afterwards transferred to the University of Gottingen, and, at a later period, to that of Halle. He was a student at the university when so many young Germans volunteered their services to repel the invasion of Napoleon. With many of his companions in study he repaired to the scene of conflict, and placed himself in the very front of the battle. At Waterloo he was carried wounded and bleeding from the field. This experience is supposed to have led him to abandon the hitherto cherished idea of studying law, and to devote himself to the Christian ministry, and also to have had much to do in originating the purpose of making this country his future home. He came to the United States in 1818, an ardent admirer of American institutions, and the next year was licensed to preach by the Synod of Pennsylvania. His first charge was Hummelstown, Dauphin Co., Pa. After a brief but happy and useful ministry there, he received and accepted a call, in 1822, to St. Michael's and Zion's Church, Philadelphia, as colleague of the Rev. Dr. F. D. Schæffer. Here he continued to labor with great fidelity and success for thirty-seven years. At length his physical constitu-

tion began to sink under the immense burden of labor which his position in the Church devolved upon him, and he made a visit to his native country in the hope that it might be instrumental of restoring to him his wonted vigor. He returned, apparently somewhat benefited, but it soon became manifest that there had been no permanent favorable change. In 1859 he was chosen *Pastor Emeritus*, which position he retained till his death. As his bodily health failed, his mind also became clouded and enfeebled, so that several of his last years were little better than a blank. He died, universally lamented, on the 1st of September, 1863. He was the father of eleven children,—five sons and six daughters. In 1839 he was called to the Professorship of Theology in the Seminary at Columbus, O., and in 1849 was elected Professor in the Theological Seminary of the General Synod, at Gettysburg, Pa. He was a member of the American Philosophical Society, and was honored with the degree of Doctor of Divinity, from the University of Pennsylvania, in 1832. He edited, in the German, the works of Josephus; published a sermon preached before the Synod of Pennsylvania, and one on the death of Dr. Helmuth; and had much to do, under the direction of Synod, in the preparation of Manuals for the Church, such as Liturgies and Hymn-books. He was a man of great kindliness of spirit, of high intellectual culture, of intense devotion to his work as a minister of the Gospel, and one of the ablest divines and most eloquent preachers of his day.—*Sprague*.

REV. GEORGE DIEHL, D.D.

Dr. George Diehl was born near Greencastle, Franklin county, Penn. His parents were Michael and Catharan Diehl, who removed in 1808 from Lancaster county, Penn., and settled on a large farm lying a few miles north of Greencastle, and resided there for the remainder of their lives, the former dying in 1842 and the latter in 1847. Their oldest son, Samuel, followed the occupation of school teaching and a few years that of farming. He died when a young man, in 1834. Their second son, Jacob, followed the business of farming, living in the old homestead until his death, in 1889. The third son, John, when yet a young man located in Louisa county, Iowa, on the lands belonging to the Indian chief, Black Hawk, many of whose tribe were John Diehl's neighbors for some years. He frequently declared that in his business transactions the Indians and the German Lutherans were the most honest and reliable of all his neighbors. They invariably fulfilled their contracts and engagements, whereas his other neighbors required constant watching. John died in 1883, leaving a large landed estate, about twenty-five miles from Burlington. Another brother of the subject of this memoir was Prof. Michael Diehl, who, upon finishing the full course of studies in Pennsylvania College and the Theological Seminary at Gettysburg, was called to the professorship of ancient languages in Wittenburg College, Springfield, Ohio, in 1846, and occupied this chair for twenty-two years, till October, 1868, when he resigned his professorship on account of failing health, and died in March, 1869. Dr. Diehl had several sisters who departed this life many years

ago. Two of his sisters are yet living in Franklin Co., Penn.

After receiving all the education that the schools of the neighborhood afforded, and at last in the high school taught by his brother Samuel in Greencastle, he entered the preparatory department of Pennsylvania College, Gettysburg, the last of November, 1832. In October, 1834, he entered the freshman class, graduating in September, 1837, being assigned by the Faculty the valedictory, which was then the highest honor.

In October, 1837, Dr. Diehl was appointed tutor in Pennsylvania College, which position he filled for two years, prosecuting his theological studies at the same time. In the winter of 1840 he was invited to occupy the pulpit of the Winchester church for the space of six months, during the absence of their pastor, Dr. Theophilus Stork, who spent the winter in Mississippi.

In the summer of 1840 he accepted a call from the churches in Boonsboro, Sharpsburg and Barboursville, in Washington county, Md. Under his ministry of three years these congregations more than doubled their membership. In August, 1843, he accepted a call from a newly organized congregation in Easton, Pa. He completed this organization under the name of Christ's Church, and built their beautiful house of worship in 1844. The congregation and the attendance commencing with a membership of about fifty, steadily increasing, it has become a large and influential congregation, in which the many and prominent citizens of Easton worshipped. When, in July, 1851, Dr. Diehl accepted a call from the Evangelical Lutheran Church,

of Frederick, Md., Dr. Diehl took charge of the church in Frederick July 6, 1851. The congregation had only one church edifice, in which all the services were held. The pastor immediately began to urge upon the congregation the importance of a new and larger church. It required nearly three years to create a strong sentiment in favor of it and a subscription of \$10,000. The new church was regarded as probably the finest Lutheran church in the United States at the time of its consecration December, 1885. It seats comfortably eleven hundred persons, and was erected at a cost of \$24,000. Dr. Diehl continued in the pastoral oversight of this large congregation for thirty-six years and a half, and the congregation steadily gained under his ministry. He exerted a wide influence in the town, and to some extent throughout the county. The evidence of his popularity and the confidence of the community in him, was seen in the steady growth of the church, and in the general peace and harmony in the congregation. But in the summer of 1887, when the Doctor was under treatment in Baltimore by an oculist, and unable to fill his pulpit for several months, one or two evil-minded persons, taking advantage of his affliction, determined to work mischief in the church, by striking a blow at the pastor which, in his disabled condition, he could not parry. The seeds of dissention were sown. The minds of many people were poisoned, and by the grossest misrepresentations. In the ferment and alienations produced in a congregation where all had been harmony, with such few exceptional misunderstandings that will always arise under a protracted ministry, a pastor that was universally believed to have the strongest hold on the affection and confidence of this people, was constrained to surrender the practical pas-

toral oversight of a flock with which he should have sustained the tenderest relationship to the latest hour of his life. It is an instance of the fearful power of evil in the hand of every man who may be animated by malicious or wrong motives. This capacity for mischief does not even require high talent or attainments. In January, 1888, more than fifty of Dr. Diehl's parishioners called upon him without his having exerted any influence in that direction, and even without his knowledge, and entreated him to continue his ministerial services in their behalf by organizing them into a new congregation. These parishioners affirmed that if their request should be denied, they would be compelled to unite with churches of other denominations; inasmuch as they could not, under a sense of duty to God and the cause of justice and piety, continue to worship with a congregation that had tolerated the great wrong done to a pastor by a few evil disposed persons.

In view of these facts Dr. Diehl felt it his duty to continue his ministerial services in Frederick. Accordingly St. James Lutheran Church was regularly organized, of which he became the pastor.

In 1855 Dr. Diehl, Dr. F. R. Anspach, and Mr. S. Newton Kurtz, purchased of the Maryland Synod the *Lutheran Observer*, with the condition that Dr. Benjamin Kurtz should continue to be editor for two years more. In January, 1858, the *Lutheran Observer* passed under the editorial control of Drs. Anspach and Diehl, the latter continuing as pastor of the Frederick Church. In January, 1861, upon the outbreak of the civil war, Dr. Diehl withdrew his connection with the *Observer*. In October, 1862, Dr. Diehl and Dr. S. Stork re-purchased the *Observer* of S. Newton Kurtz, who had become the sole owner. They subse-

quently associated with them Dr. F. W. Conrad. From that time until January, 1867, Dr. Diehl was the senior editor of the *Observer*, and also its financial agent during that stormy period which wrecked many religious papers. The Doctor managed to make the *Observer* pay expenses and yield to the proprietors five dollars a column for their editorial writing, and six per cent. on the capital invested.

After the organization of the General Counsel, and the great ability given to the *Lutheran*, the organ of the Counsel, by the genius and scholarship of Dr. C. P. Krauph, the editor of that paper, it was deemed advisable by the friends of the General Synod, that the *Lutheran Observer* should be removed from Baltimore to Philadelphia in January, 1867. Being too remote from Frederick to continue the chief editorship, the Doctor resigned that position when the paper passed into the control of the Lutheran Observer Association. He, however, has been ever since President of the Board of Directors and one of the special contributors.

Dr. Diehl has also been a frequent contributor to the Lutheran Church papers. He has also contributed articles to the *Gettysburg Union*, among others the sketches of the life and labors of Dr. D. F. Bittle, Dr. Stork, and Dr. S. L. Schmucker. Several of his lectures and sermons have been published.

Through the influence of Dr. Diehl, one of his parishioners, the late John Loots, left a legacy of over fifty thousand dollars, to found the Loots Female Orphan Asylum at Frederick, Md., in 1882, of which institution Dr. Diehl is superintendent and President of the Board.

He has been a member of the Board of Trustees of Pennsylvania College at Gettysburg; served repeatedly as a director in the Seminary Boards; a member of the Baltimore Pastor's Fund; has repeatedly been President of the Maryland Synod, secretary of the General Synod at Charleston, S. C., 1850, and President of the General Synod at Dayton, O., in 1871.



REV. JOHANNES W. C. DIETRICHSON.

Johannes Wilhelm Christian Dietrichson was born in Fredrikstad, Norway, on the 4th of April, 1815. His parents were Capt. F. Dietrichson and Karen Sophie Henriette. In his early youth he attended the high-school at Fredrikstad, whose principal was at that time the excellent scholar and preacher, Rev. Riddervold, who was also bishop of the diocese of Throndhjem. He attended this school up to his eighteenth year, when he was admitted to the Norway University at Christiania, from which he graduated with high honors in 1837. Immediately after his

graduation he received appointment as tutor at the salt works near Tönsberg, where he remained one year. He then returned to Christiania, where he was engaged for a while partly in attending the theological lectures in the university, partly in giving instruction at a private school, which he, in connection with other persons, had established, and partly in attending to the religious instruction of the prisoners at the prison.

In November, 1839, he was married to Miss Jörgine Laurensen Broch, who soon died, leaving her husband and an infant son to mourn her death. In the

spring of 1842 he made a journey through Denmark, Germany and Switzerland. By the urgent request of Christian brethren, and with the promise of partial support, he determined, after mature deliberation, to visit his countrymen in North America, for the purpose of breaking to them the bread of life. Accordingly he received holy ordination in Oslo Church on the 23d of February, 1844, Bishop C. Sørensen officiating.

Having arrived at Koshkonong Prairie, Wisconsin, he preached his first sermon on Friday, August 30th, 1844, in the afternoon. The service took place in a barn belonging to Mr. Amund Anderson in the East Settlement. On the following Sunday (September 1st and 13th Sunday after Trinity) he held communion services at the same place in the forenoon. On the following Monday (September 2d) he held services with communion in the West Settlement under a large oak on Mr. Knud Aslakon's farm. On the 10th of October, 1844, at a meeting held in the East Settlement at Mr. Asmund Anderson's house, he organized a congregation of forty families, and on Saturday, October 19th, he organized a congregation in the West Settlement of about thirty families. From these congregations Mr. Dietrichson received a call on the 3d of March, 1845, which he accepted, on condition that the congregations should grant him permission first to

make a trip to Norway. He secured the temporary services of Rev. C. L. Clausen, then of Muskego, Wis., to minister to his congregations during his absence. May 12th, 1845, Mr. Dietrichson left for Norway, where he was married to Charlotte Mueller, returning to America in September, 1846. On his arrival, Rev. Clausen returned to his charge at Muskego, and Dietrichson resumed his labors as pastor at Koshkonong, where he remained until 1850, when he again, accompanied by his wife, went to Norway, the congregations having called Rev. A. C. Preus to be his successor at Koshkonong.

During his pastorate at Koshkonong Rev. Dietrichson made many missionary journeys in Wisconsin, organizing congregations at Rock River, Pine Lake, Heart Prairie, Sugar Creek, White-water, Spring Prairie, Norway Grove, and Bonnet Prairie.

Mr. Dietrichson was the first pastor from Norway who came to America. After his return to Norway he received appointment as resident pastor at Nerstrand, where he remained from 1851 to 1862. He was then removed to East Moland, where he labored until about 1874. At about this time he resigned from the active ministry and was appointed postmaster at Porsgrund. Here he died about 1882 from a stroke of paralysis. He leaves a wife and a daughter.



REV. J. R. DIMM, D.D.

About the year 1741, the ancestors of the subject of the present biographical sketch came from Germany, and settled in Philadelphia, Pa. Springing from a family of Lutherans from the beginning,

he belonged to the fourth generation. He was born on August 28, 1830, near the village of Muncy, Lycoming Co., Pa., and was a son of Simon and Rebecca Rose Dimm. He received the solemn

rite of baptism in infancy, at Emanuel's Lutheran Church near his birthplace. He grew up on the farm of his father, and was accustomed to labor. He attended the public schools and was always among the first in his classes of the same. At the age of twenty, after a course of instruction in the catechism, on giving evidence of thorough devotion to Christ, he was confirmed by Rev. George Parson, in the church of his fathers. Under the guidance of his pastor he entered the preparatory department of Pennsylvania College, at the age of twenty-one, in response to what he felt to be a divine call to the sacred office of the ministry. He was a close, honest, hard-working student. At the end of the whole classical course of two years in the preparatory and four years in the college, he was rewarded by the faculty with the first honor of his class at graduation.

Obstructed by the want of means and unaided by the church, he was compelled to take the course of theology while teaching in an academy. Having noted down the course of two years, as then laid out in the seminary at Gettysburg, he went in September, 1857, to take charge of the classical school at Aaronsburg, Centre Co., Pa.; there, with one assistant, he conducted and taught a full school, applying himself early and late to the study of theology till 1859. Among the influential men started there by him is Dr. E. J. Wolf, of the theological seminary. In September of that year he was examined and licensed by the Synod of East Pennsylvania, having already accepted a call to the Lutheran church at Bloomsburg, Columbia Co., Pa. Here he labored eight years as pastor, doubling the Sunday-school and membership of the church, and assisting in laying, all over the Susquehanna region, those foundations which have resulted

in the distinguished success of the Susquehanna Synod. During the latter part of his time there he helped to organize and to build the Bloomsburg State Normal School, teaching the classics in the same for one year. In August, 1867, he was unanimously elected to the pastorship of St. Peter's Church at Barren Hill, ten miles out of Philadelphia. During the four years of his pastorate the congregation was increased about one-third, the church remodeled, a private classical school conducted, and three young men started in their education for the ministry who are now filling first-class positions in the Church.

In 1871 he was elected to the Secretaryship of the Lutheran Publication Society of Philadelphia. In this service he traveled a year and three months arousing the churches of five states, as far as possible, to the support of their own publication house. During this time he assisted in starting those enterprises which have set the publication house on its feet.

In 1873 he was elected pastor of Messiah Lutheran Church, at Sixteenth and Jefferson streets, Philadelphia. Here he came into possession of a church floundering with debt. He succeeded in saving the church from sale by the sheriff and reducing the debt within the limits of control.

In 1874 he consented, after a year of solicitation, to become the principal of Lutherville Female Seminary. He conducted this school over the six years of great financial depression, raising the standard of scholarship, and repairing the building at pecuniary loss.

In 1880 he retired to Kimberton, Chester Co., Pa., to seek some rest and to organize a school for a man that owned a school building. Before reaching the place he was elected pastor of

the charge of two churches, which just then became vacant. Accepting the situation, he again found himself overwhelmed with the intensity of labor.

In 1882, a vacancy occurring, he was, without any solicitation or knowledge on his part, elected by the Board of Missionary Institute, at Selinsgrove, Pa., and solicited to become the principal of the Classical Department of that institution. He has now filled this position for eight years, and he still remains.

Under his management the number

of students has been doubled, the standard of scholarship raised, the curriculum lengthened by the addition of one class, the buildings repaired, and the dignity and reputation of the school enhanced. This institution is chartered, prepares students for the junior class of any college in Pennsylvania or adjacent states, and the tendency is that of growing up into a full college.

In 1884 the title of D.D. was conferred upon Rev. Dimm by Pennsylvania College, his *Alma Mater*.



REV. HEINRICH K. G. DOERMANN.

Mr. Doermann was born January 6, 1860, in Olean, Cattaraugus Co., N. Y., of German parents, and in holy baptism which he received on the day of his birth, on account of serious illness. He received the name, Heinrich Karl Gott-hilf Doermann. His father is the Rev. J. H. Doermann, the Evangelical Lutheran pastor of Blue Island, Ill., and his

mother Maria, *nee* Allwardt. On account of throat trouble his father had to seek a warmer climate, and thus accepted a charge of three congregations in Randolph Co., Ill., when young Doermann was three years of age. Here he received a good common-school education in his father's parochial school, taught by Mr. W. Lohmeier. After he had re-

ceived due instruction he was confirmed in the Evangelical Lutheran St. Peter's Church, of Bremen, by his father, who thereupon, in September, 1874, sent him to Concordia College, Ft. Wayne, Ind., with a view of preparing him to enter into the ministry. He received at college no other support but of his father. He graduated in June, 1880, and in September of the same year entered the Concordia Evangelical Lutheran Theological Seminary, of St. Louis, Mo., where he received his theological training, mainly under the Rev. Prof. C. F. W. Walther, D.D., the leader of the Missouri Synod.

In February, 1882, a call was extended to him from a small number of Lutherans in Chicago, Ill., who for conscience sake resigned their membership with the congregation of a Missouri minister. He accepted the call and was examined by the theological faculty of Capital University, Columbus, O., and was given by them a *testimonium orthodoxiæ et facultatis*.

His ordination took place March 5, 1882, in the Swedish Evangelical Lutheran Church, on Houston Ave., Chicago, conducted by his father, assisted by Rev. Prof. H. Ernst, of Afton, Minn., and the Rev. H. P. Duborg, of Minnesota. Thirteen members, organized as Zion's Evangelical Lutheran Church, purchased three lots on Ninety-first St. and Superior Av., built a two-story house thereon, the upper floor being intended for a chapel and the lower for a school-room. In less than a year the school had seventy pupils, and the congregation, which had greatly increased, called Mr. F. Ganschow to take the school off the pastor's hands, in order to give him more time for pastoral work. The chapel soon became too small, but, on account of scarcity of money—his people being all day-laborers—they

had to defer building a larger church. In the spring of 1885, however, the congregation, rather than see people turned away Sunday after Sunday for want of room, decided to build, which was all the more praiseworthy since there was still a debt of \$2,100 resting on the old church property.

The new church is a frame structure, with brick basement for a parsonage. The capacity of the church is 800. It has a 2,600-pound bell and a \$1,400 pipe organ. Its total cost was \$10,800.

Rev. Doermann again took part in teaching his school, which increased so remarkably that the congregation called Mr. Ch. Schnizler as a second teacher."

His congregation was throughout a German one with a sprinkling of Danes, who were, however, able to use the German language. He had no occasion to preach a single English sermon. While at this place, he lived in a Scandinavian neighborhood; and made himself acquainted with their language, so that in less than two years he could read, write, and understand—but not speak much—Norwegian, Danish, and Swedish, and also a little Polish.

In September, 1888, the Joint Synod of Ohio established an English Practical Theological Seminary at Hickory, N. C., having bought the Roman Catholic convent at that place for \$6,000. Mr. Doermann was elected President and Theological Professor of the new institution. He laid the call before his congregation and they did what they had done on six or seven previous occasions, when he had received calls,—unanimously declined to let him go. The call, however, was renewed, and this time, though with great reluctance, they resolved that they would not protest if he were convinced that he must accept the call. Having secured a successor in the person of Rev. A. J. Feger, he went

to Hickory and began to teach February 1, 1889. He had eight students to begin with. The next year he had thirteen, and this year he has twenty-three to twenty-six. He became a member of the Ohio Synod in 1882, and served six consecutive years as secretary of the Northwestern District. Since his removal to North Carolina he is a member of Concordia District, being Vice-President and Visitator of the same.

He was married January 1, 1890, to Miss Retta Nicol, of Marysville, Ohio, also of German parentage.

He has quite a number of relatives in the ministry: his father, three brothers, four brothers-in-law, several cousins, and three uncles; among the latter is Rev. Prof. F. A. Schmidt, D. D., of North-

field, Minn., and the Rev. H. A. Allwardt, of Lebanon, Wis.

His favorite work has been, and still is, preaching; for, although he teaches five classes daily five days in the week, yet he preaches several times every Sunday, serving five congregations temporarily until they can be supplied with a pastor. He is obliged to travel 118 miles to make the circuit, all on horse back, on account of the mountainous territory. In preaching and teaching he speaks and lectures without a manuscript.

On the whole it must be said that Prof. Doermann's career since his ordination, although he is still only a little above thirty years of age, has been very successful. "*Soli Deo Gloria.*"



REV. SAMUEL DOMER, D. D.

Dr. Domer, pastor of St. Paul's English Lutheran Church, Washington, D. C., was born in 1826, at Sabbath Rest, Blair County, Pennsylvania, where his childhood and youth were passed. His parents were John and Catherine Domer; his father a native of Frederick County, Md., his mother of Pennsylvania, and both of Germanic origin, whose ancestors many years before had emigrated to America. His father and mother were both sincerely devout and pious, and from childhood he had the loving attention and training which such parentage involves. The family genealogical record is in many respects very meagre; but tradition has it that some generations back the name appeared with some degree of prominence in the clerical roll of the Church in Germany. His grandfather was a man of the most sterling integrity and of re-

spectable attainments, educated chiefly in the German language, and remarkable for his knowledge of the Sacred Scriptures. He was a pillar in the church of the wilderness, for he was a pioneer settler in that country, and his house was the home of the early missionaries and pastors, when they found their first sanctuaries along the mountain streams and in the dark forests of Pennsylvania. Mr. Domer's early education was pursued in the common country schools. He was intensely fond of study, and never failed to keep himself at the front in his efforts to advance in learning. When only about sixteen or seventeen years of age, he began to teach a country school in the pine forests of Cambria county, Pa., applying himself meanwhile earnestly to self-culture, and making his first teaching effort a great success among the



REV. SAMUEL DOMER, D.D.

lumbermen of that district. He received a salary of sixteen dollars per month, out of which he paid five dollars per month for board and lodging. After that he alternated between study and teaching and other kinds of work. Necessity compelled him to rely on his own efforts, and this self-reliance made him the more determined and independent. His pathway onward was often rough and steep, and in the face of sternest financial impediments he was compelled to make his way as best he could,—“faint, yet pursuing,” he persevered in his purpose to achieve the end which he kept steadily in view.

In the spring of 1849 he entered Wittenberg College, Springfield, Ohio, and was graduated with the second honors of his class in 1853. He entered the Theological Seminary at Gettysburg, Pennsylvania, soon after his

graduation at college. Rev. S. S. Schmucker, D. D., and Rev. C. P. Krauth, D. D., were the active and distinguished professors in that seminary at that time. Under their guidance and care Mr. Domer passed his seminary career. He left the seminary in the spring of 1855, and under the sanction and recommendation of Dr. Schmucker accepted a call to the pastorate of the English Lutheran Church at Selinsgrove, Pennsylvania. He began his ministry there May 17, 1855, before he was regularly licensed. He was licensed by the old Pittsburg Synod, at Canton, Ohio, in June of the same year. On the examining committee of the Synod were Drs. C. P. Krauth, Jr., and W. A. Passavant, whose names are in honor in all the churches. Mr. Domer was transferred as a licentiate from the Pittsburg Synod to the East Pennsyl-

vania Synod, and the following year was ordained to the ministry by the latter Synod. He resided at Selinsgrove fourteen years; eleven years as pastor of the church. At the close of the tenth year of his pastorate he took charge of the Susquehanna Female College in the same town, and from 1865 to 1869 was its principal, serving the Church also as pastor one year longer in connection with his labors as principal of the college. He resigned the pastorate in 1866, and for three following years devoted himself principally to the duties of the school. Prosperity and success crowned his labors in that institution; but, his tastes and inclinations running in the direction of ministerial work, he resigned his charge of the school, and accepted a call to St. Matthew's English Lutheran Church in the city of Reading, Pennsylvania, in June, 1869. He remained at Reading three years, during which time he had much success and made many warm and valued friends. On account of failing health he was compelled to resign and rest a while. Subsequently he accepted a call from the Trinity Lutheran Church of Shamokin, Pa., to which place he removed in October, 1872. He labored there for two years with great satisfaction and success. He was called to the pastorate of St. Paul's English Lutheran Church, Washington, D. C., in November, 1874, and has continued in this church ever since, a period now of sixteen years.

During his first pastorate he was associated with the Rev. Dr. Benjamin Kurtz and Rev. Dr. H. Ziegler and others in founding and establishing Missionary Institute, a classical and theological institution at Selinsgrove, in which he served for some time as a voluntary professor in connection with the pastorate of the local church. He was

also one of the founders of Susquehanna Female College, before referred to. He was invited to the presidency of a female college in one of the Southern states, prior to the war, but declined because of his preference for pastoral work. At the annual commencement of Roanoke College, Virginia, in June, 1876, the board of directors conferred on him the honorary degree of Doctor of Divinity. He had delivered the Baccalaureate address at the annual commencement of the college the year previous, at the special invitation of Dr. Bittle, the president, whose warm personal friendship he greatly appreciated and valued. Dr. Domer has, at various times during his ministry, received calls to a number of prominent congregations in the Church in Cincinnati, Baltimore, Philadelphia and other places, but his ministry of thirty-five years has been given to the four churches already named. As a writer and author for publications Dr. Domer has given to the public a number of sermons, addresses and lectures. His published discourse, delivered on Thanksgiving Day—the last Thanksgiving of the first century of the nation—in 1875, in Foundry Methodist Episcopal Church, Washington, D. C., was pronounced “a masterpiece of eloquence” by some who were present on the occasion, and its publication was demanded at once by the unanimous voice of the congregation before the benediction was pronounced. He was frequently applauded before the public as a lecturer at college commencements, before literary societies, and on other occasions, but he has never aimed at making a specialty of this kind of work. A series of some twelve lectures on the “Reformation of the Sixteenth Century,” delivered in his own church at Washington in the autumn of 1883, the four hundredth anni-

versary of the birth of Luther, attracted much attention and interest in the city. A vigorous response and criticism from Roman Catholic papers attested the strength of the impression made by the lectures.

Dr. Domer was married January 28, 1858, to Miss L. Louisa, youngest daughter of Col. J. K. Davis, of Selinsgrove, Pennsylvania. Her brother, Capt. Charles S. Davis, commanded Company G, one hundred and forty-seventh Regiment Pennsylvania Volunteers, General Geary's Brigade, and was killed at the battle of Lookout Mountain and Taylor's Ridge, in November, 1863. A family of six children, four sons and two daughters, constitute the home circle of Mr. and Mrs. Domer. The first born, a son, died at Selinsgrove, when only three years and three months of age. The sons, all younger than the daughters, are still at home. The two daughters are married, the older one, Delia Irene, to John S. Alleman, Esq., of Harrisburg, Pa.; the second daughter, Eulalie, to Clarence B. Rheem, of the firm of B. H. Warner & Co., of Washington, D. C. Dr. Domer's family is one of much musical

talent, and the daughters are widely known for their fine voices and excellent singing.

Dr. Domer is a man of large stature and well proportioned physique. He measures six feet one and a half inches in height, and weighs two hundred pounds.

A few years ago Dr. Domer visited various localities in the west and north-west going as far as Salt Lake City. He made it a part of his business to visit the Scandinavian churches along the line of his travels as he had opportunity. The result of his experience among the ministers and people thus visited, has been to put him into deepest sympathy with their enterprises and movements. He is enthusiastic in his mention of their earnest piety and their energetic efforts to extend the Redeemer's kingdom in "the great, the growing, the mighty west." Dr. Domer is no dogmatist in religion. The Fatherhood of God, the Christhood of Jesus, and the Brotherhood of man are central in his theology, and at the same measure, the range of his views as touching the doctrines of the church.



REV. GEORGE J. DONMEYER.

The subject of this sketch was born in Centre County, Pa., on the 17th day of June, 1814, being at the time of his demise 72 years, 9 months and 27 days old.

Rev. Donmeyer's parents were Pennsylvania Germans, whose parents had immigrated from the Fatherland in their youth. They resided in Centre county, and were in humble circumstances. The subject of this sketch labored with his father at the trade of a shoemaker from

his eleventh to his eighteenth year. He had no advantages of attending school in his childhood, but learned to read German from his mother, who labored to direct him in the way he should go. At eighteen years of age he gave up the shoemaker's business as not agreeable to his liking, and injurious to his health. He engaged in manual labor of any kind that would pay best, and in two years was able to lay up the snug sum of \$300 clear gain.

He now commenced going to school, and was so far advanced that he could teach, and at twenty years of age did teach for six or eight months, both English and German; and in a year or two afterwards he had a school of eighty scholars for one winter. He had a strong desire to study for the ministry from his "earliest recollections," as he says, in which his pious mother encouraged him. At nineteen years of age, after a course of religious instruction, he was confirmed as a member of the Lutheran Church. He had a great struggle until his mind was finally made up to go to an institution to study for the ministry—until at twenty-two years of age he repaired to Gettysburg, and on the eighteenth day of June, 1836, he entered Pennsylvania College. He first boarded in the Seminary building, with some forty other students, and soon got into great mental trouble, under the conviction that he was not really converted to God, and of course was not fit to become a minister of the gospel. For a while he thought that he had better give up the idea altogether, and leave the institution. But his convictions deepened—he could not rest—he used to go out into a grove back of the seminary at night, and plead with God in earnest prayer for guidance and direction. His cries were heard and answered—he gave himself up to Christ, and obtained joy and peace by believing. He now went on with his studies gladly and happily.

In March, 1842, he was licensed by the Alleghany Synod, and on the 1st of April of the same year, he took charge

of churches in Clearfield Co., Pa. On his resignation he came west and settled in Stephenson Co., Ill., and on the 12th of May, 1850, commenced his labors here, where he continued for thirty-seven years, until the day of his death. He was the first Lutheran minister that ever preached in Stephenson county, and laid the foundation of nearly all our churches there, amounting to about a dozen, organizing congregations and building houses of worship. He preached at the little brick school house at Wad-dam's Grove, sometimes at Freeport, at Richland school house, at Cedarville, New Pennsylvania, Babb's school house, Yellow Creek, Rock Grove, Ault's school house, and afterwards also Forreston, Brookville, Polo, Adaline, and Mt. Carol. Salem church, at Rock Grove, was organized September 28th, 1850, and Unity on the 14th of the same month.

When he started West, the Home Missionary Society gave him \$100; afterwards he received no further aid, as far as I have been able to learn. He was an industrious and hard-working man—economical, kind-hearted, and able to help himself in many ways. He preached in both the German and English languages, and was a good Bible preacher, plain, earnest, solemn and direct, and "the common people heard him gladly."

By his saving and care he was able to buy a good farm, on which he lived to the day of his death, and which is left to his widow and family. He leaves a wife and seven children,—five sons and two daughters,—all of age and able to help themselves. S. W. HARKEY.





REV. T. F. DORNBLASER.

In the *Knight and Soldier* of October 26, 1887, is presented the portrait which now appears on this page. Underneath the picture, in the *Knight and Soldier*, we read: "T. F. Dornblaser, Sergeant Co. E., 7th Pennsylvania Cavalry, Post Chaplain Lincoln Post, No. 1, Department of Kansas."

Rev. T. F. Dornblaser was born near Clintondale, Clinton Co., Pa., June 27, 1841. He spent his boyhood on his father's farm where he was born. At the age of seventeen he began teaching school, which profession he followed until the outbreak of the rebellion.

Rev. Dornblaser was married at Centre Hall, Pa., September 15, 1872, to Miss Annie Shannon, a graduate of Luther-ville Female Seminary, Lutherville, Md., and their family consists of five children: Mabel, John, Josephine, Frank, and Paul Logan.

He served in his regiment (the 7th Pennsylvania Cavalry) from October 14, 1861, until August 27, 1865, during which time he was in many battles and fighting engagements, among which were: Stone River, The Tullahoma Campaign,

Chicamauga, Mission Ridge, Atlanta Campaign, Kilpatrick's Raid, Pursuit of Hood, Selma, Montgomery, Columbus, and Macon. In these various engagements and campaigns he had three horses shot in battle, and was twice wounded himself, and still carries in his flesh a piece of rebel lead as a memento of what used to be considered "rebellion." However, we are inclined to think that no amount of majorities could ever make the Chaplain believe that it was otherwise than open rebellion of a very killing kind. He wasn't hit by "difference of opinion," but by *traitorous* rebel lead.

During his term of service in the army he was a regular correspondent for his home newspapers, writing over the name "Draagoon," and since the war he has gathered his articles together and from them has produced a very interesting book called "Sabre Strokes," by "Draagoon."

With the money he had saved in the army he paid his way at college until he graduated from Wittenberg College, Springfield, O., in 1872. In the same year he was ordained to the gospel min-

istry in the English Evangelical Lutheran Church. He served a charge in Ohio for two years, then went to Kansas City as pastor of the First Lutheran Church, where he remained five years. The two years following he was State Missionary for the Kansas Synod, and in 1881 became pastor of the English Evangelical Lutheran Church, Topeka, Kansas, which for nearly ten years previous had been—not dead, but sleeping very, very sound. After preaching two

years in the little, dingy church building on Topeka Avenue, an effort, under his leadership, was successfully made to erect a more commodious and inviting place of worship. The result was the present handsome church home.

Rev. Dornblaser is but a young man yet in years, and this article is not intended as a history of his life, but only a sketch of the first part of it. We hope many years of usefulness in his Master's work are yet before him.



REV. T. W. DOSH, D. D.

Genial, gentle Dr. Dosh; handsome in appearance, graceful in movement, kind in manners, and earnest and solemn in demeanor, he was in his day one of the leading spirits of the church in the South. He was born in the lovely little, quiet village of Strasburg, Va., November 21, 1830. In holy baptism he received the name Thomas William Luther. In 1851 he began his studies in Gettysburg, having taught school awhile before he started off, as student. He graduated in the same class with the celebrated Rev. Dr. S. Aughey, in 1856, and had the honor of delivering the valedictory of the class on commencement day. Returning to Gettysburg to complete his theological studies, he spent two years there, and in 1858 entered the ministry.

He was sent in 1859 by the Virginia Synod to begin a mission in the city of Wheeling, now West Virginia, and labored there from 1859 to 1861, when, true to his Southern training, instincts, friends and home, he crossed the lines and cast in his lot with the South in her struggles. He did an excellent work in Wheeling, and laid the foundation of the present prosperous English Lutheran Church and Sunday-school there. In

1862 he became pastor of the church at Winchester, Va., and remained there until 1872, a period of ten years. This was the longest pastorate of his life, and he did a blessed work. In 1872 he was honored by a call to become assistant pastor of the distinguished Rev. Dr. Bachman, in the old historical St. John's Church, in the city of Charleston, S. C., and accepted the call. He so faithfully performed his duties, and so endeared himself to his congregation as to be elected pastor after the death of the lamented Dr. Bachman, and labored here from 1872 to 1876. In connection with his pastoral labors, he became editor of *The Lutheran Visitor*, and so served the church in a two-fold capacity. From 1876 to 1877 he was pastor of the old St. John's church, Salisbury, N. C., in which the North Carolina Synod was organized in 1803.

In 1877 he became president of Roanoke College and so removed from Charleston, S. C., to Salem, Va., where Roanoke College is located. Having filled this high and important trust for one year, he became a professor in the Theological Seminary in Salem, and in this capacity labored from 1878 until the

unfortunate closing of the seminary, by the Southern General Synod, in its convention in Charleston, S. C., when it was closed by a majority vote of only one, in 1884. Associated with Rev. Prof. S. A. Repass, D.D., in the seminary, quite a number of young men were trained for the ministry, who will revere his memory as long as they live. Some of these young men have risen to great prominence, and all of them are serving the Church well.

Dr. Dosh was an eloquent preacher, and was always gladly heard. Coupled with his eloquence, there was manifest in his speech and manner a sincerity that impressed itself upon the mind and heart of the hearer. His diction was lofty, his sentences were clean cut, his sermons well arranged, and his delivery eloquent and impressive.

Subsequent to his severing his relations with the theological seminary, he edited the *Lutheran Home*, an excellent monthly magazine. Whilst editor of this valuable, useful, and necessary periodical, he spent two weeks with the writer as his guest, and then and there we learned to know and understand fully his sufferings. We have seen him kneel for half an hour beside a sofa to find relief from pain and sickness, being unable to sit up or lie down. In all his trials and sufferings he was calm and patient, and ever inclined to a spirit

of prayer. He was devotedly pious and entirely consecrated to God.

After editing the *Lutheran Home* for some time, he accepted a call from the Burkittsville, Md., charge, which he served with great acceptance up to the time of his death, Tuesday, December 24th, 1889, in the sixtieth year of his age. He was married November 3d, 1864, to Miss Kate Baker Brown, of Winchester, Va., who, with two sons and three daughters, survives him.

In 1875 Roanoke College gave him the degree of D.D., which he justly merited.

He was buried at Winchester, Va., where he had spent ten years of his life, and where he had found and married his most excellent wife.

Like Hugo of St. Victor, who prayed God for three things: (1) that his last food on earth should be the holy communion; (2) that his last thought might be the thought of Christ upon the cross in His bitter sufferings; and (3) that his last word might be Jesus, so Pastor Dosh's only wish, desire, and aim was to be true to God. A good man has gone to rest. "O Rest! thou soft word! Autumnal flower of Eden! Moonlight of the spirit! Rest of the soul, when wilt thou hold our head that it may be still, and our heart that it may cease beating and aching? O come, Rest for the soul, and then God grant us 'Wiedersehen.'" F. W. E. P.



REV. JOHN DYLANDER.

Mr. Dylander, adjunct in the church of Börstil, being called and appointed as pastor of the Lutheran congregation at Wicacoa (Philadelphia), by the Ecclesiastical Consistory of Sweden, departed from Stockholm on the 13th of July, 1737, and arrived at Philadelphia

on the 2d of November of the same year. The voyage was quick and did not occupy more than five weeks from Stockholm to London, and seven weeks from London to Philadelphia. He entered upon his duties in the church on the 6th of November, 1737, that being the 22d

Sunday after Trinity, when he for the first time preached before a very numerous congregation. His superior gifts and pleasant manner of intercourse with his people secured for him not only love and respect within the congregation, but also the friendship of all who knew him.

His Christian zeal and fluency in the German enabled him to found German churches at Germantown and Lancaster, regularly conducting an early morning service in German in his church at Wicacoa, preaching at the usual hour in Swedish, and in the afternoon in English. His English was so elegant and his address so engaging, that he captivated the English population, and he became so popular with that element that he was called upon to solemnize most of their marriages. This so excited the English Episcopal clergyman that he lodged a complaint against him before the Governor, who, however, declined interfering, declaring that the people in this country had the right to get married wherever they pleased.

The establishing of good order in the church was faithfully attended to by Pastor Dylander. Especially did he remind the church wardens of their duty. Each one in his turn was to see to it that the congregation should practice their Christian duties, lead an honor-

able and Christian life and keep their children in the same. If any intentional violation of this was noticed, it should be proceeded against according to the grades of warning in the church laws, and, in defect of improvement, such a person should be expelled.

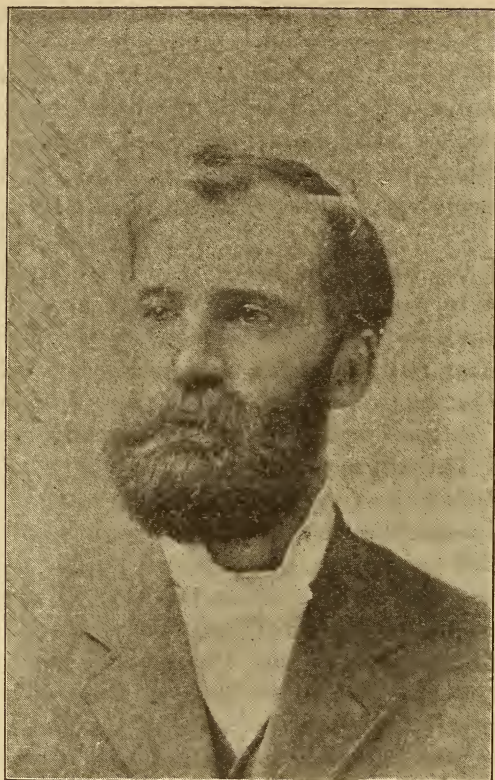
The joy now universally felt at the good regulations that were established in Wicacoa, as well in the church as outside of it, the pleasure experienced by the Archbishop and the Ecclesiastical Consistory of Upsala from a frequent interchange of letters with their missionary, and the remarkable esteem that Pastor Dylander had secured over the whole country—all this was soon terminated by his death, which occurred on the 2d of November, 1741. His lifeless body was laid out in Wicacoa Church, and honored in a funeral sermon in English by Pastor Peter Tranberg, in the presence of a great multitude of people, as well from the congregation as from the city of Philadelphia, of all forms of religion. All laid this tribute of praise upon his grave—that he was a chosen teacher for the Church, an ornament of his order, an honor to his countrymen, and an affectionate husband to his widow, the daughter of Peter Kock, of Passayungh.—*See Wolf's "The Lutherans in America," and Acrelius' "History of New Sweden."*



REV. FRANKLIN S. DIETRICH.

The same copy of the General Council minutes that records the death of Missionary Carlson mentions the sending out of Rev. Franklin S. Dietrich, to the Rajahmundry Mission. He sailed October 17th, 1882. His earthly course was finished June 11th, 1889.

Rev. Dietrich, was, like Artman, of Pennsylvania German origin. He was born in Albany Township, Berks Co., Pa. He was an alumnus of Ursinus (Ger. Reformed) College, and of the Philadelphia Theological Seminary, which has in recent times given so many



REV. FRANKLIN S. DIETRICH.

of her sons to the India work. The service of consecration was held for the first time outside of Philadelphia, in Trinity Church, Reading, Pa. At seminary and in the mission field Dietrich was characterized by modesty and diligence. "His missionary life was a growth that developed itself in a correct appreciation of the needs of the heathen, and the best methods for meeting them, in a hope that was always rejoicing, and in plentifully sowing the good seed of the Word that will bear fruit unto eternal life," is the language of his colleagues in India.

At first Dietrich assisted Artman in

the English department of the schools and in the instruction of a class of Brahmins. His duties widened until at his death he was in charge of the Dowlaishwaram district, and temporarily also of the Samulcotta district. His estimate of the situation at the time of his departure was, that Hinduism is beginning to marshal its strength against the Christian religion. He believed that great events would happen in the religious world in the next five years. But he was not spared to see them. After a few days illness, and while in the midst of house-building at Dowlaishwaram, he died. He was unmarried.



REV. HOLMES DYSINGER, D.D.

This gentleman is president of Carthage College at Carthage, the county seat of Hancock county, Illinois. He was born near Mifflin, Pa., March 26th, 1853. Though yet young, this gentleman has occupied several positions of honorable distinction, and his career and character furnish a pleasing illustration of the value of early home discipline. No richer fortune has ever been given to a child than that of good raising. Though unable to apportion to their children a wealthy estate, the parents of Holmes Dysinger and his five brothers and one sister, made their home a school of instruction in all the virtues of love for one another, obedience to superiors, self-control, industry, economy, and reverence for God.

With the exception of his great-grandfather on his mother's side of the ancestral line, the lineage of Dr. Dysinger was German. His ancestors settled originally in York and Lancaster counties, Pennsylvania, more than a hundred years ago. His grandparents on both sides subsequently migrated to that part of Mifflin county which was afterwards cut off, and which now forms the county of Juniata. Here his parents, Joseph Dysinger and Mary Amelia Patterson, were united in marriage November 30th, 1850. Here at the pioneer age of Juniata county, was the humble but happy and well-ordered mansion of Joseph and Mary Amelia Dysinger. Their children, six sons (of whom Holmes was the second) and one daughter, were reared amid surroundings conducive to vigorous physical and mental development. Their country home was regulated by wholesome discipline and sweetened by the presence of pa-

rental love. Purity of thought, speech and act held sway where no intrusion of profane or offensive vulgarities was allowed. The free use of good periodicals was deemed a more desirable employment for the hours not claimed by honest toil, than the companionship of the silly gossip or the vagrant idler.

The subject of this brief sketch began his course of literary pursuit at a date too early for his recollection. Under the guidance and encouragement of parental forethought, the child mind soon acquired a taste for learning, and was not slow in feeling the touch of a praiseworthy ambition to excel in the country school at that time averaging a term of only about three months out of the twelve. The principals of the home school were the parents, the assistants were the elder children, who found delightful amusement in holding school with the younger for pupils. Such were the home activities amidst which the subject of this sketch was reared.

His early eagerness for books drew to him the kindly and encouraging notice of the relatives and many other friends who visited at his father's house. While other children romped, the youth of whom we write was reading. The boy's growing acquaintance with the thinking minds that talked to him in the lines of the printed page was to him an inspiration, lifting his soul into the realm of noble aims, and quickening his desire for knowledge. There was created in him a bent in the direction of professional life. His next employment after that of the farmer was school teaching. To this he betook himself at the age of seventeen, still continuing work on the farm in spring

and summer, and taking charge of a school in winter. His service as a teacher was continued through a period of five years.

His conversion to Christ was effected in the winter of 1871-1872, through the instrumentality of Rev. D. M. Blackwelder. He immediately took active part in promoting the interests of the Lutheran Church, of which he became a member.

The question of entering the gospel ministry so far engrossed his attention that he resolved to begin a course of preparation for the sacred office. His studies, therefore, were now chosen with a view of going to college. His supreme desire was to serve the Divine Master to whom he had vowed obedience and love.

In the spring of 1873 the ardent young Christian attended, as a pupil, Airy View Academy, located at Port Royal, Juniata Co., Pa., where he began the study of Latin and Greek. With the progress of his academic pursuits there came a deepening conviction of duty to devote himself to the ministry.

With the exception of his one term in the academy, and a few private lessons, he prepared for college without a teacher; and in the fall of 1875 he was admitted to the Sophomore class of Pennsylvania College, Gettysburg, Pa. Here he prosecuted his studies with diligence and success. At that excellent seat of learning Mr. Dysinger graduated in the spring of 1878; and to him was given the honor of the valedictory.

As additional evidence of his faithfulness and proficiency, the young graduate was immediately appointed to the position of tutor and manager-in-chief of the Preparatory Department of his honored Alma Mater. In this position he devoted all his spare time to theology in the seminary classes under the tuition

of Drs. Brown, Steck, Wolf, Hay, and Valentine; and this he did without neglect of his work as tutor. He completed the course and was a graduate of the seminary in June, 1881, but he continued his studies one year longer.

At the termination of his post-graduate course in theology, he received notice of his election to the professorship of Ancient Languages in North Carolina College, and held the position nearly one year.

For a short time after leaving North Carolina College he served a mission church as a supply, at Moorsville, N. C.

In the spring of 1883 Prof. Dysinger accepted the chair of Ancient Languages in Newberry College, Newberry, S. C., entering upon his duties in the autumn of the same year. He held this position five years, and during four of these years he also served as professor of Hebrew and Old Testament Exegesis in the Evangelical Lutheran Theological Seminary of the South.

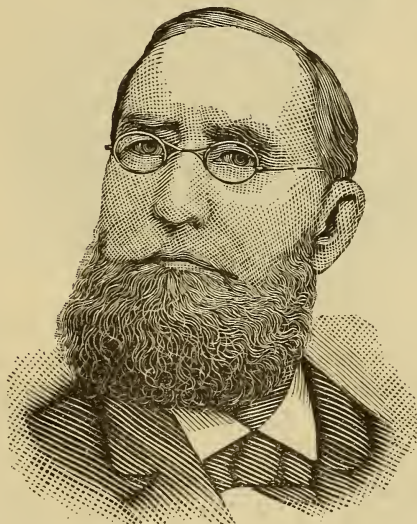
Within the compass of those busy years the pushing young professor took time to find him a wife in the person of a most estimable lady,—Miss Ada Ray, of Blairsville, Pa. They were united in marriage in August, 1886.

During the period of his professorship in Newberry College, Prof. Dysinger became a member of the American Institute of the Hebrew Language, an organization founded by Prof. W. R. Harper, of Yale College. In the employ of this Institute Mr. Dysinger was an instructor in the months of summer when regulation college work is always cast off into vacation. As was his manner in all his other undertakings, the Professor gave to his researches and instructions in Hebrew literature all the force of his earnest, adventurous, and able nature.

July 10th, 1888, Prof. Holmes Dysin-

ger, whose interesting career we have thus far traced, was elected president of Carthage College, at Carthage, Hancock Co., Ill. His work there has proved eminently satisfactory. His assistants,

with himself, constitute a Faculty worthy of high commendation. In that position of honor, responsibility, and toil, our narrative must leave him. S.



REV. J. A. EARNEST, D. D.

Dr. Earnest is the oldest son of Obed and Margaret (Cobaugh) Earnest. He was born in the township of Derry, Dauphin Co., Pa., and grew up to youthful manhood in Hummelstown, a village nine miles east of Harrisburg, Pa. His great-grandfather, whose Nurnberg Bible, edition of 1767, is possessed by Dr. Earnest, wrote his name *Ernst*, as did also his grandfather, David Ernst, until 1798. Since then his branch of the family has written the name *Earnest*.

Up to the age of nineteen Dr. Earnest enjoyed only such educational advantages as the common school afforded. He was bred to his father's trade, to which, however, he had neither taste nor aptitude; his ambition being a collegiate education and the legal profession.

In May, 1852, his father released him from further service for him, and kindly assisted him in his effort to secure an

education. After having entered the Preparatory Department of Pennsylvania College, Gettysburg, at the above mentioned date, he was confirmed in September, 1853, in the college church, by Dr. S. S. Schmucker. It was at that time that Dr. Earnest, after months of earnest prayer, changed his purpose and chose the ministry as his life work. He graduated from the Preparatory Department with the class of 1857. In 1858 he was made tutor in the Preparatory Department of said college, and attended at the same time the studies of the Junior year in the seminary, Drs. S. S. Schmucker, C. P. Krauth, Sen., and C. F. Schaeffer, being the theological professors.

In September, 1859, at Hanover, Pa., he was licensed by the W. Pa. Synod, and received a call to Kittanning, Pa. October 6th, 1859, he was united in

marriage with Miss Julia G. McCreary, of Scotch-Irish ancestry, and a daughter of Col. S. S. McCreary, of Gettysburg, Pa.

After two years of service as a licentiate, subject to annual examination by the synod, the rule at that day, he was ordained in June, 1862, at Alleghany, Pa.

His pastorates have been: Kittanning, Pa., from October, 1859, to January, 1870; Westminster, Md., from January, 1870, to May, 1878; Rhinebeck, N. Y., from May 1878, to January, 1885; Mifflinburg, Pa., since January, 1885.

His literary works are: Centennial Address, St. Peters, Rheinbeck, N. Y.; Centennial Address, Lutheran Church, Buffalo Valley, Pa.; "Evolution in the Scriptures," Lutheran Quarterly, Jan., 1882; "Preparatory Service in the Lutheran Church," Luth. Quarterly, Jan. 1886; "Dr. Conrad's Catechism," Luth. Quarterly, April, 1887; "Luther as a Preacher," Rheinbeck, 1884; "An En-

quiry into the Constitution of the General Council" (Pamphlet), 1867.

He has held the following official positions: Director of the Theological Seminary of the General Synod from the synods of Pittsburg, Maryland, New York, New Jersey, and Central Pennsylvania; Missionary President of the Pittsburg Synod during the years 1868 and 1869; Secretary of the Pittsburg Synod in the years 1863 and 1864, and Secretary of the Maryland Synod in 1873; Professor of German in Western Maryland College, at Westminster, Md., 1876-77; President of Central Synod, Pa., 1889.

He has served as delegate to the General Synod at its convention in Canton, Ohio, 1873; in Carthage, Ill., 1877; Springfield, O., 1883; and Omaha, Neb., 1887.

In 1860 he received the degree of A. M. in course; and in June, 1888, Pennsylvania College, his Alma Mater, honored him with the degree of D. D.



REV. CHRISTOPH L. EBERHARDT.

Rev. Christoph L. Eberhardt, pastor of the Evangelical Lutheran St. Paul's Church, Saginaw (city), Mich., is a native of Wurtemberg, Germany, and was born January 3d, 1831, in Lauffen, located in a romantic part of the valley of the river Neckar, a tributary of the Rhine. He attended the common parochial schools of his birthplace for eight years, and took a four years' course at the Industrial School. When he was of age, his parents, admonished by intelligent Christians, told him that if he would like to take a course in the Mission Seminary at Basle, he should have their permission. This was a

source of great joy to young Eberhardt, and he immediately sent in his application for admission to the seminary, which was granted.

Rev. Eberhardt graduated from this institution in June, 1860, and in consequence of a call by Rev. F. Schmid, of Ann Arbor, Mich., he and Rev. Klingmann were ordained by Decan Hamm in Germany, August 5th, 1860. On the 1st of September, they both left the old fatherland on the steamer "Bremen," arriving at New York September 20th, and at Ann Arbor, Mich., September 27th, 1860.

Rev. Eberhardt commenced mission



REV. C. L. EBERHARDT.

work October 20th, 1860, in Hopkins, Allegan Co., Mich., making his home in a log house with a family residing at that place. Before Christmas came he had to preach at sixteen places, scattered over a territory with a circumference of 360 miles, and had to preach regularly at each place every three weeks. The greater part of his journey he had to make on foot through the sparsely settled parts of Michigan. A walk of only twenty miles a day seemed to him a pleasure. His mission stations were located in the following counties: Allegan, Van Buren, Ottawa, Muskegon, Clinton, and Shiawassee.

When Rev. Eberhardt arrived in Michigan, the Michigan Conference consisted of only six pastors, who, together with Eberhardt and Klingmann, held a meeting on December 9-10, 1860, in Detroit, and organized the "Evangelical Lutheran Synod of Michigan."

In June, 1861, the Synod appointed him to visit the region on Lake Superior, where he found hundreds of German Lutheran families from Ontonagon to Marquette, who were destitute of Lutheran preachers.

In 1861 he was called to Saginaw, Mich., to take charge of a mission at that place. Here he succeeded in building a church and establishing a flourishing parochial school, which Rev. Eberhardt continued to teach for fourteen years, teaching five days in the week and ten months in the year.

In 1876 the congregation relieved its pastor from the extra work of school-teaching, and called a teacher to take charge of the school.

Since 1883 the congregation has had a beautiful school-house, with three teachers, and a substantial dwelling for the principal of the school.

Rev. Eberhardt has organized other congregations in and about Saginaw. He has been president of the Michigan Synod from 1881 to 1890, and has assisted in teaching at the Theological Seminary of that synod since 1887, when the seminary was built at Saginaw, Mich.

On the 30th of June, 1890, Rev. Eberhardt was elected Vice President of the Michigan Synod and President of the seminary.

REV. HANS P. EGEDE.

"Since the fifteenth century Greenland had been completely lost sight of by the nations of Europe. A Norwegian minister, Hans Egede, became possessed with a strong desire to win back this legendary country to the fellowship of European and Christian society. He finally succeeded in obtaining the support of the Danish government, and a commercial society (1721). On the western coast, the only port accessible, he found a country bound up in ice, where a few thousand Esquimaux, with no traditions of the past, wrest from the hand of nature the scantiest means of subsistence. Egede dedicated himself to the work of their improvement and conversion. Since that time civilization and christianity, as far as was possible in such a sterile soil, has been planted and maintained there."—*History of the Christian Church, by Dr. Charles Hase.*

Hans Egede was born in Senjen, Norway, on the 31st of January, 1686. After having graduated from the university at Kjöbenhavn, Denmark, he was ordained to the holy office of the gospel ministry and appointed pastor at Vaagen in Norland, Norway, at the age of twenty-one. After having labored there about ten years, and having conceived an ardent desire to go to Greenland in the capacity of missionary, he went to Bergen in the fall of 1718 accompanied by his noble wife, Gjetrud Rask, and four children. In the spring of 1719 he went to Kjöbenhavn and made known his purpose to King Frederik IV. who in 1721 appointed Egede missionary to Greenland with an annual salary of 300 Rigsdaler. The vessel, containing Egede and his family, sailed from Ber-

gen the 3d of May, 1721, and after a stormy voyage, arrived at an island, which they called Haabets O, on the 3d of July. On the 8th of July, Egede, and those that were with him, commenced building a house of sod and stone and boarding it on the inside. On the 31st of August the house was completed, and Egede preached in it the same day, the first sermon in Haabets Havn.

Having labored in Greenland with great zeal and devotion amid many hardships for about fifteen years, having become broken down in health, and having lost his wife by death December 21st, 1735, he returned to Denmark in 1736. Egede could not think of leaving the remains of his noble wife in Greenland. He therefore took them with him to Denmark, and had them interred in St. Nicholas' churchyard in Copenhagen. His son Paul succeeded him in Greenland. Egede now took charge of the missionary institute in Copenhagen, which had been erected with the design of preparing laborers for the field in Greenland. Here he remained to the day of his death, which took place on the 5th of November, 1758.

The Danish and Moravian missions have been continued ever since, and the Lord has been pleased to bless their labors to the conversion of many heathen.

He wrote a description of Greenland. His son, Paul, who succeeded him, and emulated his virtues, was born in 1708 and died in 1789. Paul Egede wrote an account of Greenland, composed a dictionary and grammar of the language, and translated into their language a part of the Bible and some other works.—*Davenport.*



REV. JOHANNES M. EGGEN.

Rev. Johannes Mueller Eggen was born in the neighborhood of Throndhjem, Norway, on the 20th of April, 1841. His parents are L. Eggen and Elise (Mueller) Eggen. Up to the time of his confirmation he stayed at home, whence he frequented the nearest high school. After his confirmation he accepted a position as clerk in the office of his uncle, a merchant at Tromsø. While at this place he also took private instruction from the principal of the Tromsø Grammar School, with a view to enter the university.

Having spent two years in Tromsø, he went to Christiania, where he studied at the university for two years. From Christiania he went to Bergen, where he was occupied for one year as instructor in languages. At this time he thought seriously of adopting the stage as his profession, and appeared in a number of theatrical performances; but the desire to give his time and talents to a better cause — the gospel ministry — became

stronger, until he finally entered a seminary with this calling in view. After having prosecuted his theological studies at the seminary for one year, he established a high school at Trysild, which was intended to be a preparatory school for the seminary and the grammar school. Having labored for a number of years in the capacity of principal of the high-school at Trysild, he received a call to the principalship of the high-school established by the Evangelical Lutheran Church in North America, which he accepted, and emigrated to America in the summer of 1865. He was, however, urged by leading men in the Norw. Swedish Augustana Synod, with whom he became acquainted soon after his arrival, to enter the theological seminary at Paxton, Ill., for the purpose of perfecting his theological education. Accordingly he entered the Paxton Seminary, graduating in the spring of 1866. He was ordained to the gospel ministry in the summer of the same year, having

accepted calls from the Norwegian Lutheran congregation at Stoughton, Wis., and the Norwegian Danish Lutheran congregation at Racine, Wis. He continued to serve these congregations for five years, residing at Racine. In 1871 he accepted a call to the pastorate at Luther Valley, Rock Co., Wis., where he labored until 1882, when he accepted the present pastorate at Six Miles Grove, Mower Co., Minn.

Rev. Mueller Eggen has been honored by a number of official positions. He served as secretary of the Norwegian Danish Augustana Synod until the organization of the Conference for the Norwegian Danish Evangelical Lutheran Church was effected, when he was elected Secretary of that body. In this capacity he served for nine years. He has also served as Vice President of the Conference for two years. At the annual meeting in 1886 he was elected President, but was obliged to decline, on account of poor health. He has also served as missionary-secretary of the Conference until this body, in 1890, entered the "United Norwegian Evangelical Lutheran Church in America," of which Rev. Eggen was one of the organizers, and by whom he was tendered the same position.

He is the author of the following books, the most of which have gone through several editions: "Confirmation;" "Sin of Weakness and Christian Perfection;" "Engagement;" "Woman's Relation to Man;" "The Importance of Missions;" "The Sign of the Times;" "Pastoral Sermon;" "The Sins of the Church; the Church is not Babel; We do not Withdraw;" "A Look at our Times."

New Years, 1865, Rev. Eggen was united in marriage with Miss Henriette Rossow, with whom he has had eight children, two of whom have died. Last New Years Rev. and Mrs. Eggen celebrated their silver wedding, the members of his congregation taking part in the festivities. Their children are Elise, 22 years; Lauritz, 20 years; Ragna, 18 years; Laura, 12 years; Emilie, 10 years; Gustav, 7 years.

Rev. Eggen is eminently a cheerful and genial Christian pastor. His sermons are distinguished for well matured thought and sound argument, rather than for bold and pathetic appeals to the passions. As a debater he seldom fails to make his influence felt on the floors of deliberative conventions. His literary productions bespeak a vigorous, richly endowed, logical, and well balanced mind.



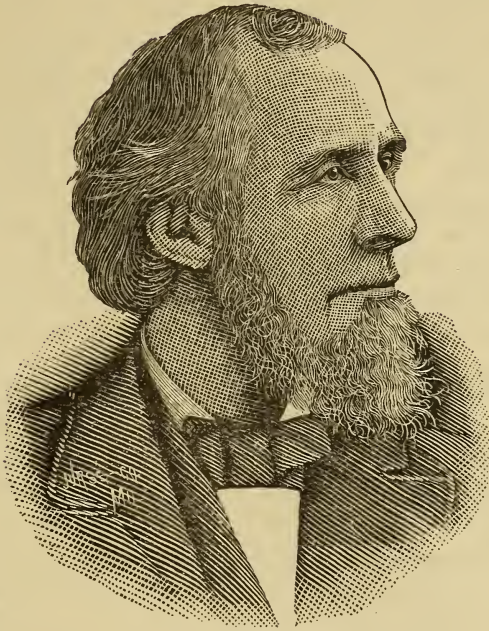
REV. C. L. EHRENFELD, A. M., PH. D.

Charles Lewis Ehrenfeld, the youngest child of Augustus Clemens Ehrenfeld, M. D., was born in Kishacoquillas Valley, Mifflin County, Pa., June 15, 1832.

His father was a native of Heilbronn, Germany, a graduate of Heidelberg University, a classical scholar who wrote and spoke the Latin with ease, con-

versed readily in the French, and knew several other modern languages.

His grandfather, George Frederick Ehrenfeld, came to this country in the latter part of the last century. He was a wealthy merchant in Philadelphia, but was financially ruined some time before his death, through being security for others, having lost £8,000, English



REV. C. L. EHRENFELD, A. M., PH. D.

money, through one individual. He died there in 1809, at the house of his son, and leaving his son nothing from the wreck of his estate.

His maternal grandfather, Henry Stetzer, was a patriot soldier in the Revolutionary War, serving through a great part of that long contest. And Henry Stetzer's father, John Stetzer, great-grandfather of the subject of this sketch, was also in the service of the American Army during the Revolution, charged with superintending the shoeing of army horses. The other maternal great-grandfather of our subject was in Braddock's Army, and died of sickness near Braddock's field, where he lies buried.

In his religious antecedents Prof. Ehrenfeld comes from the two historic branches of the Protestant faith, his father having been Lutheran, his mother Reformed.

The subject of this sketch was in his seventh year when his father died; thereafter, his mother and older brother hav-

ing gone to farming, he worked on the farm until he was fifteen; then was clerk two years in a country store; taught a country school during the winter of 1850-51; went to Wittenberg College in 1851; graduated in 1856. He was an active member of the Excelsior Society. In the contest between the literary societies in the spring of 1855 he was Orator. He was elected contest debater for the next year, but declined the honor, as he had studies to make up, having lost the previous summer term on account of sickness.

After his graduation in 1856 he returned home and took an active part in the presidential campaign for Fremont, making speeches for the "Pathfinder," and cast his first vote for president. Taught school the following winter. In the fall of 1857 returned to Wittenberg College to study theology, but upon his arrival was chosen tutor in the Preparatory Department, and remained in that position two years. While tutor at col-

lege he was elected Principal of the City Schools at Hamilton, Ohio, at an annual salary of \$1,000. But wishing to continue post-graduate studies, especially theology, and his salary as tutor having been increased, he did not accept the position at Hamilton.

Resigned position as tutor in 1859, and devoted himself to the study of theology. In the spring of 1860 became the pastor of the First Lutheran Church at Altoona, Pa., where he remained until 1863; pastor at Shippensburg, 1863-5; at Hollidaysburg, 1865-71. Was called thence to Newport. At the same time he was chosen principal of the Southwestern Pennsylvania State Normal School. This was one of the number of schools authorized by special act of the state for the higher professional training of teachers. Having visited the school, he found it was heavily involved, and so thought it unwise to accept. But at the urgent solicitation of the State authorities he gave up the call to Newport and entered upon the principalship of the Normal School in July. The school had not yet met the requirements of the law, and had not been accepted by the State authorities. The State had granted it \$15,000, as it had granted a like sum to each of the other five State Normal Schools then established, with the understanding that this was to be the end of state appropriations. But it was evident that the extensive requirements of the law constituting the schools could not be met without large help from the treasury of the commonwealth. The following winter he was appointed by the Board of Trustees to visit the authorities of the several other schools, to induce them to unite in a movement to secure a change of financial policy on the part of the Legislature. Such a united movement he felt could not then be got under way, but he proposed to go

directly to the Legislature then in session with the facts in regard to his school, believing he could obtain the appropriation; and, if so, it would, in its effect, be the same as a general law involving all, as all would have to be treated alike. He was appointed to make the effort. To give the history of it is not necessary, but after considerable struggle it was successful, and an appropriation of \$10,000 was obtained. On the final passage of the bill like appropriations to two other schools were carried through, as Dr. Wickersham expressed it, "hanging to the coat-tail of Prof. Ehrenfeld." The policy of the state was permanently reversed. He also obtained the passage of a special act authorizing the school in his charge to borrow \$15,000 additional, and issue bonds therefor. With this and the appropriation of \$10,000, and subsequent appropriations, the additional buildings were erected and equipped, and in May, 1874, the institution was inspected and adopted as one of the regular State Normal Schools.

In 1872 Prof. Ehrenfeld was appointed by Dr. Wickersham, State Superintendent, as his deputy, to act as chairman of the committee of five to conduct the examinations of the graduating classes at the several State Normal Schools. In the Pennsylvania School Journal, August, 1872, Dr. Wickersham said: "Prof. Ehrenfeld attended this year all the examinations of the graduating classes at the several State Normal Schools, acting in the capacity of Deputy State Superintendent. It is only just to say that Mr. Ehrenfeld performed his delicate duties in a way that gave satisfaction to all parties."

During the following winters he was several times appointed by the State Department as one of the several instructors at County Institutes. When

so employed he was paid a salary of \$65 per week.

In 1876 he was appointed by the executive committee of the State Teachers' Association to read a paper on the "Needs of the Normal Schools," at the Convention at Westchester, Pa., in August of that year. In the discussion of this paper after it had been read, Dr. John S. Hart, then Professor of Princeton College, said: "The argument in the paper is so complete and entire that there is nothing left for others to do but to say 'amen' and subscribe to it." — [Pennsylvania School Journal, Sept., 1876.

The paper was published in the proceedings. After the discussion of the paper, Prof. Ehrenfeld was appointed chairman of a committee of nine "to prepare an address to the legislature with the aim of securing a truer and more successful policy for the Normal Schools of our Commonwealth." — [*Ibid.*

The following January Governor Hartranft, at the solicitation of Dr. Wickersham, appointed Prof. Ehrenfeld Financial Secretary of the Department of Education, with direction to take charge as soon as a suitable successor could be found as principal of the school he had in charge. He remained Financial Secretary till February, 1878, when Governor Hartranft appointed him State Librarian. This gave him charge of both the law and miscellaneous libraries. His report to the legislature on the condition and needs of the libraries was followed by successive extraordinary appropriations with which to make purchases abroad as well as at home, to fill, as far as possible, the existing gaps. He accordingly made many purchases at Edinburgh, London, Amsterdam, and Paris, of important and rare works upon the earliest American history and upon the

Provincial histories of Pennsylvania and other American colonies. He also had some copies made of unique documents pertaining to Pennsylvania in the British museum through the agency of the late Henry Stevens, Esq., of London.

The Law Library was also built up into completeness, second only to the Library of Congress.

The following is part of an editorial notice of the Library at that time made by Dr. Lyman Abbott, editor of the *Christian Union*, New York, in the issue of July 9th, 1879: "I wish a Congressional Library Committee would come on to Harrisburg and see how Pennsylvania treats her books, perhaps they would then instigate Congress to give Mr. Spofford something better than his present lumber room in which to stow the National Library. Under the energetic management of Dr. C. L. Ehrenfeld a special appropriation was made by the last legislature of \$11,000, to be employed in making the library what a state library ought to be, a complete collection of works throwing light on the history of the state." To the above the next legislature added \$6,000 more, beside the regular annual appropriations, to be used for the same purposes.

In 1881 he was re-appointed as State Librarian by Governor Hoyt. In 1882 he was elected Professor of English and Latin at Wittenberg College.

His term as librarian would not have expired till 1884, and the salary was much above that of the professorship, but the college was his *Alma Mater*, and its acceptance afforded opportunity of educating his children not only at home, but at a college whose course meant thorough study. Moreover, the library had become such a resort for legal and historical research, and had so grown in his hands, that without ad-

ditional assistants he had no time left for study. He accepted the professorship and entered upon its duties in the autumn of 1882.

Mr. Ehrenfeld was married October 3d, 1860, to Miss Helen M. Hatch, of Springfield, O. They have five children, three sons living, two daughters deceased.

This sketch has said nothing about its subject's work in the active ministry, the part of his life which he regards as the most noteworthy, from whose duties and studies he turned aside with reluctance, and only as he was strenuously called to other work that was thrust into his hands. Also, nothing of his part in the National struggle during the Rebellion. Several of his discourses during the war were published at the request of those who heard them.

His report to his own synod on the action of the memorable convention of the General Synod at Ft. Wayne, in 1866, was re-published in the *Lutheran Observer* as a "clear and thorough" statement of that eventful case.

He delivered the annual address before the Alumni of Wittenberg College in 1868. Subject, "Men of Ideas"—was published.

His reports to the different State Departments of Pennsylvania are in the public documents. Besides, he wrote frequently for the press.

Mr. Ehrenfeld is a member of the Dauphin County Historical Society of Pennsylvania. In 1881 he was elected honorary member of the Historical Society of Virginia. He is a member of the modern Language Association of America.—*G. W. Wood.*



REV. L. EICHELBERGER, D.D.

Dr. Eichelberger was born in Frederick County, Md., on the 25th of August, 1803, so that at his death he had just entered upon his fifty-seventh year.

At the early age of ten or eleven years we find the subject of this notice in the school of Rev. Dr. Schaeffer, of Frederick, Md. Not a few of the clergymen of our Church received their early training at that school. Subsequently he was removed to Georgetown, D. C., and whilst boarding in the family of a married sister, attended the classical school of the Rev. Dr. Carnahan, who afterwards became distinguished as the president of Princeton College.

From Georgetown he was transferred to Dickinson College, Carlisle, Pa., by which institution he was graduated September 27, 1826. From the order of

exercises of that commencement, we see that the deceased was a classmate of the Rev. Dr. Baugher, President of Pennsylvania College, and of George Buchanan, a brother of the president of the United States. The valedictory, noted as the first honor, was taken by Mr. Buchanan; the Latin salutatory, a second honor, was given to Dr. Baugher; and the English salutatory, also a second honor, was assigned to Dr. Eichelberger.

From college he at once removed to the newly organized theological seminary at Gettysburg, and became a member of the first class formed in that institution, and one of its first graduates. After spending two years in the study of theology, he was licensed to preach the gospel by the Evangelical Lutheran Synod of Maryland and Virginia, con-

vened in Shepherdstown, October 21, 1828.

Whilst yet a student of theology he accepted an urgent invitation from the council of the Lutheran church of Winchester, Va., to visit them and preach for them. The result of this visit was his unanimous election as pastor of the congregation. Immediately after his licensure he repaired to his new field of labor, and at once commenced his duties.

His "ministerial journal" shows an amount of service and a degree of fidelity worthy of all praise. In connection with the church in Winchester, he served three congregations in the country. Having been vacant for a considerable time prior to his settlement over them, some of these congregations were much scattered and distracted, but in all of them great good seems to have been accomplished.

This connection continued until May 1, 1833, (a period of four years and six months) when the charge of the church in Winchester was resigned, but that of the country churches retained. About this time Dr. Eichelberger opened a female school in this place known as Angevona Seminary, and shortly after became proprietor and editor of a weekly journal still known as *The Virginian*. In these several occupations he continued actively and usefully engaged until the year 1849, when he was elected to the Professorship of Theology in the Lutheran Seminary at Lexington, S. C. At first he declined the appointment, but was induced to change his decision, and he then removed from Winchester, after a residence of more than twenty years. As professor of theology he labored with the same untiring diligence and conscientious fidelity with which all his preceding duties had been discharged. He continued to serve the church in that responsible capacity until impaired health

made it proper for him to ask a release. In the year 1853 his position and attainments were suitably recognized by one of the oldest and most influential literary institutions of our country. The honorary degree of Doctor of Divinity was conferred by Princeton College. He resigned his professorship in March, 1858, and immediately returned to Winchester, warmly welcomed by many ardent friends. His time, however, was not without its appropriate employment. He eagerly seized the leisure at his disposal for the execution of a long cherished purpose—to prepare for the press a compact and popular History of the Lutheran Church, for which he had made extensive preparation in the collection of materials, and the sketching of chapters, as other duties permitted or other pursuits and studies furnished opportunities. Although frequently interrupted by illness and much disabled by bodily weakness, he yet lived to finish his last work of love to his Church, of which he was ever an admiring, loyal son, and a faithful, self-denying servant. Death found him with the harness still on, ready to do or die as the Lord might order. His death was peace, was triumph. It was a privilege which never shall be forgotten to see his heavenly composure, and to hear his dying utterances. When he had but strength to whisper a few words at a time, he said to a brother in the ministry, "Christ is a precious Saviour. He does more than he promises for his dying followers. Go preach to sinners, Christ will save them all. Nothing but Christ will do in death."

He was very much beloved by all for whom and with whom he labored, and was universally respected and esteemed wherever he lived. He was twice married, and left a widow and five children to mourn their loss, and cherish his memory.

Dr. Eichelberger was an eminently pious man, a devoted Christian, an able and faithful preacher and teacher, and an affectionate and sympathizing friend and pastor. He always manifested great simplicity of character, exemplifying the humble virtues and meek adornments of the child of God.—*Morris.*



REV. ELLING IEISEN.

Elling Eielsen was born in a country district called Vos, belonging to the Diocese of Bergen, on the 19th of September, 1804. His parents were among the admirers of old Hauge and his labors. His father was a shoemaker by trade. From the time he was eight years old he perceived a powerful drawing towards the Lord. He carefully shunned frivolous company, which, indeed, did not require any special effort, as he was rather inclined to melancholy than to levity, wherefore he regarded himself out of place in frivolous gatherings. However, when he was eighteen years old a decided change in this respect was noticeable in the young Eielsen. He had made many good resolutions, but it occurred to him that he never could become sincere enough, and the very thought of hypocrisy was revolting to him. Hence he began to seek worldly associations and gave himself to a sinful life. This course he followed until he was twenty-two years, when, on a certain occasion, his uncle's wife said to him in a jesting manner: "Indeed, your father was just such a person; I remember well, when I attended school with him, how frivolous he was." This brought Eielsen to reflect. The four last years of his life passed before his mind like a "written book describing a life in consummate sin," although he had never fallen into any outward vice.

Early and late he heard, as it were, a voice reminding him of repentance, but he knew not how to begin, Nor was there anyone to whom he could turn with confidence for direction, as "awakened and converted people were scarcely known then in that neighborhood." His

soul's distress became at times almost intolerable. He feared that he could not recover the grace of God, which he had once possessed. He had read in the works of *Pontoppidan* of persons who had wished themselves death, because of impatience, and he now imagined himself to be one of them. The devil often suggested to him that he should end his life in a secret way. But the thought that "God knows the hidden thoughts and the secret places," held him back.

To seek comfort in his spiritual distress, and instruction in the way of life, he concluded, in 1829, to go to Bergen. Here he found experienced Christian brethren, who rendered him invaluable assistance in directing him to seek God in His word, and the grace of God in the blood of Jesus. While at Bergen he was taken into military service, where he occasionally spoke publicly, by permission, to the soldiers about the one thing needful.

From Bergen Mr. Eielsen went to Nordland, where he remained for two years, preaching and admonishing the people to repentance. In 1834 he traveled southward to Drontheim, where his preaching was strenuously opposed by the Rev. Lammers. At this place he made the acquaintance of Bishop O. Bugge, who heartily endorsed his work. After having traveled almost over the whole of Norway, preaching everywhere repentance and the forgiveness of sins, he came to Denmark, where he met the famous German Lutheran theologian, Ludvig Harms, of Hermansburg, Germany, and Pastor Grundtvig. In Denmark, particularly in Kjöbenhavn, he found the religious and spiritual condition of the people to be deplorable. While laboring in Denmark for the conversion of sinners, Eielsen was arrested under an ordinance of January 13, 1741, which provided that no person should be

permitted to preach or teach without legal call. Under bail of the kind and Christian Countess Holstein he was, however, permitted for a while to continue his missionary labors. He was finally imprisoned at Slagelse and placed in a cell among some thieves; but also here Eielsen improved his opportunity, admonishing the prisoners to repentance and faith. He was finally released from his bonds by the kind interference of Prince Kristian and Princess Karoline Amalie. He then returned to Norway, where he traveled a great deal, and with his characteristic boldness preached Christ and Him crucified. In 1839 Mr. Eielsen came to America. After a brief stay in Chicago, then only a small village, where he held his first religious service, he moved to Fox River, Ill., where the first Norwegian meeting-house—a log-house—was built. From Fox River he visited the scattered Norwegians especially in Wisconsin. Finding that his countrymen generally had neglected to take with them to America *Pontoppidan's* excellent explanation of Luther's Catechism, he made a trip to New York in 1842, where he made arrangements for the printing of an edition of this book.

Having returned to Wisconsin he was married July 3, 1843, to Miss Sigri Nilsen. Having received a call from the newly organized congregation at Fox River, he was ordained in Chicago October 3, 1843, by the Lutheran pastor, Rev. Hoffman. Some time later he also accepted a call from Queen Ann Prairie, Wis. In 1846 he was one of the organizers and president of the synodical body known as the Evangelical Lutheran Church, at a meeting on Jefferson Prairie, Wis., April 13 and 14. At the annual convention of this body at Primrose, Wis., June, 1856, a division was brought about, a considerable number

withdrawing from Eielsen and his friends. In the fall of 1861 he made a visit to Norway, returning in 1863. Ow- ing to Eielsen's dissatisfaction with a revision of the synodical constitution he, and a few of his more intimate friends, withdrew from the general body, and in the winter of 1876 re-organized on the

basis of the unaltered constitution, with Eielsen as president.

After a long and busy life spent in the Master's work, Mr. Eielsen died at his home in Chicago January 10, 1883. His last words to his wife were these: "Tell my friends and acquaintances that I die in the faith of my Saviour."—*Eielsen's Life and Labors*.



REV. G. W. ENDERS, D.D.

Rev. George W. Enders, D.D., was born in Norheim, Prussia, Germany, October 26th, 1841. He came to America at the age of twelve years, and settled with his parents in New York and later in New Jersey. In the German schools he had previously laid the foundation for that literary and religious career for which he has subsequently become famous throughout the Lutheran Church of the General Synod. Fortune had not favored the young adventurer in the way of financial means, but Providence had endowed him abundantly with mental ability, indomitable will power, fervent piety, and controlling faith; so that after some struggles with questions concerning what he should

eat and drink, and wherewithal he should be clothed, in 1860 the way providentially opened for him to realize his cherished ambition—that of preparing himself for the gospel ministry in the Lutheran Church.

In 1861 he entered Hartwick Seminary to pursue his classical and theological studies. At that time the institution was presided over by the well known Rev. Geo. B. Miller, D.D. The school was small and every student, therefore, came into intimate contact with that eminent instructor, and it may well be inferred that impressions were made which will remain with those fortunate young men while they live. Among his classmates and schoolm

ders was *facile princeps*, and even the good Dr. Miller was compelled to shrug his shoulders and parry the inquiries propounded by the young theologian on obtruse questions of theology and exegesis. Mr. Enders was a born preacher and long before he had finished his theological studies or even begun them in the school, he had exercised his gift to the edification of numerous congregations, and not least among these were the unfortunate inmates of the Otsego County Almshouse, to whom he regularly carried the gospel message during his junior student days.

The death of Dr. Miller in 1869 somewhat interrupted the studies of the young men then in the Seminary. Mr. Enders had organized a church at Maryland, in Otsego County, and had served it more or less in connection with his theological studies. In 1869 he accepted a call to Bridgetown, N. J., and in connection with his pastorate continued and completed his studies in the theological seminary at Philadelphia. He had, however, been previously licensed by the Hartwick Synod from which body he had received financial aid in pursuing his course of studies. He was ordained October 18th, 1868, at Friesburg, N. J., by the New Jersey Synod. On June 15th, 1870, pastor Enders was married to Miss Phoebe A. Miller, of Deerfield, N. J., a member and organist of Immanuel Lutheran Church of Friesburg, N. J., of which Rev. J. W. Lake, Mr. Enders' brother-in-law, was pastor. The young preacher and his bride took a wedding tour to England, France, Switzerland, and visited the scenes of his birth and boyhood. This visit to the old Fatherland was coincident with the Franco-Prussian war.

After three and a half years at Bridgeton, Mr. Enders accepted a call

to St. James Church, Gettysburg, Pa. Here he at once took high rank as a preacher, and often numbered among his interested auditors the students and professors of college and seminary.

Mr. Enders had never learned to spare himself. He entered into his work with enthusiasm and often beyond his strength. His services were numerous and often prolonged beyond human endurance. In consequence nature asserted herself and called a halt. For two years Mr. Enders was disabled and for a part of this time hung in the balance between this world and the next.

After partial recovery, on the first of May, 1876, Pastor Enders accepted a call to St. Paul's Lutheran Church, Richmond, Ind., a field then largely grown up to weeds, thorns, and thistles; but which soon became abundantly fruitful under his prudent ministrations. It was a German congregation as was also Bridgeton—alternating with English charges—in either of which Mr. Enders served as if “to the manor born.”

By this time the pulpit ability and intellectual vigor of the young preacher had far outreached the bounds of his individual parishes. Christ's Church, York, Pa., one of the most influential in the General Synod, became vacant by the resignation of Rev. Dr. A. H. Lochman. Who could fill his place? The eyes of the people turned to Richmond, Ind., and thither came their official voice in the way of a call, once, twice, thrice, and four times. These importunities finally prevailed and on the first of July, 1882, Pastor Enders began his labors in his present field, and with what success, many, if not all, of our readers are at least partially acquainted. Into this church alone Mr. Enders has received nearly one thousand souls. He has here baptized five hundred forty-

seven children. Performed two hundred twenty-eight marriages and attended the last rites of two hundred fifty departed. His Sunday School now numbers about nine hundred members, and in extra services, lectures, addresses, etc., he is "in labors abundant." In recognition of his distinguished abilities, Wittenberg College, of Springfield, O., in 1878, conferred upon him the degree of A. M. and in 1888 that of D. D.

The limits of this sketch will hardly admit of a suitable analysis of the characteristics of our subject.

He is cast somewhat in the mould of the great hero of his Fatherland, Martin Luther. He has a considerable amount of "Hier stehe ich" in his composition and in debate or argument is a foeman worthy of Damascan steel. His preaching is rather of the effective expository order and in illustration he is exceedingly prolific. So fertile is he in thought and so oblivious of passing time, that frequently, especially in his earlier ministry, his services are prolonged beyond modern measure.

Here we lay down our pen—confessedly, friendly—and allow our readers to watch his further career and from future successes learn to appreciate his talents as we long ago have done.—*Rev. Prof. James Pitcher, A. M.*

Rev. Dr. Gotwald, professor of theology in Wittenberg Seminary, an intimate friend of Dr. Enders, writes concerning him as follows:

Dr. Enders is one of the marked men of the Lutheran Church of this country. His mental ability is of a very high order, characterized by versatility, sociality, inventiveness, keenness, and quickness of perception, power of grasping and applying the principles of things rarely equaled. He impresses one always as an intellectually vigorous

and strong man, and he possesses the quality also of impressing you with the conviction that he has at his command, at all times, great reserved or unexpended power. I have heard him speak and preach frequently, and always with both pleasure and profit, and yet, while hearing him, there was the feeling that he was not at all working up to the full measure of his real ability, and that he might do much better, accompanied with a half-provoked impatience with him for not letting himself out at his full measure, and give us all that was in him at once.

Dr. Enders' scholarship, while not eminent, is yet far more than ordinary. He is an excellent German scholar, and is especially familiar with the rich treasures of our Lutheran theology—just what every Lutheran pastor ought especially to be. His thinking may also be said to be characteristically German: penetrating, profound, patient, accurate, with an unwearied following up of his line of thought and logical grip upon successive truths, until the subject is mastered and it is his.

As a pastor Dr. Enders has few superiors. He lives for his people, knows them all intimately, visits among them constantly, is the sincere, faithful, and loving friend of them all; and, in return, his people also are devotedly attached to him. His large-heartedness, his deep sympathy with the sorrowing and suffering, his unselfish readiness to aid and befriend the needy, his sunny cheerfulness, his ringing laugh, his almost child-like artlessness, his downright genuineness and freedom from all mere ministerial pretense and professionalism, render him an ever welcome guest in every home, and make him an object of almost idolatrous attachment to his parishioners. In the community at large, beyond his own immediate con-

gregation, he is as well known and has many friends. It must, however, as a matter of truth, be also added that Dr. Enders is about as well hated by some, and they are not a few, as he is thus loved by many. It could scarcely be otherwise. Positive in his convictions, loyal, unfalteringly, to his conscience, brave and unreserved in his utterances of divine truth, direct and faithful in his application of God's message, bold and terrific at times in his exposure and denunciation of sin, whether in the church or in the world, it is not strange that he enjoys the luxury of being soundly hated and spoken against as well as of being loved and praised. "Woe to you when all men shall speak well of you." This, however, must also be said: hated as by some he may be, for the truth's sake, no one, even of his worst enemies, can possibly despise him. He is too manly a man to be ever held in contempt or be despised. "Let no man despise thee."

Dr. Enders' executive energy and ability are marvelous. How he does it, I know not, but somehow, under his inspiring and inciting genius, his great church in York, numbering several thousand souls, is indeed, as it is popularly designated in the community, a veritable "bee-hive," brimful of varied and intense Christian activity; liberal, social, and ready for any good work that their pastor may name. Somehow, he knows how to do it, and does it. This magic secret, which so many pastors have never learned and do not possess, of stirring up and holding their people to earnest Christian work.

It is especially as a preacher, however, that Mr. Enders reveals himself in his greatest power. His pulpit is emphatically his throne. Here he is a king, and sways a potent sceptre. His German is classic, and when he dis-

courses in the grand language of the Fatherland, it is "*Lutherus redeivius*," with the roll of Luther's thunder and the flash of Luther's lightning in his preaching. My German blood always goes bounding with warmer and faster beat through my veins when I hear Mr. Enders preach German, and the Gospel, as he there discourses it in that grandest of modern tongues, falls always with increased preciousness and power upon my soul. Mr. Enders lacks in the pulpit the full and best mastery of the English, using at times infelicitous and unidiomatic expressions, and failing to make the same fine and happy discriminations in the use of language which so characterizes his preaching when expressing himself in German. But his preaching in English is, even with this imperfection, so admirable and effective that the imperfection ought scarcely be mentioned, and we only wish that all ministers could preach in English or in any tongue as well as he.

An admirable homiletician, using no manuscript in the pulpit, animated and impassioned in delivery, transparent as the day in his thinking and expression, expository and thoroughly scriptural in his subject matter, rich and apt in his illustrations, sparkling with humor and wit, abounding in tenderness and pathos, direct, earnest, bold in utterance, running at times into indiscreteness and recklessness, and yet always so evidently honest and manifestly sincere that one readily pardons such rhetorical offenses, Dr. Enders clearly possesses many of the best qualities of pulpit oratory, and is, because of them, an attractive, edifying, effective, and frequently highly eloquent preacher of the gospel.

Dr. Enders is, what every one who is enrolled in the ranks of our Lutheran ministry ought to be, thoroughly Luth-

eran in both his theology and church order and usages. He accepts and preaches, without any wincing or adulteration, our full confessional Lutheran faith, uses liturgical forms in worship, observes our church festivals, practices faithfully our time-honored system of catechization, is neither fanatic nor formalist, but "durch und durch Lutherisch," pure and true to his Lutheran name, creeds, and cultus as we all ought to be.

To those who personally know Dr. Enders it is not necessary to add that he is a man of sincere, consistent and ardent piety. And yet his is not piety of the kind that expresses itself in hollow cant and pretentious sanctimoniousness. On the contrary, it is the piety of faith in God's word and obedience to that word. The piety of trust in Christ, of holiness of heart, of loyalty to conscience, of labor and sacrifice for the upbuilding of the church, of consistency in Christian profession and life, of sober, earnest, genuine being and doing what lies in his power for the glory of God. And with all this sociality of Christian character there is also in Mr. Enders a singularly sweet and attractive sunniness and gladness of disposition. He knows how to laugh, and does laugh much and very heartily. He likes music, and flowers, and birds. He takes pleasure also in the horse. He enjoys

the woods, and streams, and fields. He loves little children and enters like a boy into the innocent amusements and pleasures of the young. All in all, Dr. Enders is a well-rounded, symmetrical, genuine manly man, with faults and imperfections like the rest of us, and yet with so many virtues and gifts and graces superior to those of many of us that we might well wish that we were in many respects more like him and less like ourselves."

Dr. Enders is one of those consecrated workers who add a noble and generous disposition to the genius of tireless and well directed pastoral and pulpit service. He is a Christian gentleman of the first order and a man of superior ability who wins the battles of love in the rank and file of the ecclesiastical brotherhood. The writer has a personal knowledge of the sacred beauty of his home life, and can say with all honesty that the old fashioned German ideal never had a better English dress than in his domestic circle. As a pastor Dr. Enders strikes the keynote of a scriptural shepherd. He preaches with all the power and simplicity of plain Gospel truth. As a worker his success in the face of many odds has been remarkable, and is an inspiration to those who fare the common lot of *laborers* in the Lord's vineyard.—*Rev. J. E. Bushnell.*



REV. CHRISTIAN ENDRESS, D.D.

Christian Endress, D. D.,* was born in Philadelphia on the 12th of March, 1775. His sponsors at his baptism were Christian and Catharine Jausch. Fred-

erick Lewis, one of the sovereign counts of Lowenstein-Wertheim had, by letter, a short time before, requested to be considered godfather to the expected child, and therefore his name is found upon the Baptismal Record of the

* MSS. from his son, Hen. Isaac L. Endress, and Rev. Dr. Baker.

Church of Zion and St. Michael in Philadelphia, *Christian Frederick Lewis*, but he himself always wrote *Christian* only.

His father, John Zachary Endress, was a native of Wortheim-on-the-Main. As an argument with his children not to undervalue their Protestant Evangelical profession of faith, he was accustomed to tell them that he was a descendant of that Jacob Endress, who, as a representative of the city of Nuremberg, in the famous Imperial Diet, held at Augsburg in 1531, subscribed the Augsburg Confession of Faith. His mother was Anna Maria Henrici, of a Huguenot family of that name, who had fled from France to escape persecution, and settled at Neuwied, a town in Rhenish Prussia.

The early intellectual developments of Christian Endress were somewhat remarkable, and his studies were directed, from childhood, with a view to a collegiate education. When he was eight years old, he was sent to the Latin School connected with the University of Pennsylvania, and in due time became a member of the university, where he was admitted to the degree of Bachelor of Arts, in July, 1790. Immediately after his graduation, he commenced a course of theological study, under the direction of the Rev. Dr. Helmuth, then a pastor in Philadelphia, and at the same time prosecuted other branches of study, as Church History and Hermeneutics, under Pastor Schmidt of the same city. He preached his first sermon in Zion's Church, Philadelphia, on the evening of Easter Sunday, 1793.

In November, 1792, he received the appointment of tutor in the university at which he had graduated, and he held this position until 1795, when he was elected principal of the congregational school of Zion and St. Michael.

In this latter office he labored, with great expense of health, until the year 1801, when he resigned it, and removed to Easton,—having received and accepted a call from the Lutheran church at that place. After the year 1793, he served the congregation at Frankfort, preaching every alternate Sunday; and, during the year 1800, he preached once a month at Cohansey, Salem Co., N. J.; besides preaching frequently in different churches of Philadelphia, and in other places. Until 1799 he was subject to the superintendence of the Minister of Ministers of the Church in Philadelphia, but, at the last mentioned date, he received a license from the Ministerium of Pennsylvania, and was ordained at Reading in 1802.

On the 22d of October, 1801, Mr. Endress was married to Margaretha, daughter of Jacob Fries, of Friesburg, Salem Co., N. Y.

On the 21st of November, 1801, Mr. Endress preached his first sermon at Easton. During the next three years he ministered to the congregations of Easton, Williamstown, Plainfield, Mooretown, Upper Mt. Bethel, Hamilton, Smithfield, and Hardwicke, besides occasionally preaching at Greenwich, Knowlton, Hope, Newtown, and Walpack, in New Jersey, and Lower Saucon, in Pennsylvania,—these congregations being otherwise without the ministry of the Gospel. After 1804 the congregations of Plainfield, Mooretown, Hamilton, Mt. Bethel, Smithfield, and Hardwicke, were provided with a pastor, while he still retained the charge of the congregations of Easton, Williamstown, Lower Saucon, and Greenwich, occasionally visiting other churches in the region.

Mr. Endress remained here until the year 1814, when, in the hope of benefiting the health of his wife, he was led to

remove to Dansville, Steuben (now Livingston) Co., N. Y. Here he resided twelve months, and then returned to Easton.

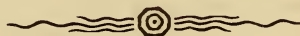
On the death of the Rev. Dr. Henry Ernst Muhlenberg, in 1815, he was chosen to succeed him as pastor of the Lutheran congregation at Lancaster, Pa., and entered at once with great ardor on the duties of that responsible position. Here was opened a wide field of usefulness, in which his talents, learning and piety found ample scope. For a short time he was subjected to serious difficulty, on account of his favoring the introduction of the English language into the exercises of public worship. The Germans, regarding all attempts of this kind as an infringement of their rights, strongly resisted the wishes of those members of the congregation who were desirous of making provision for the spiritual instruction of their families, unacquainted with the German language. Many injurious reports concerning Mr. Endress, in connection with this matter, were put in circulation, but their effect was only temporary. The Germans withdrew from the church and erected an edifice designed exclusively for German services. Mr. Endress, by the calm and yet fearless course which he pursued, greatly elevated himself in the estimation of not only his immediate friends but the community at large.

In 1819 Mr. Endress was honored with the degree of Doctor of Divinity from the university at which he was educated.

Dr. Endress died at Lancaster after a brief but painful illness, on the 30th of September, 1827, in the fifty-second year of his age and the thirty-fourth of his ministry. He was buried in the old Lutheran burying ground in Lancaster, the Rev. H. A. Muhlenberg, D.D., of Reading, preaching the funeral sermon.

Dr. Endress wrote the German and English languages with equal facility, and he had in contemplation several works for the press at the time of his death. He had prepared a commentary on the Epistle to the Romans for publication, of which Bishop White, to whom it was subsequently submitted, expressed a highly favorable opinion. He was a liberal contributor to the pages of the *Lutheran Intelligencer*, and several of his sermons were published in the *Lutheran Preacher* after his death. In 1791 he published a duodecimo volume in the German language, entitled, "The Kingdom of Christ not Susceptible of Union with Temporal Monarchy and Aristocracy."

After the death of Dr. Endress his widow removed to Rochester, N. Y., and remained there until 1832, then taking up her residence in Dansville for the rest of her life. She died on the 11th of January, 1861, in the seventy-ninth year of her age. She was a member of the Episcopal church. They had six children—four daughters and two sons. One of the sons (Isaac L.) is a lawyer; the other (Samuel L.) a physician.—*Sprague*.



REV. JOHN W. ELOHEIMO, PH. D.

John William Eloheimo was born at Sahalaks, Finland, Europe, on the 9th day of December, 1847. After having attended the primary schools at Tam-

merfors, and the colleges at Abo and at Borga, he attended the Imperial Alexanders University at Helsingfors, and matriculated on the 2d day of February,

1872. After the preliminary examinations he was officially examined in theology on the 30th of May, 1874, and ordained to the gospel ministry at Borga, Finland, June 16th, 1874.

After having served several congregations within the diocese of Borga, he traveled in the Scandinavian countries and in Germany, pursuing theological and literary studies until 1885. By the government of the Church of Finland he was given the following testimonial: "Eloheimo has fulfilled his duties in the office of a minister of the Gospel with diligence and capacity, and, besides, has conducted himself well,"—the testimony bearing date December 22d, 1887.

He was pastor for the Finnish Evangelical Lutheran congregations at Astoria, Oregon, from January 1st, 1888,

to September 1st, 1889; and at Calumet, Mich., since September 1st, 1889.

He has published in the Finnish language several compositions and translations of theological and literary works; he has established (1888) the fund of the "Suomi Synod;" and composed the constitution which was accepted at the meeting of the "Finnish Evangelical Lutheran Church of America," or Suomi Synod, at Calumet, Mich., March 25th, 1890.

He was married in 1885. His wife, Alma Eloheimo, was born at Enonkoski, Finland, May 3d, 1867. He has two sons: Nino, born at Wyburg, Finland, April 9th, 1886, and Immanuel George, born at Astoria, Or., November 21st, 1888.



REV. PROF. CARL L. E. ESBJÖRN.

Prof. Carl Linus Eugene Esbjörn is the son of Rev. Prof. Lars Paul Esbjörn and a younger brother of Rev. C. M. Esbjörn. He was born in November, 1862, in Chicago, Ill., where his father was at the time president of Augustana Theological Seminary. On his father's removal to Sweden in 1863 he accompanied him to his fatherland, where he entered the first class of the college at Westeraas in 1872. The following year he returned with his mother to America, and in 1874 he entered Augustana College, located then at Paxton and later at Rock Island, Ill. From this institute he graduated in 1880 with the first honors of his class. After his graduation he served for several years as tutor at Gustavas Adolphus College, St. Peter, Minn., and at Augustana College, mostly

in ancient languages. He took post-graduate courses at Augustana College in mathematics and Hebrew; at Ann Arbor, Mich., in ancient languages and French; and at the University of Leipzig, Germany, in German philology and literature, gothic, Roman archæology and philosophy. After he had there prepared himself carefully by teaching and thorough studies for seven years, his *alma mater* honored herself by calling him to be Professor of Modern Languages in 1887, and later by conferring the degree of A.M. on her worthy son. Prof. Esbjörn is a born teacher and very popular with his pupils. He has served one year as secretary of the committee on education and is at present the secretary of the General Faculty.

C. M. E.



REV. C. M. ESBJÖRN, A. M.

Rev. Esbjörn was born at Princeton, Bureau Co., Ill., Feb. 14, 1858, and at baptism received the name Constantinus Magnus. His father, Rev. L. P. Esbjörn, "the Patriarch of the Swedish Lutheran Church in America," was at the time pastor at this place; but later in the year he moved as professor to Springfield, Ill., and again in 1860 to Chicago, Ill. In 1863, when the subject of this sketch was five years old, he returned to Sweden and became pastor of the parish of Oster Vaala, in the middle part of Sweden. The hills and firwoods, the brooks and lakes of this region, the first home of C. M. Esbjörn of which he has any distinct remembrance, have ever since been to him the chief features of the ideal beauty of a landscape. This parish of Oster Vaala is a noted place for having been a home of the childhood of the Swedish seer and saint Birgitta (†1373). Many a time during his young years did he look with reverence upon an old oak at the estate of Aspnäs which tradition says that she had planted. His old

friends tell stories of his having preached at the age of four or five years to his playmates; and he remembers, how he, at the age of nine or ten, sometimes wrote short sermons and showed them to his father.

Having passed through the parish school and having commenced to study History, Latin, German, Botany, etc., under the direction of his father, he entered the Elementar-Läroverk (College) of the old University town Upsala in 1869. In three years he passed four preparatory classes. Many a time during these years did he taste of that viking drink, the mead, served in big horns on the barrows of Oden, Tor and Trej at Old Upsala. In the meantime his father had died and his mother removed to the city of Westeraas, famous since the time of Swedish Reformation. The fifth class he passed, therefore, in the College of this place, where he had the pleasure of enjoying the special good will of Dr. D. A. Synden, the well known author of text-books in Swedish language

and literature. In the fall of 1873 his mother returned to America, as had been the express wish of his father, and he entered the freshman class of Augustana College, the institution founded by his father and situated at this time at Paxton, Ill. The influences of his father's early trainings, together with the spiritual interest that some of his teachers and fellow-students took in him, led to his conversion in the spring of 1875; and the little New Testament, from which his classmate on Good Friday read and explained to him Gal. iii, 24, will always remain the dearest souvenir in his possession. The college having been removed to Rock Island, Ill., in 1875, his class graduated in 1877, being the first graduating class at Augustana College. The working of his teachers placed him at the head of the class. Of his fellow-graduates three were to become Presidents of institutions of learning, Rev. M. Wahlström, President of Gustavus Adolphus College, St. Peter, Minn., Rev. C. A. Swensson, President of Bethany College, Lindsburg, Kan., and Rev. C. J. Petri, President of Emanuel Academy, Minneapolis, Minn. His class were the founders of the Alumni Association of Augustana College, which honored Esbjörn one year with the presidency.

Theology and philosophy having always had special attraction for him, particularly the former, he entered the Augustana Theological Seminary in the fall of 1877, where he studied one year, during which he enjoyed the instruction of Prof. O. Olsson, D.D. Towards the end of 1877 he took part in the organization of the society of the Friends of the Young, which resulted in the establishment in 1889 of the Lutheran Augustana Book Concern, the publishing house of the Augustana Synod. In 1878 the Board of Augustana College called him to the

position of tutor in Latin, Greek and Swedish. This place he filled for two years, after which his theological studies were resumed in 1880 at the seminary of Philadelphia, Pa. The names of the venerable doctors at this institution are too well known throughout our American church, that their names need not be repeated. To Dr. C. W. Schaeffer he looks up as to a father. If he owes special obligations to any of his teachers at this seminary for influence of a moulding character, it is to Drs. C. P. Krauth and A. W. Mann. The thoroughness of the former and the brilliancy of the latter marked them as ideal educators in his estimation. The markings of his teachers were again favorable to him, and Dr. Krauth once humorously declared in the class, after he had recited a portion of his "Theses on Pulpit and Altar Fellowship", that, "if these theses were in some mysterious way to disappear from the earth, Mr. Esbjörn would probably, next to the author, be the one to restore them again"! Dr. Mann and A. Shaeth were pleased to see the Swedish student take notes of the lectures in German and write German skeletons and sermons. If there was anything lacking to make him a Lutheran, after he had grown up as a child of the Augustana Synod, it certainly was supplied in Philadelphia; and the friendship formed with such classmates as Rev. Theo. Schmauk and Prof. G. W. Sandt will last for life. The beginning of the missionary interest in the seminary commenced to show themselves at this time and in the Father Heyer Missionary Society he read a couple of papers on missionary topics. In the early part of 1881 he revisited his fatherland for a few months. During the vacation of 1881 a call of the New York Conference caused him to commence a Swedish mission at Worcester, Mass.

Before graduating at the seminary in 1883, the Board of Augustana College, Rock Island, Ill., had extended a call to him as professor in Christianity and of the Swedish language and literature. In the summer of 1883 he married Miss H. E. Swärd, of Stockholm, Sweden, in New York. The following fall he entered on his work as professor. The study which is called "Christianity" at Augustana College is a collegiate course of theology, consisting, as it was arranged about a year after his arrival, of Sacred History (in Freshman), Church History (in Sophomore), Dogmatics (in Junior) Apologetics (in Senior), Practical Exegesis of Swedish and English New Testament (in Freshman and Sophomore), and the Greek Novum (in Junior and Senior). The professorship of Swedish at the oldest and foremost Swedish-American institution made him for the time the first public representative of this subject in America; and it must have been this circumstance that on a public occasion warranted his friend, Prof. Olsson, D. D., in stamping him "the most Swedish Swede in America." In the work of teaching he has always found pleasure; the study of a literature, extending back over a thousand years, a literature so rich, so noble, so grand as the Swedish, is fascinating; and he hopes that not all of his pupils, whom he sees one after another occupying places of usefulness and honor, have lost the inspiration they once caught from the venerable Vala and the brilliant Tegner. It was his constant endeavor to advance the study of Swedish language and literature at the institution, by arranging the course, increasing the number of essays, introducing new branches, inducing his pupils to a personal study of the literature itself, etc. In 1888 he lectured at Augustana College, Gettysburg College, and Emanuel Academy on a

Swedish medieval philosophical work: "Um Styrilsi Kununga ok Höfdhinga," presenting pictures of medieval culture in Sweden. On his recommendation the faculty and the board conferred the degree of A. M. *ex honore* on one of his former pupils, Rev. A. Svärd, for having published a collection of poems, "Wild Flowers from the Prairie," the first original literary work published among the Swedes in America. In the spring of 1890 he arranged a solid post-graduate course in Swedish language and literature. During his work at Augustana College he had the pleasure of having as colleagues a number of gentlemen whose acquaintance was alike a profit and an honor to him, such as Prof. O. Olsson, D. D., his former teacher; Dr. J. Lindahl, at present State Geologist of Illinois; Prof. A. O. Bersell, of Upsala, Sweden; Prof. G. W. Sandt, his old class-mate, and others.

Some years after his arrival at Augustana College, he was one of the first group of graduates on which his *Alma Mater* conferred the degree of A. M. One year he served as secretary of the General Faculty; another year as secretary of the Committee on Education; one year as vice secretary of the Augustana Synod, and at the General Council in Chicago he was sent as lay-delegate of the synod. For a couple of years he served, by appointment of the synod, as missionary editor of *Augustana*, the official organ of the synod, and during the last synodical year as associate editor for the pedagogical department. In 1889 the synod placed him on a committee to prepare a Swedish Bible History for use in the schools of the synod, and this book, which his fellow-members of the committee are pleased to call mainly his work, is at present in use in the whole synod. In 1889 he was made a member of the Liturgical Com-

mittee. In the same year the idea was suggested by Prof. A. O. Bersell and himself to arrange for a meeting of all the educators of the synod (numbering, according to the latest statistics, seventy). A call was issued, the first meeting of Swedish-American pedagogues convened at Augustana College at the commencement, and he had the honor of being elected chairman. Shortly before, he took part in the organization of the Swedish-American Historical Society, at Chicago, Ill., and was elected a director of the society. In 1888 the Mission Board of the New York Conference had called him to become missionary pastor at Buffalo, N. Y.

When yet a child he had promised his dear father to "fill his place in the ranks of the soldiers of Christ"; and this promise was fulfilled, when, in 1888, the Augustana Synod ordained him at Galesburg, Ill., to be a minister of the gospel, on the call of the Swedish Lutheran Church at New Windsor, Ill., of which church he had the pastoral care whilst continuing as professor. In the beginning of 1890 he resigned this charge, but was immediately recalled, and was about the same time called to become pastor of the Swedish Lutheran Church at San Francisco, Cal.; resigned the professorship, which he had occupied for seven years, but was unanimously requested by the board to withdraw his resignation; and at the end of July he took charge of the church he is now serving. The field of labor in a large city like San Francisco, with a Swedish population numbering about 10,000, offers special attractions and peculiar difficulties. The Pacific Conference at its last meeting elected him as Vice-President of the Conference and Representative of the Conference in the Synodical Council. In December he was invited by Dr. A. Hazelius, Curator of

the Northern Museum, Stockholm, Sweden, to become a charter member of "the society for the care of the Northern Museum."

The sermon should, according to his ideal, be textual, doctrinal and practical. The Lutheran character of our church service requires a high development of the element of the beautiful. Let us have more of liturgy and more varied forms of it. Let the beautiful tunes of the old folk-songs be revived and adopted for the music of the church. A Lutheran church without a parochial school he deems an absurdity. Would to God that we could get a little more of the German religious and devotional literature translated into Swedish and English, and read in the church in America. Perhaps we would then gradually have a new reformation that would tend to drive out a number of "reformed" customs that have crept into our church.

What he has published has been mainly in the form of contributions for paper and periodicals, such as *Indicator*, *Augustana Observer*, *Ungdoms-Vannen*, *Hus-Vannen*, *Hemlandet*, *Augustana Luthersk Kvartalskrift*, and others, sometimes in the capacity of editor or associate editor. The topics on which he has written have been mostly theological, literary or pedagogical. As specimens might be mentioned: "Christ all in all" (Swedish tract, 1878); Romans 2: 12 (textual criticism, in *Quarterly Review*, July, 1882, reprinted in England); "Life of Rev. Prof. L. P. Esbjörn" (in *Augustana Observer*, 1882-3, unfinished); "The Significance of the Lutheran Church among the nations of our times" (in the *Swedish-Luther Kalendar*, 1883); "The Ecumenical character of the Lutheran Church" (Swedish oration at reformation festival, 1883, published in *Hemlandet*, Chicago); "The biblical import and use of the word 'Salvation'" (in Swedish, 1884); "Catalogue

of Augustana College and Theological Seminary," 1884, (in co-operation with Dr. J. Lindahl); "Minutes of the Scandinavian Augustana Synod," 1884, (in Swedish); "A. A. Afzelius" (biography of a Swedish author, in *Ungdoms-Vannen*, 1885); "Swedish Americans" (address at opening of public library in Moline, Ill., 1885, reported in *Moline Evening Dispatch*, published in *Moline Republican*, reprinted in *Lutheran*, Philadelphia, Pa., and *Citizen*, Holdrege, Neb., translated to Swedish in *Skaffaren*, St. Paul, Minn.); "The heart of the Bible" (missionary meditation in Swedish on Ps. 117, 1885; translated to Finish in *Wolwja*); "Bible history for the home and the school" (referred to above, 1887); "Hunding

kung ock hading kung" (essay on, and remodeling of, one of the oldest Swedish historic folk-songs, in *Kvartalskrift*, 1888); "The banner of the cross" (a Swedish religious and literary annual, 1889); "The song of the sun" (essay in Swedish on a poem in the edda, in *Kvartalskrift*, 1889); "Introduction to the biblical books" (pp. 1-32 in A. J. Holman's Swedish Bible, 1889); "The atonement" (Swedish sermon at the Augustana Synod, 1890, published in Augustana); Swedish translations of two Greek-English hymns; "Christ calming the storm, by Anatolius" (in *Kvartalskrift*, 1888) and "Art thou weary?" by Stephen the Sabaite (in Augustana, 1890).



REV. PROF. L. P. ESBJÖRN.

The man selected by Providence to lay the foundation of the Swedish Lutheran Church in America was Rev. Lars Paul Esbjörn. He was born on 16th of October, 1808, in Delsbo, Helsingland, Sweden.* At twelve years of age (1820) he began to study at the Hudiksvallss Trivialskola; five years later, at the Gefle Gymnasium (1825;) and at Upsala Academy in 1828.† On

the eleventh of June, 1832, he was ordained in Upsala to the gospel ministry, probably by the Archbishop Carl von Rosenstein. After having served for three years as assistant pastor of Dr. Forsell, in Eastern Waahla, he was appointed pastor and school teacher at Hille, where he labored for fourteen years.

At this time (1849) a considerable number of Swedes from Gestrikland and southern Helsingland, resolved to emigrate to America. Among these there were a number of awakened Christians who deemed it necessary, that the emigrants should be accompanied by some Christian pastor. Such a person was found in Rev. L. P. Esbjörn, who consented to join the company. Accordingly, after having obtained the promise of some financial aid from the Swedish Missionary Society at Stockholm, Rev. Esbjörn, with his wife, Amalia Maria

*His parents were Esbjörn Paulson, a tailor by profession, and Karin Lindström. His mother's parents, Lars Lindström and Marget, reached the exceptionally high age of 105 and 100 years respectively. When Lars Paul was five years old his mother died (1813), and two years later (1815) his father died. The seven-year-old orphan was then adopted by an old maid by name of Stina, who sustained the relation of a true mother to the child. Having discovered that the boy was highly gifted, she gave herself no rest before she got him to rule some school.

† Concerning this period of his life Rev. Esbjörn writes: "My foster-mother worked hard to provide me with the necessary means, and the people helped me in the same manner that Luther was helped when he was a student. I was permitted each Christmas to go around among the peasants, and sing a verse in each house, and to accept such gifts as they might give me, such as money, etc."



REV. PROF. L. P. ESBJÖRN.

Lovisa Gyllenbaaga, and children, together with a company of 140 souls, boarded the Swedish sail vessel "Cobden", bound for America, on the 29th of June, 1849. Having reached Helsingborg, he was called to perform the sad office of following the lifeless remains of a dear child to the grave, Dr. P. Wieselgren officiating.

They arrived at New York September 6th. Having decided to settle in Andover, Ill., they left New York with the canal-boat for Buffalo, whence they took passage with steam-boat to Chicago, arriving there on the 30th of September. After they had passed Detroit, another child of Rev. Esbjörn died, which was buried on the shores of Lake St. Clair. Having reached Chicago, Rev. Esbjörn was taken sick with the cholera, and was obliged to remain there with his family, while the rest of the company,

under the leadership of Capt. Viderström, proceeded to Andover. Esbjörn arrived at Andover with his family on the 24th of October. Though yet quite feeble, and obliged to sit in a chair while he preached, he conducted divine services in Francis' schoolhouse at Andover, on the first Sunday after their arrival. During the winter he lived on the well-known "Mix' Place." In the meantime he bought ten acres of land with a cheap dwelling near Edwards River, where he removed with his family in the spring of 1850. At this time he organized an Evangelical Lutheran church at Andover, and later he organized churches at Princeton, Henderson, Moline, and Galesburg. From a letter dated Feb. 28th, 1850, addressed to Dr. Badger, corresponding secretary of the "American Home Mission Society," it appears that he also at this time regularly visit-

ed his countrymen at Berlin and Rock Island.

In his annual report to the American Home Missionary Society, March 1st, 1850, he gives his average attendance in Andover at about seventy; in Galesburg, eighty; in Rock Island, thirty; in Berlin, twelve. On the 18th of March, 1850, the church at Andover was organized with ten persons, which by the latter part of May had increased to a membership of twenty-eight, and in September to forty, with an average attendance of fifty to sixty.

A year later the congregation at Andover had grown so large that it became necessary to build a church. The people were, however, unable to undertake this work without aid, the most of them being poor new-comers, who could scarcely maintain themselves. Rev. Esbjörn therefore undertook an extensive journey in the spring of 1851, through Ohio, Pennsylvania, New York, and Massachusetts, traveling a distance of 3600 miles, attending a number of English and German Lutheran synodical meetings and conferences, everywhere zealously pleading the Swedish mission work, and soliciting contributions for a Swedish Lutheran church at Andover. On this canvassing tour, which took him eleven weeks, he succeeded in gathering \$2200. Of this sum the famous Swedish singer Jenny Lind, whom he met at Boston, contributed \$1500. With this money a Swedish-Lutheran brick church, 45x30 feet, with basement for school purposes, was built in Andover, and a small frame church at Moline. The two or three hundred dollars that were left were contributed to the building of a church at New Sweden, Ia.

The new Andover church was dedicated on the 3d of December, 1854, during the meeting of a conference, which was held there.

At the annual meeting of the Northern Illinois Synod in 1855, Rev. Esbjörn was elected to solicit contributions for the establishment of a Scandinavian chair in theology at Springfield. In March, 1856, he resigned his charge at Andover, and accepted a call from Princeton, Ill., where he removed with his family during the summer. In the fall of 1858 he accepted a call as Scandinavian professor at Springfield, Ill. In 1860 he removed to Chicago. At the organization of the Augustana Synod, in June, 1860, he was called by this body to the presidency of its seminary at Chicago. In 1862 he made a visit to Sweden, when he was appointed resident pastor of Eastern Waahla, which appointment he accepted and removed to Sweden in 1863. He died at Eastern Waahla July 2d, 1870.

Mr. Esbjörn was married three times; the first time in Sweden to Miss Amalia Maria Lovisa Gyllenbaaga, with whom he had six children, five sons and one daughter; Paul, who was killed on the battlefield in Missouri during the Rebellion in 1861; Johannes, who returned to Sweden in 1863; Joseph, who advanced to the position of captain during the war, and lives at present in St. Paul, Minn.; Maria, who was married to a German Lutheran minister, and died a number of years ago; and two sons (twins) who died on the passage to America.

His first wife died July 11th, 1852, in Andover, Ill., and is buried in the cemetery at that place. Later he was married to Helena Catharina Magnusson, born June 29, 1827, in Ostergötland, Sweden, who died at Andover, September 15th, 1853. The third time he was married to Gustafa Albertina, Magnusson, a sister of Helena, born 1833, who still lives in Rock Island, Ill., and with whom he had five children; C. M.

Esbjörn, and C. L. E. Esbjörn, both professors at the Augustana College, Rock Island, Ill.; Oscar Esbjörn, who is a student at that institution; Maria, who is teaching school in Kansas, and Hanna who is attending school at Bethany College, Kansas.

Prof. L. P. Esbjörn's published works are:

"Praktisk och populär Afhandling om Visirmaattet (Matematik)," Gefle, 1837.

"Ny Ofversättning af Joh. Arndts Sanna Kristendom och Paradis Lustgaard," Gefle, 1841-3.

"En Ung Kristen af Jacob Abbot," Stockholm, 1845.

"Den Svenska Psalmboken med alla psalmers melodier för försto gaangen fyrstämmigt tecknade med siffror, enligt

Kongliga Musikaliska Akad:s meloditabell och Häffner's Korallbok," Gefle, 1846.

"Samma Melodier särskildt utgifna fyrstämmigt i siffror med et betydligt tilläg melodier," Gefle, 1848.

"Barometerns följeslagare af P. Christensen, sv. bearbetning, etc.," Gefle, 1844.

"Sinai och Golgatha resa i Osterlandet, öfvers.," Gefle, 1849.

"Pröfpredikan i Söderhamn, 2:a söndagen i Advent 1845," Gefle, 1846.

"Afskedspredikan, Annandag Pingst i Hille," Gefle, 1849.

"Enchiridion, Dr. Martin Luther's Lilla Cateches, noggrann öfversättning paa svenska och engelska," Galesburg, Ill., 1856.—*Norelius' History.*



REV. CARL A. EVALD.

Rev. Carl A. Evald, pastor of the Immanuel Swedish Evangelical Lutheran Church, was born in Kil Parish, near Orebro, Sweden, on May 25, 1849. From 1859 to 1868 he pursued his studies at Orebro College, and from this time to 1871 he remained with his parents. He then emigrated to America, and in the

autumn of 1871 entered Augustana Theological Seminary at Paxton, Ill. He was ordained on September 29, 1872, at Galesburg, Ill., by the Swedish Evangelical Lutheran Augustana Synod, and appointed pastor of the Augustana Church at Minneapolis, Minn., where he remained from 1872 to 1875. In the

spring of that year he accepted a call to his present church, and was installed on April 4. In this position his work has been crowned with great success.

Rev. Mr. Evald has been married twice, first to Miss Annie T. Carlsson, daughter of Rev. Erl. Carlsson, on October 4, 1876. She died in Stockholm, Sweden, on November 27, 1880. He was married the second time to Miss Emmy C. Carlsson, a sister of his first wife. By the second wife he has two daughters, Annie Tidelia Christina and Frances Lillian Charlotta.—*History of Chicago.*



REV. DAVID EYSTER, A. M.

The ancestors of the Rev. David Eyster emigrated to America from Germany, early in the eighteenth century; his grandfather, Elias Eyster, having been born in Berks Co., Pa., in 1732.

Mr. Eyster's father subsequently settled in Adams Co., Pa., where he was united in marriage to Mary M. Slagel—also of German ancestry, her grandfather, Christopher Slagel, having emigrated from Saxony at the beginning of the eighteenth century.

Rev. David Eyster, the youngest son of George and Mary Eyster, was born June 1st, 1802, in Adams Co., Pa.

Having in his early years chosen the ministry of reconciliation for the great business of his life, he commenced the studies preparatory to his high calling in the Gettysburg Academy, and subsequently continued them in the Academy of York, Pa., until qualified to enter Dickinson College, Carlisle, Pa., from which institution he was graduated in 1824, and soon after commenced his theological studies under the Rev. Dr. Lochman, in Harrisburg, Pa.

After completing the regular course of theological study, Mr. Eyster was licensed to preach the Gospel by the Evangelical Lutheran Ministerium of Pennsylvania. After his licensure he was appointed as missionary for three months, to the Lutheran church at Philadelphia, where he was instrument-

al in keeping together the little flock that has since grown into the church of St. Matthew. He was requested to remain longer, but declined, and accepted a call to several churches in the vicinity of Martinsburg and Shepherdstown, Va.

Having served these congregations for some time, Mr. Eyster resigned all but two, and in connection with these acted as principal of the Female Academy of Martinsburg, Va.

In 1831 Mr. Eyster retired from his field of labor in Virginia; and after making an extended tour among our infant churches in the Western states, he accepted a call to the Lutheran church at Dansville, N. Y. Mr. Eyster's stay in Dansville was not long, as he resigned the charge in 1835. But short as it was, the church had become so much attached to him, that efforts were more than once made to induce him to return to them; although other engagements at first, and afterward declining health, prevented him from acceding to their wishes, he ever cherished a most affectionate remembrance of his friends in Dansville and its neighborhood.

In January, 1835, Mr. Eyster received a call from the Evangelical Lutheran church of Johnstown, N. Y.

In Johnstown it may be said that the life-work of Mr. Eyster commenced. The members of the congregation, though worshipping in the village, were

scattered over a large district of country, both north and south of the church, and it required great activity and perseverance to visit from "house to house" to encourage the penitent, reprove the backsliding and lukewarm, and comfort the sick and bereaved, but all who knew Mr. Eyster at that time will acknowledge "to his power, yea, and beyond his power," he "gave attendance to these things." At an early period of Mr. Eyster's ministry in Johnstown, a colony was formed of the more remote members of the charge, who, with the active co-operation of the pastor, built a church, in which he preached for many years, in connection with his Johnstown church. This church has long since become self-sustaining, and is known as the Church of West Amsterdam.

Remaining for a period of twenty years in the same pastorate, Mr. Eyster was enabled to see the fruits of his labors in an eminent degree. The ordinary means of grace and several precious seasons of revival were greatly blessed, and many, very many, souls were "born into the kingdom," who will be his crown of rejoicing during a blissful eternity. But twenty years of toil began to tell upon the constitution of the faithful pastor. Nervousness and sleepless nights, as a consequence, for years had been increasing upon him; and in 1855 he tendered his resignation, which, while it was approved by most of the membership, was opposed to the last by friends who loved him too well to part with him, even when duty seemed to demand it. Mr. Eyster's last discourse was, no doubt, long remembered by his deeply affected people. It was based on the words of St. Paul: "Finally, brethren, farewell." He showed those to whom he had so long ministered that he wished them to *fare well*, in the best and highest sense of the word. From

Johnstown Mr. Eyster removed to Allentown, Pa.

After remaining for some time in Allentown, Mr. Eyster, in 1856, removed with his family to Gettysburg, Pa., principally with a view to the education of his two sons in Pennsylvania College, located at that place.

Mr. Eyster never had a regular charge after leaving Johnstown, but he never refused an invitation to preach, if he thought duty was clear, and health permitted. His time was principally taken up with the duties devolving upon him as principal of the Gettysburg Female Institute. It was hoped that change of climate and out-door exercise would recuperate his system and be of permanent advantage to his health; but the All-wise Ruler of events willed otherwise; for, notwithstanding all that was done to arrest the progress of disease, his health slowly declined, and after being confined to his couch for several weeks, he calmly fell asleep in Jesus, on the 7th of December, 1861, surrounded by his afflicted family and other kind relatives and friends, who had tenderly cared for him during his protracted illness. His remains lie interred in the beautiful cemetery adjoining the town of Gettysburg. A simple marble headstone marks the place of sepulture, with the name and age of the deceased, and the all-consoling words of our Saviour (John xi, 25): "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." Mr. Eyster's natural reserve, as well as his deep humility, prevented him from alluding with frequency to his personal feelings on the near prospect of death, but his faith was firm, and his anticipations joyous. In repeated conversations with the late Rev. Dr. Schmucker, during the course of his illness, he spoke, says the Doctor, with

deep emotion of the fullness and freedom of the Gospel plan of salvation; and he adds: "A more peaceful end no one could describe or desire."

Mr. Eyster united with the Hartwick Synod at its session in 1831, and until the close of his life retained a warm affection for it; and that the synod valued him, was shown by its conferring upon him, at different times, the offices of treasurer, secretary and president. He remained in connection with the Hartwick Synod until a year or two before his death, when he united with the Synod of West Pennsylvania. As a preacher, Mr. Eyster was at the same time doctrinal and practical. He occasionally preached a whole course of doctrinal sermons, beginning with the existence of an Almighty Creator of all things, and continuing through the most important doctrines of our holy religion. Yet he never preached a sermon that he did not conclude with a practical application. He seemed to have the most interested and attentive of hearers, and it may be that his plain and instructive way of preaching had much to do with their habit of attention. Those who heard Mr. Eyster but occasionally, and in the pulpits of other ministers, could not form a correct estimate of his ability as a preacher. Among his own people his discourses were ever of a highly evangelical character. Avoiding all controversy, he delighted to dwell on the plain doctrines of the cross—justification by faith alone, and a life of holy obedience as evidence of the reality of that faith—were ever prominent themes in all his discourses. He never feared to deliver the whole counsel of God; and so faithful was he in pointing out those sins which should exclude from the communion, that such as felt they were guilty would withdraw from the church, or, with penitential tears,

acknowledge their fault, and promise to guard against all sin for the future. But diffident even to a fault, Mr. Eyster's self-possession often failed him when preaching for others, or when ministers or others of superior abilities were present, and thus his sermons lost much of their power. But, under whatever circumstances he preached, all that he said was on the side of plain, practical godliness; and throughout the whole of his manuscript sermons (and he has left some hundreds of them) there runs the same strain of fervent piety. To quote from Dr. Kurtz, in the *Lutheran Observer* of February 28th, 1862: "Mr. Eyster was a classical, well-educated, unpretending, sound and sensible preacher, * * * decided in his Christian faith, unaffected and unassuming in his manners, distrustful of his own abilities, though of a high order, modest and diffident perhaps to a fault, yet never afraid to avow his convictions when duty demanded it.

"The prostration of his nervous system increased his timidity, and rendered him doubly sensitive to the trying occurrences of life, and if, at such a disadvantage, he was able to maintain a reasonable degree of equanimity, it is more than many good men, suffering under like ailments, have been able to do."

Although Mr. Eyster was descended from a German ancestry, he did not understand the German language—at least, to any extent—until he commenced his theological studies; but he then applied himself with so much earnestness to its acquisition, that he became a good German scholar; and although he was not obliged to preach German in his own charge while in Johnstown, he occasionally preached with great acceptance to the Germans in the neighboring town of Bluecher. Mr.

Eyster has left a translation from the German of Semler, of Biblical and Jewish Antiquities, almost ready for the press.

Mr. Eyster occasionally wrote for the *Observer*, and one of his sermons was published in the *Lutheran Preacher*.

One of Mr. Eyster's striking characteristics was a remarkably clear and correct judgment. This led him to place the right estimate upon men and things; while in an age of extremes it kept him close to his Bible and his God, and made him a valuable counselor, both in ecclesiastical affairs and in the social and domestic circles.

Another prominent trait was good taste. No one ever heard him speak of what effect *he* had produced, or what he had achieved. To quote again from Dr.

Kurtz, "He was no trifler, no retailer of stale and course anecdotes, nor dealer in slang or vulgar sayings; cheerful without levity, and habitually consistent in his walk and conversation, he was an ornament to his profession, and a man whom his acquaintances could not fail to esteem and love."

At his death Mr. Eyster left a widow and two sons to mourn his loss, having been united in marriage, in 1840, to Miss Rebecca M. Reynolds, sister of the late Rev. Dr. W. M. Reynolds, then professor in Pennsylvania College. His two sons were carefully educated, and are both graduates of Pennsylvania College, and are at present engaged in literary and scientific pursuits.—*Mrs. R. M. Eyster, in Hist. Hartwick Synod.*



REV. MICHAEL EYSTER.

Michael Eyster was the fourth son of Adam and Elizabeth Eyster, and was born about six miles west of York, Pa., on the 16th of May, 1814. His parents were of German descent, and his father was a farmer. He remained at home until he had reached his thirteenth year, when he was placed in a mercantile house at York with a view to his being educated to that business. After remaining here for three years, during which time he commended himself greatly to the favor of his employers by his strict attention to business, he became deeply interested in the subject of personal religion. Notwithstanding he had been trained by Christian parents, his thoughts seem never to have been directed seriously to higher interests until this period; but now the salvation of his soul became with him the all-engrossing

concern. He fell upon his knees and besought the Lord to work in him the great change which he felt was absolutely essential to his being saved; at the same time solemnly promising that, if this should be his happy experience, he would devote the rest of his life to the preaching of the gospel. The burden that rested upon his spirit was removed; the light and hope that he had prayed for came; and, true to his promise, he at once relinquished his place in the store, and, turning a deaf ear to all the arguments that could be offered in favor of a contrary course, began his studies with a view to entering the ministry.

At the time of Mr. Eyster's boyhood the German language was almost exclusively used among the rural population of York county. Owing to the fact that his early education had been conducted

entirely in that language, he had but little knowledge of English when he commenced his preparation for the ministry. He, however, very soon became as familiar with the latter as he was with the former, and he found his knowledge of the German of great importance to him in the prosecution of his theological course.

He commenced his classical studies at Marshall College, then at York; but shortly after that institution was removed to Mercersburg, and he entered Pennsylvania College, at Gettysburg, with the design of completing his collegiate course in it. He very soon gained a high reputation for diligence and success in his studies, and for an honorable and exemplary deportment, and this reputation he maintained as long as his connection with the institution continued. After passing through the prescribed course in the college he entered the Theological Seminary in the same place, where he became at once distinguished for both acuteness and depth of thought, and was regarded as giving promise, if his life were spared, of extraordinary usefulness in the church. His studies at the seminary being closed, he was licensed to preach the gospel by the West Pennsylvania Synod at its meeting in New Berlin, Somerset Co., in October, 1838.

In the fall of the same year Mr. Eyster accepted an invitation to take charge of the congregation at Williamsburg, Blair Co., Pa., and immediately entered upon the duties of the place. During a portion of the time he resided here he preached in Sinking Valley, some twenty miles distant, and also at the Yellow Spring school house, about five miles from Williamsburg. Here also he prosecuted his studies with great vigor, and this in connection with his very numerous pastoral duties, so overtasked his

physical energies that he probably never fully recovered from the effect. In January, 1839, he was married to Julia E. Eichelberger, of York, a young lady to whom he became engaged while he was there serving his clerkship.

Mr. Eyster's congregation soon became much attached to him, and he became a favorite in the whole surrounding community. He also came to be widely known in the church as an able, earnest and devoted minister. He remained in Williamsburg until March, 1846, when he received and accepted a call from the congregation in Greencastle, Franklin Co., Pa., and removed at once to this new field of labor. He also preached occasionally at Mercersburg, and at the Grind Stone meeting house during his residence in Franklin county. Wherever he preached he was always received with great favor, and the success of his labors was manifest as well in the increase of his congregation as in a more elevated tone of Christian feeling and character.

Mr. Eyster was now subjected to a most desolating affliction in the death of his beloved wife. His attachment to her had been nothing less than absolute devotion; and the thought of losing such a treasure seemed not to have occurred to him; and when the event actually came so overwhelming was the stroke that it was feared that it might mark the termination of his usefulness, and hasten the close of his life. But his trust in God did not forsake him. Though it may have given a somewhat sombre hue to his remaining years, it imparted an increased degree of spirituality to his character, and fresh unction and energy to his ministrations. He felt, however, that he could not remain in a place in which the associations had become so sad, and he accordingly sought relief by a change of location, and in October,

1849, removed to Greensburgh. He now took charge of the congregations in Greensburgh, Salem and Adamsburg; but, finding the labor of serving them all too much for his health, which had now become seriously impaired, he resigned the congregation at Salem to the care of another minister. This was about a year before his death.

Here also he labored with much acceptance and high ability, as was evident from the flourishing condition in which the congregations were when his ministry closed. The last time he preached was on the 12th of June, 1853, during the meeting of the Pittsburg Synod at Freeport. He was then in such feeble health as to be scarcely able to ascend the pulpit stairs. But his friends were anxious to hear him, and he reluctantly consented. His text was, "This do in remembrance of me," and, though the sermon was quite unpremeditated, it was thought to have been one of his most felicitous efforts. It seemed to the audience almost like a voice coming to them from the invisible world. From this period his strength rapidly declined, and he was unable to attempt any further public service. Soon after his return from Freeport he went, by the advice of his friends, to spend some time at Bedford Springs, but as he derived no benefit from the water he left very shortly, and, after paying a brief visit to his early home, returned to his family to die. He was confined to his room only one week before his death; the immediate cause of which was a severe attack of acute laryngitis, superadded to a great degree of physical prostration, induced by complicated chronic diseases. His sufferings were severe, but he endured them with utmost calmness and fortitude. It was a most affecting scene when, by his request, his children came and knelt about his death-bed, and, after giving them words of tender and solemn counsel he commended them to the gracious guardianship of their Heavenly Father, as a preparation for the final parting. His last words which were addressed to one of the officers of his church were: "I expect to meet you in Heaven." He died on the 11th of August, 1853, in the forty-second year of his age.—*Sprague*.



REV. JACOB FABRICIUS, A. M.

The Lutherans of New York, having obtained from the newly established English authorities permission to call a preacher of their faith, they forwarded their petition to the Classis of Amsterdam—the Dutch being still the dominant party in the congregation, though Lutherans from other countries had in the meantime united with it,—but four long and gloomy years were yet to pass by before their earnest entreaties for a shepherd were granted. And when at last, in 1668, more than forty years after the first Lutherans had settled in New York, and ten years after the banishment of Rev. Goetwater, they were to see their petition granted and their hopes realized, they, alas! found the fruit of all their efforts to be, like the apples of Sodom, a most grievous disappointment. A more unhappy selection could scarcely have been made for them. The Lutheran Consistory must have been ignorant, not only of the peculiar requirements of the situation in this New World, but they must have been

totally unacquainted with the character of the man whom they commissioned. It would have been a sad day for the early Christian Church, if the congregation at Antioch had made a similar mistake when they sent forth Barnabas and Saul on the mission to the Gentiles. The man's name was Jacob Fabricius, who arrived in February, 1669. He was a sorry excuse for the spiritual head of a congregation that had languished so long without pastoral oversight, and had suffered so much from adversity and persecution. He proved to be utterly unadapted to the position.

He had received university training and was a man of uncommon talents, and eloquent as a preacher. But he was of a haughty and violent temper, had neither tact nor prudence, and, saddest of all, was a victim of intemperance.

At Albany, where, as well as in New York, Governor Lovelace had given him permission to exercise his office, he became seriously involved with the civil authorities and also with his congregation. Refusing to sanction civil marriage, which was at that time the law of the province, he proceeded, whether from conscience or from covetousness, to impose a fine of one thousand rix dollars upon one of his members, whose marriage had been solemnized by a civil official. The party complaining to the governor, the latter suspended the arbitrary preacher from his functions in Albany for one year, allow him still to continue his ministrations in New York, though in the course of another year he was there also authorized to preach his farewell sermon.

The work of erecting a church building in the latter place, which had been inaugurated prior to his coming, received at first, naturally, quite an impetus from his presence, but he soon became an element of discord in the con-

gregation, and his offensive, domineering behavior threw everything into confusion. The people became so much dissatisfied that they not only refused to contribute to his support, but they even declined to pay their subscriptions to the building of the church. The civil authorities had to be invoked and it was ordered by the magistrates, that the subscriptions made for the church building and those for the salary of the pastor should be paid "up to the time of their late public disagreement." Compliance with this order was, of course, inevitable, but shortly afterwards certain members of the church, doubtless its trustees or office bearers, petitioned the governor to have their accounts settled, adding that they wished to have nothing more to do with the Pastor Fabricius. His brief and most unfortunate pastorate came to an abrupt close on August 11, 1671. *Wolf's Lutherans in America.*

On the 24th of February, 1674, his wife, Anetje Cornelissen, sent in a complaint to the government charging her husband, the Rev. Fabricius, with inhuman treatment of her. In this complaint she states that he had often driven her out of the house that belonged to her and her children, and she prays that it may be given back again, as she is very sick and has been obliged to sleep in the garret all winter, which is very hard for her, an old woman, to endure. All this she has to suffer on account of a profane drunkard and unworthy Lutheran preacher, Jacob Fabricius by name, her wedded but unfaithful husband, who had driven her out of her house and apartments, which ought not to be tolerated in a land of law and order. She therefore prays that she may be granted the key to the house, and that he be prohibited from entering her house, without her permission, as he was known to have

stolen some articles from her. In the court his wife acknowledged that he had given her the key. But she again complained that on the 11th of July he had been in her house and brutally assaulted her, whereupon he was arrested and fined. How these deplorable domestic troubles, in which Fabricius was certainly not the only blamable party, ended is not stated.

Fabricius remained in this congregation about eight years, when in 1677 he received a call from a Swedish congregation in Philadelphia, which also contained a number of Hollanders of the

Lutheran faith. On Trinity Sunday, 1677, he held his inaugural sermon in a log house in Wicacoa (Philadelphia), which was originally intended for a fort, but was dedicated for a church on this occasion. In this charge Fabricius labored for fourteen years, being blind the last nine years. As pastor in Philadelphia his record is good, being well spoken of, and hence it must be supposed that he repented of his fall and found grace with God. He died 1692. —*R. Andersen's History of Ev. Luth. Church in America.*



REV. JUSTUS FALCKNER.

The first German Lutheran congregation organized within the limits of the United States was, undoubtedly, that of Falkner's Swamp (New Hanover), on the Manatawny, in Montgomery Co., Pa. Its first pastor was Rev. Justus Falckner, a man around whose name clusters more than ordinary interest. He belonged to a family of clergymen in Germany, his grandfathers on both sides and his father being Lutheran ministers, and he had himself been educated at Halle, under Francke, for the sacred office. On the completion of his studies he turned away from it with strong aversion, and in 1700 accompanied his brother to America, where both of them held a power-of-attorney as land agents for William Penn. It was while making a sale of some lands to the Swedes that he came to regret his decision against entering the ministry—a change traceable no doubt to the Christian zeal and spiritual influence of his Swedish brethren in the faith.

Thus by the guiding hand of a gracious Providence this gifted and learned man,

who had fled from his father's house to escape from the ministry to which he had been consecrated by parents and friends, now voluntarily assumes its responsibilities, and devotes his talents to the saving of his countrymen whom he found languishing in spiritual destitution. His name is honored as that of the first pastor of the first German Evangelical Lutheran Church in America. He was likewise the first Lutheran minister ordained in this country, his ordination being conducted in the Swedish church at Wicacoa, November 24th, 1703, by the three Swedish pastors Rudman, Björk, and Sandel, who, although they had unquestionably inherited the boon of Apostolic Succession,—whatever that may be,—held it in so little estimation, that they proceeded to the ordination of a man to the sacred office without any imposition of Episcopal hands. The Archbishop of Upsala had wisely authorized these Presbyters to perform such ordinations in his absence. Had the Presbyters of the Anglican Church been similarly empowered

by their bishops, the growth of the Episcopal Church in the colonies would have made a showing very different from that which has passed into history. Pastor Falckner proved a zealous and worthy minister; one of the purest and most efficient of the earlier ministers in the American Lutheran Church. He went after a brief pastorate to New York, where he ministered to many people, and in 1723 closed his earthly labors with congregations which he had organized in New Jersey.—*Dr. Wolf.*



REV. PROF. OLE G. FELLAND.

Ole G. Felland was born on the 10th of October, 1853, at Koshkonong, Dane Co., Wis. His father, Gunder G. Felland, who died in 1887, was a farmer. He came from Norway (Mo, Thelemarken) in 1846, settling with his wife and oldest son on Koshkonong. Nine children were born to them, of which the subject of the present sketch was the fifth. The parents took great pains to give their children a good education, and Ole attended both the parochial school and the common school, whenever they could be reached. Being of a puny size, he was not of much account on the farm, and as he evinced desire and aptitude for learning, his parents sent him, at 14 years of age, to Decorah, Ia., to attend Luther College. Here he was confirmed in the Lutheran faith by Rev. N. Brandt of the Norwegian Lutheran Synod. Having attended the college regularly for six years, he graduated in 1874, being one of the first who received the diploma of that institution, admitting to the degree of A. B.

At this time the graduates of Luther College went, almost without exception, to Concordia Seminary at St. Louis to study theology, and our young graduate was one of the first to deviate from the beaten path. He went to the Northwestern University at Watertown, Wis., where he took a post-graduate course

for two years, applying himself chiefly to classical studies and German, with a view to teaching. Here, however, he became interested in theology, and, under the spell of the famous Prof. Walther, he selected Concordia Seminary, in which from 1876 to 1879, he studied theology, but as yet without the intention of becoming a minister. Immediately after his graduation, however, he received a call from Rochester and Kasson, Minn., and being urged by older ministers, of whom he sought counsel, to accept, he finally consented and was ordained to the ministry by Rev. J. A. Ottesen, assisted by Profs. Schmidt and Stub of Luther Seminary, then located at Madison, Wis., on the 14th of September, 1879.

Entering upon his duties as minister, he took up his residence at Kasson, Minn., performing the regular routine work of a minister for two years. Besides the two congregations above mentioned, he also had charge of a small congregation in the township of Sargent, Mower Co., and another in Hayfield, Dodge Co. At the beginning of 1880 the controversy on predestination arose between Dr. Walther, of St. Louis, and Dr. Schmidt, then of Madison. Having become acquainted with the peculiar tenets of Dr. Walther while under his personal instruction at St. Louis,

he unhesitatingly rejected them and became an ally of what was later known as the Anti-Missourian party, to which he has ever since steadfastly adhered.

In 1881 he was invited by Rev. B. J. Muus, founder and president of St. Olaf's School, to become a teacher in that institute. Finding that the old desire was still in him, and having obtained the consent of his congregation, he accepted the position which he has since held. He has taught various branches, as the exigency required, such as English, Norwegian, German, and Latin, Mathematics, History, and Botany, to the last of which he became particularly attached, and still cultivates as one of his favorite studies. When, in 1886, a collegiate course was begun, he was placed in charge of the Greek Department, and thus a long cherished desire was satisfied, for he has, ever since his graduation, had a predilection for Greek literature. During the present year (1889-90) he has also given a course in Hebrew to the Seniors of St. Olaf College.

His clerical duties did not end altogether when he became a teacher. One of his former congregations being unable to sustain a minister alone, and not finding any congregation with which they would affiliate themselves, again called him to preach to them. He accepted, and has paid them regular visits every three or four weeks, until the beginning of the present year, when his congregation succeeded in obtain-

ing the services of Rev. O. Glasoe, of Austin.

During the nine years he has been following the profession of teaching, he has applied himself closely to his vocation, not taking active part in the various controversies, political and religious, which have occurred. In the year 1888, during the summer vacation, he undertook a journey abroad, visiting England, France, Denmark, Germany, and Norway, returning much refreshed and invigorated, with many vivid recollections of the delightful trip, which he occasionally imparts to the students in special lectures.

Books are his special favorites, as any one who visits his rooms will easily notice. His library contains about 800 volumes, which are distributed about as follows: Theology and Philosophy, 160; History and Biography, 80; Classical Philology, 130; Science, 50; General Literature, 150; Bound Periodicals, 100; Miscellaneous, 130. Among the miscellaneous works are included art, medicine, jurisprudence, books on travel, works of reference, etc. The following languages are represented, viz: Norwegian, Danish, Swedish, English, German, French, Italian, Latin, Greek, Hebrew, Aramaic, and Sanscrit.

He was married in 1883 to Miss Thea Johanna Midboe, of Vernon, Dodge Co., Minn. They have three children, a boy and two girls, all living. The family at present dwells in the Ladies' Hall of St. Olaf College.





REV. PETER FELTS, D.D.

The subject of this sketch was born in Ancram, Columbia Co., N. Y., November 3, 1830, of parents engaged in agricultural pursuits and who were of German extraction. He was baptized in infancy by Rev. Dr. Wackerhagen, who, although residing sixteen miles from Ancram, was at that time the most accessible Lutheran pastor. Very early in life he exhibited an intense thirst for knowledge, as many an hour devoted by his schoolmates to the sports of childhood was spent by him in close application to study.

The spring of 1845 found him a student in Amenia Seminary, which was then regarded one of the best academic institutions in the state. The Rev. Joseph Cummings, D.D., LL.D., subsequently President of the Wesleyan University, Middletown, Conn., and the Northwestern University, Evanston, Ill., was at its head, and Bishops Gilbert and E. O. Haven were members of the faculty. Here he remained until prepared for college, when he contracted a severe cold which resulted in an affection of the lungs and was compelled to abandon the

idea of prosecuting his studies. His ambition at this period of his life was to become a lawyer. With crushed hopes he went back to live on the farm, where he remained for two years. At the expiration of this time his health had thus far improved that he was enabled to engage in teaching school, which profession occupied the two following years of his life.

Just before reaching his majority he married Laura Ann Griswold, of Gallatin, N. Y., and for the two years succeeding this event followed mercantile pursuits in his native village.

In the autumn of 1853 he was confirmed as a member of St. John's Church, Ancram, and soon thereafter resumed study with a view to a preparation for the work of the gospel ministry. Although now married he had no inclination of shortening his course of study, but for seven years pursued classical and theological studies, which brought him to the age of thirty at the time of his licensure. His theological course was taken at Hartwick Seminary under the learned Dr. Miller, whom Prof. Schmidt,

of Columbia College, New York City, said he considered "one of the best scholars, if not the best scholar, in this country." He was licensed by the Ministerium of New York at Rochester, Sept. 3, 1861, and ordained by the same ecclesiastical body at Newark, N. J., Sept. 9, 1862. Before his graduation he had conditionally accepted a call from Christ's Church, Ghent, and therefore immediately after he was licensed assumed the duties of the pastoral office. Here he labored with marked success for eight years and eight months, when he resigned this charge to accept a call from St. Paul's Church of Johnstown, Fulton Co., in which pastorate he still remains. Here for more than twenty years he has continued to preach without the least indication of a waning influence. Through these years his church has had a steady and healthy growth, he having been privileged to welcome to its communion nearly six hundred souls as the fruits of his ministry. Dr. Felts has had several invitations to other fields, but invariably have they been declined. In June, 1873, the Board of Trustees of Hartwick Seminary unanimously elected him professor of theology in that institution, but as he preferred the pulpit to the professor's chair, that call

was also declined. He has served his synod in the capacity of secretary and treasurer for six successive years, and four times represented the same as delegate to the General Synod. Since 1880 he has been a trustee of Hartwick Seminary. In June, 1876, Pennsylvania College conferred upon him the honorary degree of *Divinitatis Doctor*. So busy has been his life in the pastorate, and so much of his time devoted to preparation for the pulpit, that he has seldom given anything for publication to the press. Prof. Pitcher, principal of Hartwick Seminary, writing of him, says: "Dr. Felts is a strong advocate of catechetical instruction, and for a considerable time was the only pastor in the synod who regularly reported a class of catechumens. His membership is consequently educated to the duties and privileges of their high calling." The same, speaking of him as a preacher, says: "He is regarded as one of the most able and successful preachers in our Church." In the same article he further says: "The Doctor is still a student and keeps himself posted, not only in current topics, but also in the Hebrew and Greek Languages, and other literary and theological studies."





REV. R. A. FINK, D. D.

Rev. R. A. Fink was born in Frederick Co., Md., August 15th, 1824, and entered Pennsylvania College, Gettysburg, in 1841. Graduating in 1847, he immediately entered the theological seminary at the same place, and graduated therefrom in 1849. He was licensed to preach by the Maryland Synod at Hagerstown in the fall of 1849, and took charge of the Newtown, Stevensburg, Va., church, in the spring of 1850. After the lapse of two years he received and accepted a call from Martinsburg, W. Va. He remained there four years and a half, and during his stay the town was visited by the Asiatic cholera. During the awful scourge he rendered incalculably valuable services in caring for both the physical and spiritual wants of the afflicted. His next pastorate was at Lewisburg, Union Co., Pa., whence he came to Johnstown, Pa. About ten years ago Rev. Fink received the degree of Doctor of Divinity from Pennsylvania College, of which he is now one of the trustees. He is also a director of the

Gettysburg Theological Seminary. He has an extensive acquaintance among authorities of Lutheran educational institutions, and is frequently invited by them to deliver baccalaureate addresses. He has rendered this service at Hagerstown Female Seminary; at the Female Seminary at Marion, Va.; at Roanoke College, at Salem, Va., and at other institutions.

After having spent about a quarter of a century of faithful and devoted service at Johnstown, the terrible flood occurred which destroyed his church and scattered his people. His library, valued at \$1500, was also lost in the flood, besides his other personal property being considerably damaged. His zealous efforts to re-gather his scattered people were too much for him, and his health broke down during the spring of 1890, which obliged him to retire from the active ministry. His congregation at Johnstown having made him *Pastor Emeritus*, Rev. W. A. Shipman, of Hollidaysburg, Pa., was called as his successor.

REV. SAMUEL FINCKEL, D. D.

Dr. Finckel was born at Jonestown, Lebanon Co., Pa., February 22d, 1811. In 1825 he commenced preparing for the ministry of the Gospel under the direction of Pastor John Stein in Jonestown.

"In the spring of 1827," he said, "I repaired to Gettysburg, continued my preparation for the ministry under the direction of Rev. Prof. S. S. Schmucker, and Dr. E. L. Hazelius. In July, 1831, I was called to Harrisburg, where I was employed as tutor of the Dauphin Academy for several years, besides preaching at Greensburg and Middletown, and occasionally at Harrisburg. At the meeting, in the spring of 1832, of the Lutheran Ministerium of Pennsylvania, convened at Wommelsdorf, Pa., I was licensed to preach the Gospel. At the meeting of the synod at Pottsgrove, 1833, I was ordained and commissioned as pastor of the churches in Middletown and Greensburg, Dauphin Co., Pa. I resided in Harrisburg, Pa., nearly three years; in Taneytown, Md., three and a quarter years; in Middletown, Pa., three years and one month; Germantown and Philadelphia, Pa., four years; at Cumberland, Md., two years and eight months; and have been twenty-three years of my ministry in Washington, D. C. December 27th, 1869."

The years spent in Washington were the most active and remarkable of his life. Taking charge of the German Evangelical church when it had dwined

down to a membership of only fifteen, a small house of worship, and no parsonage, and a mere pittance of a salary, in a few years the church was refitted, the congregation increased to a membership of nearly three hundred, a parsonage was built, and a few years more the church building was doubled in size. During his ministry in his various charges he either built or enlarged every church he served.

After preaching for twenty-three years to the Germans in Washington, he resigned the German charge, it being too much for his advancing years to think out a sermon in English, and transpose it into German; he then felt that it could not be right for him to give up preaching entirely, knowing that he would have all eternity to rest in; he undertook the arduous work of gathering an English congregation, and to this end St. Paul's congregation tendered to him very magnanimously the chapel of Memorial Hall, to which place in a few years he attracted about one hundred hearers, but the infirmities of age and overwork made such inroads upon his health, that after two years he gave up preaching. While he served his congregation in Washington, he also held an office under the United States government. He was appointed clerk in the Quartermaster General's office in 1848.

He died at his residence in Washington, D. C., February, 1873.—*Dr. Morris,*



REV. M. J. FIRY, D.D.

Dr. Firy was born in Washington Co., Md., August 16th, 1839. His father, a farmer, was Lutheran, and his mother Reformed. They were both sincerely pious Christians. Dr. Firy was educated at Wittenberg College, graduating in 1862, and receiving one of the honors of his class. He was married in March, 1864, to Miss C. A. Criley, a sister of Rev. Criley, D.D., of Findlay, O. He was ordained at Springfield, O., in September, 1864, and is a member of the East Ohio Synod. The degree of D.D. was conferred upon him by his *Alma Mater*. His fields of labor have been: Townsend, Sandusky Co., O., three years; Mansfield, O., five and one-half years; Lock Haven, Pa., three years; Springfield, O., five years; Altoona, Pa., three years; and Akron, O., where he still remains.

Dr. Firy has a brother prominent in Maryland politics, and has the credit of

having done much to save the state from secession. Another brother was a physician and captain in the Union army; and another is a Lutheran minister.

Dr. Firy has added to the Church during his ministry over two thousand souls. He has labored much for temperance, prohibition, and the revival of earnest Christianity. While a member of the legislature in Kansas Dr. Firy introduced the House Bill 209—a strong prohibitory measure, which passed the house but failed to pass the senate because it was too low on the calendar to be reached before adjournment. Rev. J. B. McAfee, of Topeka, Kan., has said that the agitation this bill caused was the means of bringing about the prohibition that now exists in that state. His style of preaching is experimental and practical rather than what is technically styled doctrinal.



REV. GEORGE D. FLOHR.

George Daniel Flohr was born in Germany in 1759; but of his parentage, or the history of his very early years, we have no information. The first we hear of him is, that, in 1793, he is engaged in the study of medicine in Paris, under the direction of an uncle. He lived in France during the appalling scenes of the Revolution, and mingled in the throng that witnessed the execution of Louis XVI. On this occasion, the accidental but terrible death of an individual who stood near him in the crowd, part of whose mangled body was thrown upon his person, affected him

most deeply, and led ultimately to a complete revolution in the plans and purposes of his life. He at once gave up the idea of entering the medical profession, and shortly after migrated to the United States.

Not long after his arrival in this country he found his way to Madison Co., Va., where he prosecuted the study of theology, under the direction of the Rev. William Carpenter. Subsequently he engaged in teaching a school in Culpepper, and continued in this employment until his preparation for the ministry was completed. He was then

licensed to preach the Gospel by the Synod of Pennsylvania, and engaged for a season in missionary services in southwestern Virginia. Here some of the most successful labors of his whole ministry were performed; and he had an experience also which had an important bearing upon his future usefulness. In 1799 he accepted a call from several congregations in Wythe county, and immediately entered upon his duties. Here he continued, laboring most diligently and faithfully, for many years. It was a field requiring a great amount of labor. It embraced five organized congregations, to which he statedly preached, not only on the Sabbath, but frequently during the week. His churches lay in three different counties, and four of them were distant from his residence nine, twenty-two, thirty, and forty-seven miles. As his health declined during the latter part of his life, he was obliged to relinquish a considerable part of his charge, but the congregation near his home he retained to the last. He could never rest unemployed, even after his health had become much reduced, and he ceased not to deliver his

weekly message in the sanctuary until within a few weeks of his death. The illness that finally terminated his life was brief. He died in 1826, in his sixty-seventh year, in the most serene and joyful Christian triumph. His death produced a profound sensation of grief throughout the whole region in which he had ministered. Two sermons were preached on the occasion—one in the German language, by the Rev. Mr. Houck, of the German Reformed Church, and the other in English, by the Rev. Mr. Chut, of the Presbyterian Church.

A volume of his sermons was published after his death.

The widow of Mr. Flohr, who was a lady of great moral and Christian worth, survived her husband upwards of thirty years. The minister who officiated at her funeral gave utterance to the following sentiment, which met a warm response from many a heart,—“We now consign to the grave the venerable partner of that great and good man, to whose faithful ministry and holy life the Christian Church and community are more indebted than perhaps to any other man, living or dead.”

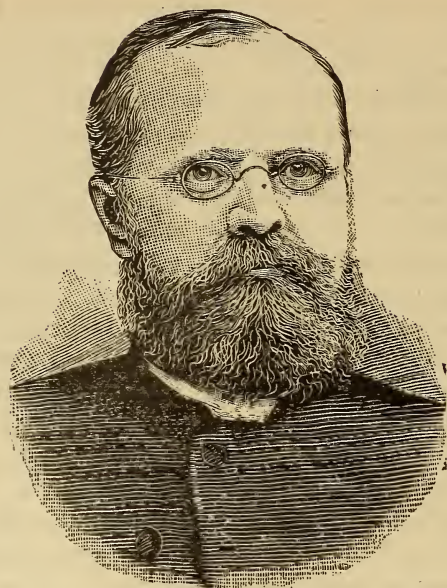


REV. E. A. FOGELSTROM.

Rev. E. A. Fogelstrom was born in Sweden June 20th, 1850. His father, being a sea captain, took him out with him in the world at eight years of age. After confirmation in the State Church, he soon went out upon the high waters. At the age of eighteen he was converted in England, but continued to sail from different countries and among almost all nations, until he was twenty-one years of age. Then, having come to America, he commenced to study for

the ministry at Augustana College and Seminary, then located at Paxton, Ill. Continuing for six years, he graduated at Augustana Seminary, at Rock Island, Ill., in 1877. He was ordained the same year by the Augustana Synod, at its convention in Burlington, Ia., and soon after took charge of the Swedish Evangelical Lutheran Bethlehem congregation at Brooklyn, N. Y.

During the two years he labored there he started the immigrant mission



REV. E. A. FOGELSTROM.

of the Augustana Synod at Castle Garden, and also for some time had charge of the Gustavus Adolphus Church, at New York City. In August, 1879, he moved to Omaha, Neb., then a city of 2500 inhabitants. The Swedish Lutheran Church in that city was at that time in a most deplorable condition, both financially and spiritually. But Mr. Fogelstrom, foreseeing the great future of this city, determined to do his very best. In his ten years' work in this congregation he lifted the debt from the old church property, built a new, large brick church, with a seating capacity of one thousand, costing over \$30,000. Resigning the charge in 1889, he left the large congregation in a flourishing condition, and without debt. He then devoted himself to building the Immanuel Hospital, a general Protestant institution, of which he is president and manager. This hospital was opened in November, 1890. In connection with his hospital work, his intentions are to have a Lutheran Motherhouse of Deaconesses. Such a house will be

built this year (1891). The five Deaconesses now doing the charity work at Immanuel Hospital Mr. Fogelstrom had trained in the Philadelphia Motherhouse of Deaconesses and at the older institutions in Europe.

Rev. Fogelstrom was married to Miss Ida C. Larson, at Galesburg, in June, 1877. He is the father of six children, five of whom are living.

The following is adapted from *Evangelical Deaconess Work*:

"From early childhood he was brought up as a sailor. His father, being a Swedish sea-captain, took him out in the world very young. At eighteen years of age, in England, he was converted and, soon after coming to America, not as an immigrant, but as a Christian sailor, he commenced to study for the ministry of the gospel. During vacations in college and seminary he always labored as missionary in some large city. Having already seen a great deal of misery elsewhere in the world, he now had the best opportunity to get an inside view of the conditions of the poor and

suffering in the great centers of population in this country. His first two years as a pastor he was stationed in the cities of New York and Brooklyn. In the work among the immigrants of Castle Garden he was forced to seriously consider the destiny of America and the conditions of the lower grades of society in this great and good Republic. Then and there he was convinced that extraordinary efforts must be made in work among the masses, if this wonderfully great and glorious country should not some time be ruined by all kinds of evil influences.

Feeling himself as but a drop in the bucket, and considering it impossible for him to do much in these large cities, he decided (1879) to move to Omaha, the geographical center of the United States, and there to "grow up with the country," and to establish himself so as to be able to do something for suffering humanity, outside the regular duties of the pastor. Since then over ten years have passed. His expectations in every way have been more than fulfilled. He has now left a large and beloved congregation and the most promising field for a pastor, and he has entered the way which he considers necessary in order to carry out the aim of his life.

Such a great and wonderful country as America and such an age as the present seems to him to demand great efforts and sacrifices. Although he has had very good opportunities to make money for the use of his own pleasures, yet he has considered it his duty to sacrifice all such things, and instead, to adopt the strictest and strongest principles of economy. If in order to be a successful Deaconess, it is necessary for a woman to sacrifice everything, he must do so himself, if he should be able to be a leader among such workers. No one can lead others farther than he will go

himself. Recognizing the truth of this axiom some years ago he sold all luxuries in his possession at public auction, paid his debts and renounced his salary. Personally he will have no property, no debt and no salary. For the support of himself and family he is depending on God only. He considers himself simply as an agent of God and man. Every dollar with which he is intrusted, he will conscientiously endeavor to use, as desired by the donor, for the most possible good among the suffering masses, always being ready to account for all his actions before God and the community.

Having in this way been prepared and forced to adopt such principles, the work for the deaconess cause was commenced. The first thing to do was to ascertain if the community where he is best known would assist him. Fifteen leading citizens of Omaha pledged themselves for \$1,000 each, and one for \$2,000 to this cause. Others followed, so that he soon had \$25,000 subscribed from a few leaders of different classes of society. Many more prominent citizens have promised to do all they can as the work develops.

Then he had to organize a society to hold the property. The 31st day of January, 1889, the Evangelical Immanuel Association for Works of Mercy was incorporated in Omaha, Douglas Co., Nebraska. Among the eleven incorporators and trustees of this association are some of the most prominent and responsible citizens of Omaha."

The special feature of this project is worthy of serious attention. The grand old mother church of Rome with farseeing insight, has made one of its strongest claims on the affection and continuous regard of mankind, in the establishment of its wonderful organization, "The Sisters of Mercy." When Whittier wrote his splendid poem, "The Angels

of Buena Vista," he touched a chord of sympathy that reached around the world, for the Sisters of Mercy on the hills of sunny Mexico were succoring the New England boys serving under Gen. Scott as tenderly as those who were reared in the shadow of their own cloisters in Mexico. Protestant Christianity has learned the great lesson and a mighty work has been accomplished in Germany. The Protestant Sisters of Charity are known as "Deaconesses." The gentleman in charge of this great work in this city is Rev. E. A. Fogelstrom. After ten years of a successful career as pastor of the Immanuel Church of this city, the gentleman has resigned his position to take exclusive charge of this enterprise, in whose behalf he means to

work for the rest of his life. The Rev. Mr. Fogelstrom is a gentleman of extraordinary energy and faithfulness to any task entrusted to his hands, and has justly secured the unlimited confidence of the community. Mr. Fogelstrom is eminently an American, and an organizer with cosmopolitan training. This is perfectly illustrated in the character of the charter, and the trustees chosen to manage the institute. Rev. Mr. Fogelstrom is particularly fitted by his experience as a pastor, and from the special bias of his mind, to carry this great enterprise to completion. His whole heart is in it, and few could have accomplished what he has under the existing circumstances.—*Omaha Herald*.



REV. ALFRED J. FOX, M. D.

Dr. Fox was born September 6th, 1817, in Chatham Co., N. C., his parents being David Fox and Elizabeth Moretz. He was baptized in early infancy by Rev. Jacob Shearer of the Lutheran Church. Later his father moved to Randolph county, where Dr. Alfred Fox received his youthful training and education. In his seventeenth year he attended Richland's Church, near his father's home, to receive catechetical instruction from the Rev. Philip Henkel, and later by the Rev. Henry Goodman, who confirmed him. After his confirmation he engaged in teaching schools in North Carolina, Tennessee, and Alabama. Having acquired a good knowledge of Lutheran theology, he was ordained deacon by the Tennessee Synod, in September, 1837, at Koiner's Church, Augusta Co., Va. At the next session of this synod in Lincoln Co., N. C.,

September 13th, 1838, he and Jacob Stirewalt were ordained pastors. His first charge consisted of the Morning Star, Bethlehem, Union, St. Martin's and Flat Rock Churches, where he labored for four years with remarkable energy and the highest devotion to the work. Owing to poor health he was obliged to resign his charge at the close of 1841, when he retired to a farm in Randolph county. He was married April 5th, 1842, to Miss Lydia Bost. His health having improved, he accepted a call, in 1844, to Tennessee, consisting of congregations at Blue Spring, Sinking Spring, Cove Creek, and a country church.

After two years' labor at this place he accepted a call to Jacksonville, Ala., where he labored for one year, when he entered upon the study of medicine under the direction of Drs. Francis and

Clark, of Jacksonville. Having pursued his medical studies privately for one year, he entered the medical College of Augusta, Ga., where he took rank at once as among the best posted men of the institution. After his graduation from the college he practiced medicine at White Plains for one year, and at Mount Polk for two years. In 1854 he received a call from Grace Church, Catawba Co., N. C., Daniel's and Trinity in Lincoln, and Christ's in Gaston county.

In 1855 he resigned Christ's Church, and accepted a call from Salem, where he had been ordained and in whose cemetery he is buried. Among the congregations in North Carolina to which he has ministered are the following: In Catawba: Grace, St. Peter's, Holy Trinity; at Hickory: Newton, Sardis; In Iredell: Sharon, St. Martin; In Lincoln: Salem, Daniel's, Trinity, Bethpage; in Gaston: St. Mark's, Christ's; in Cleveland: St. Matthews, and a mission point. His charge at the close of his life consisted of Grace, Salem, Holy Trinity at Hickory, and St. Matthews, at King's Mountain.

He was President of the Tennessee Synod for a number of years. He was a member of the committee to plan the establishment of a Literary Institution under the control of the Synod in 1852. He was the most active leader in the missionary cause, and exerted himself more than any other to break the fetters by which the Synod was bound by her first constitution from engaging in mission work and beneficiary education. In 1857 he was active in organizing a Missionary Society in North Carolina, and preached the first sermon before it, which was published by request. He advocated a revision of the Constitution with great earnestness, was a member of the committee, and contributed in no

small degree to its final adoption in 1866. He first awoke the Tennessee Synod from her lethargy in the cause of missions, and taught her the necessity of an educated ministry. He was appointed to write a "Pastoral Letter" to the churches on the subjects of Missions and an Educated Ministry. In 1878, he drafted and read the "Regulations for the Government of the Evangelical Lutheran Tennessee Synod in the Work of Beneficiary Education."

He was a member of the committee to write By-laws and Rules of Order in 1861. He was chairman of the committee in 1863 to propose a plan of operation for Army Missions, and in accordance with that plan visited the Lutheran soldiers a few times in 1863 and 1864. He prepared a "Form of Licensure of Candidates for the Ministry," which was adopted by the Synod in 1865. And in 1877, he was chairman of the committee on the "Probation of Candidates for the Ministry" which recommended the abrogation of the "Form of Licensure," which then appeared inexpedient, and the adoption of the "Probation" system which is in operation in the Tennessee Synod to-day.

He introduced the resolution to dis-trict the synod into conferences, and the result was the formation of the Virginia, North Carolina, and South Carolina Conferences of the Tennessee Synod. He was one of the originators, if not the prime mover, of the confessional spirit in the Synod. As early as 1855, he wrote a letter to the Synod, whose convention that year he could not attend, in which "he gave it as his opinion, that the Synod should clearly define her position in reference to the Symbolical Books of the Church." At that time the Doctrinal Basis of the Synod included only the Augsburg Confession and Luther's Smaller Catechism. It was not, how-

ever, until 1859, that the Synod embraced in her Doctrinal Basis the entire collection of Symbols in the Book of Concord.

He was chairman of the committee to submit a form of Church Discipline in 1868. In 1873 he introduced the standing resolutions on catechisation. He was among the active workers for the establishment of *Our Church Paper* in 1872 and 1873. He represented the Tennessee Synod in visits to Mount Pleasant, N. C., to confer with committees of the North Carolina Synod in the election of a board of editors and in the selection of a place of publication.

The subject of union among Lutherans, not only in the South, but throughout the United States, was one that lay very near his heart, and for which he always exerted his utmost ability. He hailed with joy the return of all the synods to the standard of true Lutheranism, as he knew that this was the only possible basis of external unity. We find union recommended and sought for in almost all his presidential reports. He was prominent on all the committees for this laudable object. It was the burden of the message that he carried often as delegate to other bodies. It was a consummation he devoutly sought by private correspondence and communications to Church journals. And even when all his efforts seemed to meet with defeat "he hoped against hope." He anticipated the day when in God's own good time all who professed to be Lutherans would be one in the unity of faith. He endeavored greatly to cultivate a friendly spirit and establish a congenial relation between the North Carolina, Tennessee, and Holston Synods, not only by propositions of union, as president of the Tennessee Synod, but as delegate to the other two, and by

extensive correspondence with the leading ministers. He labored for the union of the whole Southern Lutheran Church. He was chairman of the committee to meet the convention called at Salisbury, in 1862, for the organization of the Southern General Synod. He was the commissioner who met that body in Staunton, Va., in 1867, and had the entire Southern General Synod stood to the doctrinal platform and agreement of their committee, Rev. Drs. A. R. Rude, D. F. Bittle, and T. W. Dosh, who held a colloquium with him, the union of that synod with the Tennessee Synod would have been the satisfactory result.

He was not only chairman of the committee of the Tennessee Synod that met the committee of the North Carolina Synod at Mount Pleasant, N. C., on the 27th day of April, 1871, to agree upon a basis of union between the two synods, but was chairman of both committees at this meeting.

But he was not permitted to see the day of the happy prospective union for which he so ardently wished. His eyes were closed upon the results of the struggles for this grand accomplishment for which he had so long contended. From the prospect of unity in the church militant he was removed to the enjoyment of the perfect union of the church triumphant.

He died June 10th, 1884, aged 66 years, 9 months, and 4 days. He was an earnest and faithful Lutheran minister for forty-seven years, and for thirty-three years a successful physician. The following are his sons: Rev. Luther A. Fox, D. D.; Rev. Junius B. Fox, A. M., Ph. D.; Albert C. Fox, M. D.; J. Frank Fox, M. D.; and C. P. Fox, M. D.—*Adapted from Biography of Rev. A. J. Fox, M. D.*

REV. LUTHER A. FOX, D.D.

Rev. Luther Augustine Fox, D.D., was born August 3, 1843, in Randolph Co., N. C. Parents, Rev. Dr. A. J. Fox and wife Lydia (Bost). Baptized October 21, 1843, by Rev. P. C. Henkel, D.D. His early life was spent in Randolph Co., N. C.; Greene Co., Tenn.; Jacksonville, Ala., and in Lincoln Co., N. C. His education preparatory to college was received in the schools in the vicinity of his father's residence, and in Concord, N. C. He entered the sophomore class at North Carolina College, Mt. Pleasant, N. C., in 1859, and remained until the exercises were suspended by the war in the following spring. In 1860, he entered the junior class of Newberry College, Newberry, S. C., and remained until the college was closed because of the war. Returning home he continued his theological studies under the direction of his father, and took charge of a pastorate in Stanley and Cabarrus counties, N. C., as a Licentiate of the Tennessee Synod. He was afterwards pastor of several congregations in Lincoln and Gaston counties, North Carolina.

He was ordained in St. Mark's Church, Gaston Co., N. C., in 1864, by the Tennessee Synod. In 1867 he entered the senior class of Roanoke College, Salem, Va., and graduated in 1868. After graduating he received and accepted a call to the church at Big Lick (now Roanoke City), Va., where he remained a year.

On September 9, 1869, he married Miss Henrietta C. Glossbrenner, of Baltimore, Md., daughter of Bishop Glossbrenner, of the United Brethren Church.

In 1870 he accepted a call to the church at Stroudsburg, Pa., and continued as pastor there for nearly two years.

Receiving a call to the congregation at Bethlehem, Augusta Co., Va., he returned to Virginia in 1872, and remained pastor of the church for ten years. He was elected one of the first editors of *Our Church Paper*, when it was established in 1873. The degree of Doctor of Divinity was conferred on him by Roanoke College in 1881, being the first alumnus of the college to receive that title.

In November, 1881, he received calls to the church at Newberry, S. C., and to the Chair of Mental and Moral Science in Roanoke College, Salem, Va., and, after careful consideration, accepted the latter, and entered upon his work as Professor in January, 1882. This position he has filled with great acceptance and efficiency for eight and a half years. In 1887 he was made Chairman of the Faculty, and in 1890 he was elected by the board of trustees Vice-President of the College, and vested with power to execute discipline, and to superintend the local management of the institution.

In 1884 he was called to the Chair of Professor of Systematic and Historical Theology, in the Evangelical Lutheran Theological Seminary of the South, at Newberry, S. C., but felt unable to accept. He is the author of a number of articles in the *Lutheran Quarterly*; among which are: "God's Sovereignty," "The Final Judgment," "Miracles of the New Testament," "Early History of the Tennessee Synod," "Private Confession and Absolution," "Descensus ad Inferos." A number of his sermons have been published. He wrote the Introduction to the Biography of Rev. A. J. Fox, M. D., published in 1885 by the Lutheran Publication Society, Philadelphia; also the author of "History of Sunday-schools." "The Evidences of

the Future Life" is a book now in press in Philadelphia; and "The Intermediate State," a book which he has in course of preparation.

Since 1886 he has been a member of the Southwestern Virginia Synod, and has represented his Synod as Delegate to the United Synod at its conventions in Savannah, Ga., in 1887, and in Wilmington, N. C., in 1889.

Dr. Fox is a patient, earnest and industrious student; a strong, forcible and

eloquent preacher; a modest, warm-hearted, unselfish man. He is greatly beloved as Professor, and respected by all for his ability and learning. His historical knowledge is broad and minute; his acquaintance with philosophy profound and thorough; and his ability as a theologian is recognized throughout the entire American church. He has made a special study of eschatology, as the books of which he is the author will show. J. B.

REV. JUNIUS B. FOX, PH. D.

Dr. Fox was born in Lincolnton, N. C., June 17th, 1860. His parents are Rev. Dr. A. J. Fox and Lydia (Bost).

He graduated at Pennsylvania College, Gettysburg, in 1880.

He was Professor of Mathematics and Natural Sciences at King's Mountain High School, King's Mountain, N. C., 1880-82. He occupied the same position in Macon School, Charlotte, N. C., and also that of County Principal, from 1882 to 1884.

He was licensed for the ministry in 1881, and served congregations at King's Mountain and at Mount Holly, N. C. From 1884 to 1886 he was pastor of a charge in Greene Co., Tenn., where he went to recuperate his health.

In September, 1886, Mr. Fox accept-

ed the chair of Professor of Mathematics and Natural Sciences in Newberry College, Newberry, S. C., which position he still occupies. He was elected by the South Carolina Synod in October, 1889, to give instruction in theology at the Seminary of that synod at Newberry.

His publications are: Biography of Rev. A. J. Fox, M. D., Luth. Pub. Society, Philadelphia, (150 pp.) 1885; Lectures on "The Experimental Sciences," 1887, and "Modern Spiritualism," 1889; "Historical Sketch of the Pastors of the Newberry Lutheran Congregations," 1888; Sermon on "Religion of Principle," *Lutheran Home*, January, 1890;—besides numerous newspaper and several magazine articles.—J. C. J.

REV. PROF. JOHANNES B. FRICH.

Prof. Johannes Bjerch Frich was born in Nannestad Parsonage, Norway, July 15, 1835. In 1861 he was graduated from the Christiania University, Norway, and emigrated as theological candi-

date to America in 1862, having received a call from La Crosse, Wis., and other neighboring congregations.

He has served for several years as secretary of the Norwegian Synod, and

since 1876 as President for the eastern district of the Synod. In 1888 he was called by the Synod to the Chair of Theology in its Theological Seminary at Madison, Wis., now at Minneapolis, Minn., at which post he still labors.



REV. WILLIAM K. FRICK, A.M.

The subject of this sketch was born in Lancaster, Pa., February 1st, 1850, and was the son of William and Barbara (Keller) Frick. In 1865 he graduated with first honor at Lane High School. Reared in Trinity Parish under Drs. Krotel, Laird, and Greenwald, he, in 1867, entered Muhlenberg College as one of its first students, graduating with honor in 1870. After the usual course in the Philadelphia Theological Seminary, he was ordained to the holy office of the ministry in 1873, by the Ministerium of Pennsylvania, having been called to be the first missionary pastor of St. Paul's English Lutheran Church, at Philadelphia, Pa. During his ten years' pastorate at this place he erected a chapel on twenty-first street, and succeeded in building up a strong congregation. In 1883 he resigned his charge at Philadelphia, having received a call to the chair of English Language and Literature at Gustavus Adolphus College, St Peter, Minn. While at the college he developed its library from one thousand to five thousand volumes, and in addition to his work as professor performed pulpit and Sunday School work in English, and aided in bringing forward the General Council mission work in the Northwest, besides writing numerous articles on various subjects for *The Lutheran* and other church papers. A number of his published articles show that one of the objects foremost in the mind of the author has been to acquaint the English portion of the

Lutheran Church with the foreign portion and to present the claims of the West and western missions upon the Eastern churches.

When the great Minneapolis General Council determined on a more vigorous prosecution of Western English home mission work, Rev. Frick was recalled to the mission field. After having spent the summer of 1889 in Portland, Tacoma, and Seattle, as General Council Home Missionary, he entered the Teutonic city of Milwaukee, Wis., September 17th, 1889, for the purpose of organizing, if possible, an English Lutheran Church at this large city so densely populated with German Lutherans, but still without a single purely English Lutheran pulpit within its limits. Rev. Frick applied himself to the work of his new field with exemplary faithfulness and energy, generally spending six days of the week in missionating around the city, and devoting a considerable part of the nights to study and meditation.

Through the grace of God and the generous co-operation of a large-hearted layman, he determined with his small and newly organized congregation to build a chapel, and on the 14th of September, 1890, the corner-stone of the "English Lutheran Church of the Redeemer" was laid with appropriate ceremonies by the Home Missionary Superintendent of the General Council, Rev. W. A. Passavant, Jr.

The chapel, which has been erected

at the cost of \$6000, is built in one of the choicest locations in the city of Milwaukee, and on a lot said to be purchased cheap at \$12,000.

Besides preaching twice every Sunday in the chapel, and attending to the Sunday School, he also preaches in the chapel of the Milwaukee Hospital, popularly known as the "Passavant Hospital," every Sunday afternoon. He has shown great interest in Sunday School work, and serves at present as member of the General Council's Sunday School Committee. For nearly twenty years he has served as correspondent and contributor of practical and news articles to the *Lutheran* and several other Church papers. He has made the

English translation of the 95 Theses used by the General Council, and has rendered material assistance in the editing of the *Helper*, *The Little Children's Book*, etc. He was married October 7th, 1873, to Miss Louise F. Klump, of Allentown, Pa. His family consists of wife, three sons, and a daughter.

As a preacher Rev. Frick is exceptionally fluent, animated, and instructive, and he seldom fails to bring his earnest appeals home to the hearts of his hearers. He delivers himself with great ease, and, although he seldom speaks louder than is necessary to fill his audience room, his voice is pleasant and of considerable compass. J. C. J.



REV. GOTTFRIED W. L. FRITSCHEL, D.D.

Rev. Gottfried William Leonhard Fritschel, D.D., was born at Nuremberg, Germany, Dec. 19, 1836. He was blessed with pious parents who gave him to God in Holy Baptism and trained him in the nurture and admonition of the Lord. In due time he ratified his baptismal vows and was confirmed a member of the Evangelical Lutheran Church.

He spent a number of years in the

gymnasium of his native city and then engaged in business; but the spirit of God wrought within his serious, earnest spirit; his secular engagements did not satisfy his soul; his mother's prayers were heard, and he entered a missionary institution to prepare himself for the work of Foreign Missions.

Having completed his studies at the missionary school, he finished his course

at the University of Erlangen, and, influenced not a little by the counsels of his highly esteemed teacher, the late Dr. Loehe, he accepted a call to America, and having been ordained to the office of the holy ministry, in the same year, 1857, he entered upon his duties as Professor in the Wartburg Seminary of the Evangelical Lutheran Synod of Iowa, and adjacent states.

This school of the prophets was then located at Dubuque, Ia.; in 1858 it was removed to St. Sebald, in the same state, and again in 1874, to Mendota, Ills. Throughout these years, and at these places, Dr. Fritschel performed his onerous labors as Professor of Church History, Exegesis and Dogmatics with unfaltering diligence and fidelity. And now when the Iowa Synod has but completed its beautiful buildings and will shortly re-open the Wartburg Seminary at Dubuque, Ia., the place where it was founded in 1857, the Lord of the Church, in his infinite wisdom calls his faithful servant from the toils of his earthly life to his eternal reward.

It was a cause of special thanksgiving to Almighty God, on the part of our departed brother, that from his early youth he had been favored with the health and strength which allowed him to perform his manifold and great labors for nearly thirty-two years. In the summer of 1888 the disease, which eventually ended his days, made itself distressingly manifest. But with astonishing energy he remained at his post of duty, continuing his lectures in the Seminary until a short time before Christmas, when he was confined to the house and shortly afterward to his bed, whence despite the best medical skill and the tender ministrations of his devoted wife and family, he was summoned to his heavenly home, Saturday, 9:30 P. M., July 13, 1889.

Dr. Fritschel was married at St. Sebald, Ia., in 1858. Two daughters and a son have preceded him to the world above. His mourning wife and seven sons, the youngest now in his ninth year, weep the untimely loss of a loving husband and a tender father in the fifty-third year of his age. One of his sons, Rev. Geo. J. Fritschel, A. M., is a graduate of the class of '87, Thiel College.

Dr. Fritschel wielded a ready and able pen. The necessities of the Iowa Synod required the issue of several publications, the editorial work and supervision of which fell to his care. Of most irenic spirit and tastes, the controversies and discussions in which the Iowa Synod was compelled to engage, forced him also into polemics, in which he bore a powerful hand. It fell more in the line of his gentle soul, to instruct, comfort and edify the household of faith. To these ends the publications of the Iowa Synod contain many articles from his busy brain; his "Passion Sermons" were written, and from his very death-bed, "Theophilus," a book for confirmed youth, has gone forth to lead the young in the way of the Lord when the teacher's voice is silent.

Diligent as a student of the Word and of the faith and history of the Lutheran Church, Dr. Fritschel's great natural abilities were used to such advantage that he was willingly accorded a foremost place in the hearts and minds of his brethren whether in meetings for conference, on the floor of the Synod, at the professor's desk, or in the sacred pulpit. Diffident almost to a fault and retiring in his disposition, he preferred an inconspicuous place; in modesty and true humility accounting others better than himself. Yet his real power and worth made themselves known and felt. In Germany he was recognized as *Par nobile fratrum*, one of the principal repre-

sentatives of the Lutheran Church in America.

In 1879 when the Synod of Iowa celebrated its twenty-fifth anniversary, Muhlenberg College, Allentown, Pa., conferred upon him the honorary degree of Doctor of Divinity, as a testimony, so the accompanying letter of the late Dr. B. M. Schmucker said, "to his great labors of every kind, so nobly done for Christ and our Lutheran faith."

In the Synod of Iowa, he was called to fill a number of offices as secretary and on committees, and became one of its most eminent representatives and leaders. With unselfish devotion he gave his rich gifts zealously and cheerfully for the advancement of the Synod, and in the service of his Lord, for whom it always was to him a special joy and privilege to be allowed to work. In all the churches whither his missionary activities carried him, he was beloved as a preacher and during his weary months of suffering, the many tokens of sincere sympathy from the congregations made his heart to sing with joy, though he so humbly deemed himself unworthy the kindly interest thus shown toward him.

The prosperity which has attended the Wartburg Seminary and the great growth of the Iowa Synod, under God, are due in large measure to the unpretentious and quiet but solid and faithful work which he did as professor and teacher of the work of God. Two hundred and fifty students completed their theological training under his instruction; and including those now in the seminary, at least one hundred and fifty more have for various periods sat as learners at his feet. His ripe scholarship, profound attainments and devout enthusiasm for the Lutheran Church and her pure faith, have left an impress upon all these minds which the Lutheran Church in

America will never cease to feel. In her faith he lived, for her he gave all the long and busy years of his beautiful life, and when near death he received the blessed supper of his Lord, with solemn earnestness he declared that in that faith for which he lived he would also die. When his hour came, with unshaken confidence, he passed painlessly, quickly, victoriously into his Redeemer's holy presence.

On Tuesday, July 16th, the funeral services took place. Notwithstanding the short notice of his death, and the great distances to be traveled, nearly forty of his bereaved yet venerating brethren in the ministry united with the great multitude that came to the place of mourning to weep with them that wept.

At half-past one the solemnities began at the house; Rev. Wittig conducting the liturgical acts. Then the silent throng moved to the shade of the wide-branching trees in the campus of the seminary, where a platform, robed in black, and seats, had been provided for the public services. Rev. Geo. Weng read a sketch of the life of Dr. Fritschell; Pastor Bredow, from John 9:4, delivered an address which showed his work for the Synod of Iowa and the Lutheran faith. Prof. Richter, from Hebrews 13:7, set forth his work as a teacher; Rev. Roth, of Chicago, presented, from Rev. 13:13, 1, A word of comfort; 2, A word of warning; 3, A word of encouragement; the choir and people also singing at suitable times appropriate hymns and musical selections, according to program.

The great audience with tears looked for the last time upon the face, peaceful and sweet even in death, of this honored man of God, and then the casket was carried to the church, where from Rev. 12:11, Pastor Foelsch spoke most com-

fortingly and feelingly of the departed as a Christian pastor and parent, Rev. C. Ide ministering at the altar, and the choir and congregation in noble music and song giving expression to the heart of every weeper. And as the sun closed his course in the gorgeous western sky,

to the "Gottes Acker" at Mendota, Ill., was borne the body of the beloved dead, and after liturgical service by Rev. C. Proehl, was laid to rest in the cool bosom of mother earth.

H. W. ROTH.



REV. PROF. S. FRITSCHER, D.D.

Rev. Prof. S. Fritschel, D.D., elder brother of the late Prof. G. Fritschel, was born December 2d, 1833, at Nuremberg, Bavaria, of a family which (according to an old epitaph on the family tomb) lived there at the time of the Reformation. Both of his parents were pious Christians. The father, Martin Heinrich Fritschel, was a member of the well-known Kiestling Circle (Kiestlingsher Kreis), by which, among other Christian endeavors, also the foreign mission of Basle, the very first in Germany, was supported.

At the age of ten years he was sent to the old Gymnasium of Nuremberg, already established by Melancthon, in order to pursue a literary career, one of his teachers having given this advice. After his confirmation, however, he lost sight of his aim for a while, but in consequence of his early conversion, the desire to serve in the mission among the heathen took hold of his heart. Accordingly, in 1850, he entered the Mission School at Nuremberg, then under the direction of Rev. Fr. Bauer, the friend and co-worker of Rev. W. Loehe, where he remained for three years. While there he also enjoyed the instruction of Dr. W. Hopf, the author of the revised German Bible, in Hebrew. When the institution was moved to Neuendettelsau, he went for another year to this place.

It was at this place Loehe exerted a decisive influence on him by instruction and example. Till the fall of 1853 it had still been his intention to go to the heathen. It was understood that after having finished his seminary course, Loehe was to send him, together with with Rev. Fleischmann (afterwards of the Missouri Synod), as missionary to the Chinese in California. But now he was induced by Loehe to serve in the home mission work among the Germans in the Northwest of the United States, which Loehe, after his disagreement with the Missourians, at that time commenced in Iowa. He was to be second instructor in the seminary which had so far served as a teachers' seminary for the Missouri Synod under the direction of Insp. G. Grossmann at Saginaw, Mich., and now, being changed to a theological seminary, and removed to Dubuque, Ia., was to become the starting point of an independent work of home missions by Loehe's Home Mission Society of Bavaria. In April, 1854, having passed his examination, he was ordained at Hamburg as pastor of a small congregation, which was to reinforce Loehe's newly founded Christian colony St. Sebald, Clayton Co., Ia. But a railroad disaster occurring in the night of July 6th, near St. Catherines, Kas., in which seven persons were killed, dispersed the little flock, which had at first consisted

of about one hundred persons, and only a few arrived in Iowa.

At Dubuque he worked together with Rev. G. Grossmann in the seminary, and at the same time looked after the German Lutherans in Dubuque and vicinity, at Sherill's Mount, Fetes des Morts, etc. In September of the same year, the Rev. Grossmann, Rev. Fritschel, Rev. Deindoerfer of St. Sebald, together with the delegate of the congregation of St. Sebald, and Cand. theol. Schueller, joined, forming the Iowa Synod, of which Rev. Fritschel was chosen the first secretary.

A short time afterward, on account of want of means, the society in Bavaria was obliged to release Grossmann and Fritschel of their obligations and turn over the seminary to the newly established synod. The synod, however, having scarcely any resources, and being unable to support the professors, he, in the fall of 1855, removed to Plattville, Grant Co., Wis., where he had succeeded in organizing a Lutheran congregation. From this place he gathered and served congregations in Hazelgreen, Menominee, Galena, and Brush Creek, the latter place being about fifty miles from Plattville. In the fall of 1856 he had to follow a call to the Lutheran St. Matthew's congregation at Detroit, as successor to Prof. Winckler, newly elected professor to the Martin Luther College at Buffalo. From this place he organized congregations at Swan Creek, at Newport (now Marine City), and St. Clair, thereby planting the Iowa Synod in the more eastern States. In the fall of 1858 he returned to the theological seminary, which had meanwhile been re-established as Wartburg Seminary at St. Sebald, and where his brother, in 1857, had become professor. In connection with him he directed the institution since that time. By the graduates of

this seminary and the candidates which the mission school at Neuendettelsau continued to send, the synod steadily gained ground, and the seminary grew constantly. It was removed in 1874 to Mendota, Ill., and again in 1889 to Dubuque, Ia.

The removal of the seminary to St. Sebald in 1857, had, on account of the panic of that year, involved the seminary in a great debt which threatened to destroy it. The synod therefore sent Prof. Fritschel to Europe in 1860, to solicit help for its work. This journey brought him as far as St. Petersburg and Moscow in Russia, and created in many hearts of the old fatherland an interest for the seminary and the mission work of the synod. In 1866 he was sent for the second time by the synod to get the opinions of the most prominent theologians of the Lutheran Church on its doctrinal position regarding the controversy with the Synod of Missouri, and to represent the Synod of Iowa at the second anniversary of the Society of Home Mission at Neuendettelsau. The third time he was sent in 1870, in order to make arrangements in different parts of Germany for the purpose of obtaining able young men for the seminary; while on this journey he also represented the General Council in S. Krauth's place at the Lutheran Conference at Leipzig.

When the General Council formed, in 1868, he belonged to the delegation of the Iowa Synod at the meeting in Fort Wayne, and although the synod did not fully join the General Council, he was for a long time its constant representative at the meetings of the General Council, and visited nearly all its conventions. He was also a member of the Church Book Committee.

In the doctrinal controversies of the Iowa and Missouri Synods he took a

prominent part, and wrote many of the reports and essays in the defense of the Iowa Synod. He was also one of the representatives of the Iowa Synod at the Milwaukee Colloquium, 1868. He contributed largely to *Theologische Monatshefte*, edited since 1869 by the late Rev. Brobst. In connection with his brother he edited the *Kirchliche Zeitschrift*, a bi-monthly journal, which has been published since 1876 by the Iowa Synod. In 1879 he and his brother received from Muhlenberg College, Allentown, Pa., the honorary degree of Doctor of Divinity.

In 1856 he was married at Dubuque, Ia., to Miss Margaretha Prottengeier, with whom he had eleven children. All of his sons prepared for the ministry. The oldest, Gottfried, having finished

his studies at the seminary, graduated also from the University of Pennsylvania, Philadelphia, and studied afterwards for three years in Europe. Having returned to America he was ordained at the meeting of the Iowa Synod, 1879, and died March 25, 1880. The second son, Sigmund, having caught the disease of his brother, whilst nursing him, died in 1885, having worked only a short time in the ministry. The third son, John, graduated at Thiel College, Greenville, Pa., after having completed his course in the seminary, studied two years at Leipzig and Erlangen and is at present Professor at the Wartburg College, Waverly, Ia. The youngest son, Max, is at present pursuing his studies in Germany.



REV. JACOB FRY, D. D.

Dr. Fry was born at the Trappe, Montgomery Co., Pa., February 16, 1834. His early education was received at the Washington Hall school of his native town, and at the age of sixteen years he graduated from Union College, Schenectady, N. Y. In 1853 he graduated from Pennsylvania College, and was immediately ordained at Gettysburg to the holy office of the ministry. Going to Car-

lisle first in February, 1854, he remained there eleven years, and then accepted a call from old Trinity Lutheran Church, at Reading, Pa., in 1865, as the successor to Rev. C. Rightmyer, where he still continues his pastoral labors. Besides numerous articles in various church papers, Dr. Fry is the author of "Catechism for the Jubilee," and "The Church Book Explained."





REV. ISAAC K. FUNK, D.D.

Isaac Kauffman Funk, D.D., was born at Clifton, O., September 10, 1839. He was graduated at Wittenberg College, Springfield, O., in 1860, and in 1861 entered the Lutheran ministry in Indiana, subsequently holding pastoral charges at Carey, O., and in Brooklyn, N. Y., until 1872, when he resigned and traveled through Europe, Egypt and Palestine. On his return he became associate editor of the *Union Advocate*. In October, 1876, he began the *Homilectic Review*, then called *Metropolitan Pulpit*, and is editor-in-chief both of that *Review* and of *The Voice*, a weekly political paper of the Prohibition party begun in 1884. He is senior member of the publishing house of Funk & Wagnalls.

The firm of Funk & Wagnalls was formed in 1877. Mr. Wagnalls had been a lawyer previously in Atchinson, Kan. Both he and Dr. Funk were born in Ohio, and hence are both representatives of Western go-aheaditiveness. They commenced business on a small scale in 1877, in a room where they simply had desk room at 21 Barclay street on the

third floor. They remained there in that room until they crowded all other tenants out—then filled an adjoining room, and when that was full they had to rent a regular store at 10-12 Dey street, where they filled three floors, continued there seven years, and had their force and stock in three different buildings, and then had to enlarge and move to present quarters, at 18 and 20 Astor Place. Almost from the start they were heavy publishers of books as well as periodicals.

About the year 1880 they began the publication of cheap, paper covered, standard books, which had a great run. One of the first heavy works they undertook was the re-publication of Spurgeon's "Treasury of David" (having gained permission from the author). This standard work on the Psalms has had immense sale.

Over 500 different works now bear the imprint of Funk & Wagnalls, as publishers. For the last eight or ten years they have issued, on an average, about 500,000 volumes a year!

Among these volumes are such standard books as Knight's History of England, Young's Analytical Concordance, The Schaff-Herzog Encyclopedia of Religious Knowledge, (the production of this work cost over \$30,000), Meyer's Commentary, complete, Butler's Bible Work, Parker's Bible, complete, etc.

The *Voice* was started in 1884—first as a campaign paper, on a trial trip of eight weeks. The publishers yielded to a growing demand for its continuance. As a permanent periodical it began its career January 2, 1885, with 6,000 subscribers. The paper now has a weekly circulation of over 120,000. Of course stereotype plates are made to save the type. It is printed, pasted and folded by the same press, at the rate of 10,000 an hour. This press is one of those marvels produced by the Hoe Company.

During the late campaign, *The Voice* was sent to all ministers in the nation whose addresses could be obtained, and for five weeks 500,000 extra numbers were sent to as many farmers! You see that this Prohibition paper is a "big thing"; and yet it is only a sort of "appendix" to the business of these enterprising book publishers.

Two years ago the firm outgrew their old quarters and moved into the capacious building which they now occupy at 18 and 20 Astor Place, located in the most desirable business part of New York city.

In January, 1888, "Funk & Wagnalls" assumed the publication of the Mission-

ary Review of the World. In a single year its subscription list had grown more than three-fold. In fact, everything they touch seems to be successful from the start.

About five years ago they opened a branch office at 44 Fleet street, London, where they are transacting an encouraging amount of business.

These publishers occupy a conspicuous place in the literary and business world. They now have sixty persons on their regular pay-roll in their business offices, to say nothing of the large force of compositors, pressmen, and bookbinders, employed in getting their various books ready for the market.

Dr. Funk is distinguished for his great energy—he is a steam engine and does not seem to tire, no matter how hard he works. He is never at a loss in resources, as to argument in controversy, nor for expedients in pushing business enterprises. Indeed, that is his great power. He does *originate plans* and in the commercial world, where they are practicable, they are worth more than almost any other quality. As an editor his instinct for news is of the highest order. His ideal of a paper is ever far beyond realization—not because it is Utopian (for such it is not), but because of the difficulty of organizing a staff of competent, practical editors, and having business partners commensurate with his energy and breadth of ideas.—*The Journalist.*



REV. DANIEL GARVER.

The subject of the present narrative, was the youngest son of Samuel and Margaret Garver, and was born in Washington County, Maryland, on the 9th of January, 1830. In the autumn of 1832, his parents removed to Scotland, Franklin County, Pennsylvania, which was the home of his childhood, and the scene of his most cherished associations. He often spoke of it as a hallowed spot, and when traveling, in subsequent years, surrounded by objects of interest and grandeur, in his native country, or in foreign lands, busy memory invariably reverted to this eventful period in his life's history, to the home of his childhood and the friends of his youth. Here he was carefully trained, and carefully watched and guided. Here he found a place of genial nurture. Here was exerted an influence which moulded the elements of his character. During the critical period of youth, his morals were faithfully shielded. He was the subject of religious influences from his earliest years. He was, also, a sprightly boy, quick in his perceptions and affectionate in his disposition. He became a general favorite in the neighborhood, and at school was usually at the head of his class. In early life he showed, too, a spirit of manly independence, which so forcibly marked his character in later years.

In the spring of 1845, soon after he had entered his sixteenth year, he commenced his studies in the Preparatory Department of Pennsylvania College. His literary course was continued without interruption, until his graduation in 1850.* He was a diligent student, and

always acquitted himself with credit in the recitation room. His natural love of study led him to improve his opportunities to good purpose, so that he attained a very respectable measure of intellectual culture. On the completion of his Collegiate course he entered the Theological seminary of Gettysburg, where he pursued his studies, till the spring of 1852. He, then, returned to his home, at Scotland, and spent some months in private study. He also assisted the brethren in the vicinity in their pulpit services, and at communion seasons, and protracted meetings, and thus an opportunity was afforded to him for the exercise of his gifts as a public speaker.

Mr Garver was licensed to preach the gospel by the Synod of Pennsylvania, at its meeting, in the month of June, 1852. The greater part of the summer he spent in traveling, in visiting a brother in Illinois, and examining the condition of our Church in the West. In the fall he was elected Professor of Ancient Languages, and in the Illinois State University, at Springfield, and immediately entered upon his duties. The position he occupied for three years with honor to himself and advantage to the Institution. The Board of Trustees reluctantly accepted his resignation.

Professor Garver now determined to devote some time to the gratification of his taste for traveling. He journeyed through Iowa, Minnesota, and other portions of the Great West, and finally consented, for a season, to take charge of a Mission church at Davenport which was unsupplied with a pastor. Here he labored for nearly one year with great fidelity, although surrounded by many discouragements. He then

*The class consisted of eighteen, six of whom, viz.: J. M. Eichelberger, Esq., Rev. Dr. Garver, Rev. W. F. Greaver, R. G. Harper, Rev. C. Nitterauer, and Dr. Stroh, have passed away.

returned to Pennsylvania, and after a brief visit to his friends at Scotland, he spent the greater part of the winter of 1856—7 with the Rev. Dr. Passavant, aiding him in the office of "*The Missionary*," and temporarily supplying the pulpits of several vacant churches in the vicinity of Pittsburgh.

In the spring, he decided to make a foreign tour. He had long wished to cross the Atlantic. His travels through this country, his high enjoyment and rich experience had awakened in his mind an increased desire to visit the scenes of interest in the Old World. He, accordingly, sailed, on the 27th of May, 1857, for London, where he arrived on the 10th of June. Thence he traveled through England, France, Switzerland and Germany, down the Danube into Turkey, through Syria, Palestine, Egypt, the Ionian Islands, Greece and Italy, and, returning by way of Liverpool, landed at Boston, March, 12th, 1858, and reached his old home, at Scotland, on the 17th. "The time," he remarks, "spent in these travels, has been decidedly the richest and most useful period of my life." The summer after his return he passed in Easton, filling the pulpit of Rev. B. Sadtler, who was absent in Europe for the benefit of his health. The following winter he devoted to the delivery, in various places, of a course of Lectures on the Holy Land, with a view of raising funds for the Institution at Springfield, Ill., in whose welfare he always felt a deep interest.

In the spring of 1859, he received and accepted a call from the English Lutheran Church in Canton, Ohio. In this field, the daily duties of which demanded all his powers, he continued to labor with diligence and success for nearly five years. But a division having arisen in the congregation, and some

disaffection existing among the members, he concluded that it was best to dissolve the relation, that another in the same position might be more useful. For the people of the charge, however, he cherished the warmest affection until his death. The church at Greensburg, Pa., being vacant, and having received an unanimous invitation to assume the pastorate, he accepted the call, and at once entered upon his labors, which were abruptly terminated by death, September 30th, 1865, in the second year of his ministry at this place. He died with the harness on, in the midst of his usefulness, whilst engaged in preaching the gospel, visiting the sick, and presenting the consolations of religion to the dying. Disease was contracted during his ministrations to a member of the church, who was prostrated with typhoid fever, and whom he subsequently buried. Although he felt the premonitory symptoms, and his appearance and manner indicated the existence of the disease in his system, he continued at the post of duty, lecturing, preaching, and performing pastoral labor. The last time he officiated in public, it was with extreme difficulty he spoke, yet he delivered the message with great earnestness, and deeply impressed his hearers. His text was, "The master is come and calleth for thee." He left the church in a state of extreme exhaustion. Fever of a malignant type was speedily developed. The best medical skill was employed for his restoration, friends with sleepless vigilance watched around his couch, and furnished every comfort which loving hearts could suggest, and, for a time, it seemed as if these efforts would prove successful—the power of the fever was broken, and the hopes were fondly entertained that his useful life would be spared—but the disease suddenly took

an unfavorable turn; it was soon apparent that death had marked the patient as a victim. His work on earth was done—The Master had need of him for a higher service. The last struggle, the last sigh, was over, and our beloved brother slept sweetly in Jesus. His lifeless remains were born to the church, of which he had been the faithful and cherished pastor, where, in the midst of sorrow-stricken friends and a weeping congregation, appropriate exercises were held, conducted by Rev. W.

A. Passavant, D.D., Rev. H. W. Roth, and the clergymen of the Christian denominations of Greensburg. Thence they were conveyed to their final resting place in Franklin County, in obedience to his wishes, and placed beside those of his revered and sainted parents, where they will quietly repose until the resurrection of the just. The occasion was still further improved by religious services, in which Rev. W. F. Eyster and Rev. S. McHenry participated.—*Ev. Quarterly Review*.



REV. HEZEKIAH R. GEIGER, PH. D.

In the veins of Prof. Geiger flows the mingled blood of his German and Scotch ancestry, for his father was of German and his mother was of Scotch stock. His early ancestors are found settled near Philadelphia, in the middle of the last century. The father of Hezekiah, the subject of this sketch,—who took also his mother's name, Ruebush,—was born near what is now Germantown, on the Schuylkill, in 1789. His mother was a native of York Co., Pa.

Hezekiah Ruebush was born in

Greencastle, Franklin Co., Pa., January 10th, 1820, being one of a family of eleven sons and one daughter. With his parents, at the age of eleven years, he went to Holmes Co., O., then the far West, a new and sparsely settled country, where the family settled upon a farm. Physically, our embryo professor by daily work developed a compact, strong, ruddy physique, which has served him well during his many years of necessarily sedentary life in the lecture room.

Fifty years ago school advantages, of course, were very meagre. The common school had not yet been born, and our Ohio boy then may have heard of a college, but as our now venerable professor says, he did not know what a college was, nor the difference between Latin and Greek, having no knowledge of either. Embracing the opportunities at hand, the ruddy youth soon displayed his thirst for knowledge and his aptness in study. Especially had he a fondness for mathematical studies.

In common with so many men the work of school teaching was resorted to by the studious boy as a help to higher educational advantages. During his after college course the self reliant youth was obliged to supplement his scanty support by again resorting to the school room, at the same time losing no ground with his college classes.

Religious impressions were early made upon the mind and heart of our Western boy. The Rev. John Reck, one of the godly pioneers, then the Lutheran pastor of Canal Dover, Ohio, would at long intervals preach at the home of the Geigers, in Holmes county, using the barn for a church. But while early impressed with the thought of his personal salvation, Hezekiah did not make a public profession of his faith in Christ until the winter of 1840—1, in Mt. Vernon, Ohio, whither he had gone in search of employment.

The young disciple was at once moved toward the work of preparing for the gospel ministry. With this purpose he was about entering a then new college, now Ohio Wesleyan University in his own State, but at the suggestion of Rev. Henry Bishop, a Lutheran minister, his attention was turned toward Pennsylvania College, at Gettysburg, Pa., an institution of his own faith, and the faith of his fathers. He had no money, but

encouraged by his father, who gave him a horse, he, in company with Christian Uhl, also a candidate for the ministry, set off upon the long journey of 400 miles over the mountains in search of Gettysburg. The journey occupied a month, for they tarried from time to time, to greet their friends by the way.

Such was the diligence of the Western boy that after one year in the preparatory department, he was admitted to the Freshman class, at once taking a front rank. By reason of his special mathematical aptness, he soon became the friend of Prof. Jacobs, who was always especially kind to students successful in mathematics.

The then infant Wittenberg, without buildings or endowment or anything else save the indomitable purpose of Dr. Keller and a few students, sought the Senior at Gettysburg, who in the spring of 1846, was called to Wittenberg as professor of mathematics. The Faculty of Gettysburg could see no need for a Lutheran college in the West, to most of them a country unknown, save as they found it on the maps. Flattering offers of employment in Pennsylvania college were made to the young professor elect, and his *alma mater* opposed very emphatically to his acceptance of the western professorship. With the resoluteness of purpose which has marked his whole life, he set his face determinedly toward the frontier work for Christ and his church. How wisely he decided the future soon began to tell. Upon the nominal salary of \$300 a year, in the spring of 1846, with Rev. Michael Diehl, who had just completed his theological course at Gettysburg, he entered upon his work at Springfield. The unfinished basement of the Lutheran church was the school room. The young professor taught about eight hours a day, whilst president Keller de-

voted his time largely to a class of theologies, besides serving as financial agent for the college, pastor of the young church of the town and Lutheran Bishop of all that region. Such was the incipency of Wittenberg College. After twenty-two years of faithful service the Rev. Michael Diehl fell asleep in 1869, honored, beloved and esteemed by all who knew him.

The now growing and enterprising city of Springfield, was then a quiet town of 2,500 people. Our church in the great west was weak. In Springfield there were not enough male members to constitute a vestry. The college must educate both the ministry and the church, creating the very environment upon which it depended for life. But few of the pioneers had themselves enjoyed the advantages of a collegiate education. Patient waiting and diligent, prayerful labor could alone prepare the soil, scatter the seed and gather the harvest.

For many years Professor Geiger taught mathematics and physics and the natural sciences, besides for several years the higher classes in Latin. By the Wittenberg Synod, of which he is yet a member, he was set apart to the gospel ministry and in 1869, his *alma mater*, having forgiven him, conferred upon him the honorary degree of Doctor of Philosophy.

In 1873 our Professor resigned the chair of mathematics, after twenty-seven years of the most devoted service, and was given sole charge of the department of natural science, for which he had developed a special fondness and fitness. Thoroughness marked the

work of Prof. Geiger in all his undertakings. By extensive travel he familiarized himself with our western States and Territories, more than once realizing the dreams of his youth in rambling among the canons and peaks of the "Rockies."

In 1874 some months were spent upon our Pacific coast and in a voyage to the Sandwich Islands, an account of which has been published for the gratification of the friends of the tourist.

In 1882 Prof. Geiger resigned his connection with the college with which more than thirty-six years of his thoughtful, vigorous, growing usefulness had been engrafted. In the ministry of the churches as in the other professions and in the various busy currents of life are found many who know, honor and revere him as the painstaking teacher, the sympathizing friend and exemplary Christian.

After a short period of rest a position was tendered Prof. Geiger in the United States Geological Survey, for which especially his familiarity with Geological science had fitted him. Since the summer of 1883 his headquarters has been in Washington City. His summers are spent among the mountains of Virginia, Maryland and West Virginia, the winters being used in putting into permanent form the results of investigations in the works of the Geological Department. We congratulate the Professor upon his honorable and useful position in our government, and are glad to know that he enjoys the vigor of a matured manhood. Long may he yet live to bless the church and the world.—*History of Wittenberg College.*



REV. A. T. GEISSENHAINER, JR., D.D.

Augustus Theodosius Geissenhainer was the son of Rev. Henry Anastasius Geissenhainer and Anna Maria, daughter of Valentine and Anna Maria Schaerer, of Whitpain Township, Montgomery Co., Pa. He was born at the residence of his father, on a farm and at a mill inherited by his mother, in Whitpain Township, on Stony Creek, five miles from Norristown.

His ancestors were for several generations persons of distinction, whose home was at Muhlheim-an-der-Ruhr, now in Rhenish Prussia, where his great-grandfather, Rev. Frederick William Geissenhainer, was pastor and rector of the Gymnasium, at which his son, Henry Anastasius, received his liberal training. This son, the grandfather of the subject of this sketch, was a resident of Muhlheim, and gave to his two sons in their earlier years the opportunities of study, but dying early in life, they came under the care of their grandfather, the rector of the Gymnasium, and enjoyed the most liberal training attainable at Muhlheim. When but thirteen years of age, the elder of these sons, Frederick William, who died in 1838 as pastor in New York, was sent to the University of Giessen, where he spent three years, and to Göttingen, where he studied two years, after which for two years he was Privat-docent at Göttingen, then for two years teacher at some place unknown, and finally for two years unordained assistant, or vicar, in two village congregations.

In 1792 the fires of the French Revolution were ablaze, and the armies of Germany united for the invasion of France. Escaping from this turmoil, their grandfather being now dead, the

two sons emigrated to America, reaching Philadelphia in 1793. Frederick William became pastor of New Goschenhoppen, and in 1794 was licensed as Candidate by the Ministerium, and ordained in 1797, or 1798. The younger brother, Henry Anastasius, who was twenty years old when they came to America, pursued his studies and was prepared for the ministry by his elder brother. He was licensed as Catechet. in 1797, for North Wales, Whitpain, and Upper Dublin, and in 1799 as Candidate. In 1801 he became pastor of St. Peter's Church, Pikeland Township, Nice's in East Nantmeal, and Amity, Chester Co. From 1806 he was pastor of the Jordan Charge, Lehigh Co., until 1814, when he was elected pastor of the Trappe, Limerick and Pottstown congregations. He resided at first at the farm where his son, Augustus, was born until April 1817, when he removed to a farm which he purchased just below the limits of Pottstown, where he lived until in January, 1821, he resigned the charge and intended to journey southward, but went first to Pittsburgh, where he was persuaded to settle and become pastor. In January, 1823, he was taken sick while on a visit at Philadelphia, was taken to the Trappe by his son, Henry, who resided there, where he died February 9, 1823. When he removed from the Trappe, his brother, Frederick William, and his son, Frederick William, Jr., had jointly taken charge of his congregations, and were with him in his last illness. Before his death he requested his brother to take charge of and educate his son, Augustus, and should he prove to be so disposed, to prepare him for the ministry.

Augustus Theodosius Geissenhainer was born July 11, 1814, baptized four weeks later, his grandmother, Sophia Wilhelmina Henrietta Geissenhainer, being sponsor, and spent the first three years of his life in Whitpain Township, the next four years on the farm below Pottstown where his father lived until his removal to Pittsburgh, and where Dr. Frederick William lived from that time until his removal to New York in 1823. He accompanied his father to Pittsburgh, and remained there until after his death.

In the fall of 1823 he was sent to New York to become a member of the family of his uncle, who from that time on until his death treated him as his own child, both fulfilled the duties and gave him the affection of a father. Here, henceforth, all the years of his life were passed until after he had entered into the office of the ministry. His fellow-student, Rev. C. F. Welden, has furnished the following account of their student years: "Our regretted friend, A. T. Geissenhainer, and the other students, at the time of Rev. Dr. F. W. Geissenhainer, Sr., including myself, received our preliminary English education in the Philomathean Academy, in William Street, New York. The other students then were Lewis Smith, and Frederick William Miller, son of Dr. Jacob Miller, of Reading. Our purpose was to become fitted for Columbia College, and after graduation to enter on the study of theology. Our tutor, in the first stages of Latin, under Dr. Geissenhainer's supervision, was J. C. G. Schweitzerbarth, afterwards pastor at Zelienople. The instruction was continued by Dr. Geissenhainer, and when we were so far advanced as to be able to use the Oxford Latin Grammar, we were inducted into the Greek. Our text-books in the study of Greek all

used the Latin language, even the Lexicon. We read the prescribed Latin and Greek authors as far as required in the junior class of Columbia College at that time. Dr. Geissenhainer's health beginning to fail, he suggested the advisability of our resigning the college course and entering at once on the study of theology while he still was able to instruct us. Dr. Miller insisted on the full collegiate course for his son, who then entered Columbia College, at the same time sharing our theological course. To our class was added William A. Fetter, Principal of St. Matthew's Academy, in Walker Street. Fetter, Smith, and myself were examined and licensed in St. Matthew's Church in 1833."

Dr. Geissenhainer was of most scholarly, even distinguished attainments, and of peculiar abilities as a teacher. From an early period of his ministry he had trained young men in almost uninterrupted succession. He was the theological instructor of the following pastors, and probably of others: Henry Anastasius Geissenhainer, John George Roeller, Jacob Miller, Frederick Waage, J. C. G. Schweitzerbarth. John W. Starman, Ernst Ludwig Brauns, William J. Eyer, Mark Harpel, Frederick W. Geissenhainer, Jr., Christian F. Welden, William A. Fetter, Lewis Smith, Augustus T. Geissenhainer, and Frederick William Miller, who was a young man of great promise and much beloved, but was not allowed to enter the ministry, having died in 1834. The training of these students was very complete in all their studies, and that of Augustus especially so in Hebrew, for which the Doctor had a special love.

At the meeting of the New York Ministerium at Palatine, Montgomery Co., N. Y., he was licensed Sept. 15th, 1835, when twenty-one years of age. He had no pastoral care, but acted as

assistant to his uncle, whose health was feeble, from his licensure until the death of Dr. Geissenhainer, May 27th, 1838. In August of that year he became pastor of St. Paul's Church, Wurttemberg, Dutchess Co., N. Y., of which one congregation he had charge until 1840, when he took charge, in August, of St. John's, Orwigsburg, Schuylkill Co., Pa., a union church, from which the Lutherans withdrew and built St. Paul's Church in 1844, Friedens at New Ringold and McKeansburg. He united with the Ministerium of Pennsylvania, June, 1841. In 1843 he began also to preach in English at Hamburg, where Gottlieb F. Iaeger was German pastor. At his removal to Orwigsburg he was married to Amelia S., daughter of William Havemeyer, of New York City.

In 1845 he removed to Reading and took charge of the Oley and Friedensburg congregations, and for a short time of Womelsdorf, retaining also, until 1847, the English service at Hamburg. He lived on Penn St., below Eighth. In August, 1847, by appointment of the Synod, he removed to Norristown and laid the foundation of the congregation in which the Synod is now assembled. But he was not allowed to prosecute the work to any extent, as within a year the infirm health of Mr. Havemeyer made him very anxious to have his daughter with him, and in April, 1848, before the meeting of Synod, the family went to reside with Mr. Havemeyer in New York, and Mr. Geissenhainer soon afterward went to Reading, where he assisted Rev. Dr. Jacob Miller during part of the last year of his life, and until his death, from October, 1849, to May 16, 1850, after which he returned to New York and remained until after the death of Mr. Havemeyer.

[Early in 1852 he settled at Trenton,

N. J., for the purpose of organizing a congregation in that place, having visited Trenton regularly since October, 1851. He purchased ground, commenced the erection of a church, furnishing most of the money needed, to be repaid afterward by the congregation, as was faithfully done. The church was dedicated October, 1852. There he remained until he accepted charge of St. Paul's German Church, Allentown, where he began his labors May 3, 1857, but remained only until August 8, 1858, when he returned to Trenton and formed an English congregation, erecting for them also a church, but the material was at that time very limited, and the effort was afterward given up. In August, 1861, Mr. Geissenhainer removed to Bethlehem, where soon afterward he organized St. Peter's congregation and assisted them in erecting a church. While living at Trenton the second time his wife died. While at Bethlehem he was married to Elconora, the daughter of Dr. S. S. Schmucker, of Gettysburg, Pa. In 1869 he removed to Philadelphia. From 1872 to 1875 he had charge of St. Thomas', Germantown, and for a short time of St. Peter's, Rising Sun. In 1877 he took the charge of St. Paul's, Hainesport, N. J. During this period of his residence in Philadelphia, since 1864, he had served as treasurer of the Ministerium, and his pastoral labors were of a missionary character in congregations unable to support a pastor. Of the little congregation at Hainesport he continued to have charge as long as he was able to labor, and for part of a year he took a house in Mount Holly so as to be near them. During the last winter of his life he was confined much to the house, but his death came suddenly soon after midnight on the third of March, 1882. His remains were interred in a private

cemetery in New York. The burial services were attended by a large number of his brethren in the ministry. The Revs. S. Laird and D. H. Geissinger conducted the burial services.

A large part of the ministerial labor of Mr. Geissenhainer was devoted to the formation of missionary congregations and to feeble pastorates which were able to furnish but a small part of the income necessary to the support of his family. The present flourishing congregations at Norristown, Trenton, and South Bethlehem were begun by him, and St. Thomas', at Germantown, taken when very feeble.

He served as assistant secretary of the Ministerium, and translated the minutes into English from 1850 to 1852, as secretary from 1853 to 1855, and as treasurer from 1864 to 1877, a period of fourteen years. At the meeting of Synod at which he was elected treasurer it was decided to establish the seminary at Philadelphia, and with the inception of that work began the serious responsibility and burden of the treasurer's office. The seminary had to be carried on and its expenses met when as yet the income was very inadequate, and the money subscribed had to be collected and invested, so that the cares, anxieties, and responsibilities of the treasurer's office were very great, and he frequently advanced of his own moneys, at times even to the extent of several thousand dollars, in order to tide over times of embarrassment. It may well be that in increasing infirmity of health he allowed these cares to worry him needlessly, but he guarded the property and trusts of the Ministerium with tender and jealous care and the strictest fidelity.

He rendered eminent services to the Church in the preparation of the Church Book. The committee charged at first with the translation of the German

Agenda of 1855 held its first meeting at his house in Trenton in the fall of 1855. There were present, Revs. C. W. Schaeffer, C. F. Schaeffer, A. T. Geissenhainer, C. F. Welden and B. M. Schmucker. Each member consented to present a translation of the Morning Service, and I think that each one had prepared a translation. The first translation read was that of the venerated Dr. C. F. Schaeffer, then pastor at Easton. He was himself very much dissatisfied with it, and after hearing some of the other translations, affirmed that his style was utterly unsuited to such work, and I do not think that he at any time afterward translated a line. It was agreed, at that meeting, I think, that the first translation of the successive parts of the Liturgy should be prepared by Revs. A. T. Geissenhainer and B. M. Schmucker in co-operation, and submitted for most careful supervision to the committee at its meetings. And in that manner the work was carried on until the publication of the Liturgy of 1860. In the sub-committee of preparation the first draft was usually made by Mr. Geissenhainer, and worked out by his co-laborer.

During the many years which were devoted to the work which resulted in the publication of the Church Book in 1868, Mr. Geissenhainer was ever a most diligent worker, and at his home from year to year the larger number of meetings of the committee was held. None of us will ever forget the generous and elegant hospitality of that house. The books also which were required in the researches of the committee were usually purchased by him. In the restoral of the beautiful, scriptural, ancient service of our Lutheran Church he took a deep interest, and his labors in this respect claim grateful remembrance.

From his uncle, in the years of his preparation and early ministry, he had

received a profound reverence for the pure faith of our Church, as set forth in her Symbols, and his conviction of its accordance with Scripture grew ever stronger. He had an abhorrence of all compromises and concealments. No more loyal Lutheran ever lived.

Now that he has been taken from us and we call to mind the many years of his membership in the Synod, his unselfish labors in the cause of his Lord, his unswerving attachment to the

Church of his inheritance and love, his genial, kindly amity of spirit and character, his warm personal attachment to his intimate friends, his generous liberality, his free-hearted hospitality, we put away from us all remembrance of any infirmities which resulted from stealthily creeping disease, and remember only our noble-hearted brother, now gone to rest in the peace of the Lord.—
Beale M. Schmucker.



REV. F. W. GEISSENHAINER, SR., D.D.

Frederick William Geissenhainer, the son of Henry A. and Sophia J. H. Geissenhainer, was born on the 26th of June, 1771, at Muhlheim, (now belonging to Prussia) Germany. He lost his father when he was about three years old, and was indebted for his education to his grandfather, the Rev. Dr. Frederick William Geissenhainer, one of the more distinguished Lutheran clergymen of his day. When he was thirteen years old, he entered the University at Giessen, and, at the age of sixteen, had completed his course of theological study. But, as he was too young to enter the ministry, he went to the University of Gottingen, where he remained two years; and then, having reached the age of eighteen, he received and accepted an appointment as Professor in a Seminary. When he was twenty he was advised to apply for Ordination as a minister of the gospel; and, on account of his extraordinary qualifications for the office, there was made in his favor an exception to the rule, which required that he should be twenty-five years of age. He was, accordingly, ordained; and, shortly after, took charge of two village congregations, with which

he continued for about eighteen months. Meanwhile, his grandfather had deceased; and, not long after, tidings came to him that his mother also was dead; and this latter circumstance, of which he had no reason to doubt, in connection with the distracted state of things incident to war, led him and his only brother, who was then on a visit to his place of residence, to form the purpose of migrating to the United States. They made their arrangements accordingly; not giving themselves time even to visit their native town; and, though they were aware that there was some property in the family, they left it, as they supposed, to a maiden aunt,—their only surviving relative in those parts, who had lived with their mother.

In the year 1793 they arrived at Philadelphia, Pennsylvania, and, soon after, the subject of this sketch accepted a call to labor among several congregations in Montgomery County, Pa. On the 27th of May, 1794, he was married to Anna Maria, daughter of Michael and Eve Reiter. They had six children, one of whom was married to the Rev. Dr. Jacob Miller, deceased, late of Read-

ing, Pa., and another has succeeded his father, as minister of a German Lutheran congregation in the city of New York.

In the spring of 1807 Mr. Geissenhainer learned from a Jew, who came from his native place, that his mother was still living and in good health, and that it was his aunt who had died, when it was reported to be his mother. Transported by this most unexpected intelligence, he immediately made arrangements for bringing her to this country; and, in the succeeding autumn, after having been separated from her for nearly fifteen years, he had the pleasure of meeting her at Philadelphia, and welcoming her to the land of his adoption. She lived with her sons nine years after her arrival, and died, at the age of sixty-four, in the joyful confidence of entering on a better life.

In conformity with the recommendation of the Rev. Dr. John Kunze, previous to his death, Mr. Geissenhainer was called to the German Lutheran Churches in the city of New York, in 1808. He accepted the call, and retained this charge until the spring of 1814, when he resigned it, and went to preach to the congregations of Pottstown and the Trappe, Montgomery County, Pa. Here he continued till December, 1822, when he was recalled to his former charge in New York, at the old Swamp Church, corner of William and Frankfort streets. This congregation removed to St. Matthew's Church, in Walker street, in 1830, where he continued to officiate till the close of 1837, though his health was feeble dur-

ing several of his last years, and he was often assisted by his son, and his brother's sons, whom he had educated for the ministry. About the first of March, 1838, his strength began very perceptibly to fail, and, from this time, it was manifest that his labors were finished, and that but little of life remained to him. In the prospect of his departure, he was perfectly tranquil and self-possessed, declaring his undoubting confidence in his Redeemer's merits. "During my life," said he, "I have put my trust in my Saviour—He never did forsake me, and I am sure He never will." A short time before he expired, his son asked him whether he should leave him to officiate in the church, the hour for public service having arrived; and he pressed his hand most warmly and said,—"Go, in God's name, my son, and do your duty,"—The last words that he ever addressed to him. To his wife he said,—"Weep not—I must go to the other portion of my family." He died on the 27th of May, 1838; it being exactly, not only to the day of the month, but to the very hour of the day, forty-four years after his marriage. He was within less than a month of sixty-six years of age.

He received the degree of Doctor of Divinity, from the University of Pennsylvania in 1826. He educated a number of young men for the ministry among whom was his son-in-law, the Rev. Dr. Jacob Miller. He wrote very extensively on various subjects, but published nothing except a few hymns. —*Sprague.*



REV. F. W. GEISSENHAINER, JR., D. D.

Dr. Friedrich Wilhelm Geissenhainer Jr., is a son of Dr. Geissenhainer Sr., and was born the 28th of June, 1797, at New Hanover, Montgomery county, Pa. When his father in 1808 came to New York pursuant to a call as Dr. Kunze's successor, young Geissenhainer came for the first time to the great western metropolis, where he was to labor for more than fifty years. He was confirmed in the old Christ's Church, at New York, the family occupying the residence No. 210 William street. He was licensed to preach by the Pennsylvania Synod in 1817, and served congregations in Chester County, Pa. In 1826 he accepted a call from St. Matthew's church in New York, (located on Walker St.).

In 1840 he established St. Paul's church on the West Side, having resigned St. Matthew's. At first he preached in a hall on 18th Avenue, but in 1842 a frame church was built on the corner of 6th Avenue and 15th street. He began this mission with only eleven poor families, but in 1860 the congregation was able to erect a beautiful church at the cost of \$28,000. The degree of Doctor of Divinity was conferred upon him by the University of the city of New York. He was one of the principal movers in the establishment of the Philadelphia seminary, and was president of the first Board of Directors. He died on Pentecost Sunday, June 2, 1879, at the age of 81 years, having served in the ministry for 62 years.



REV. G. D. GERBERDING.

The subject of this sketch was born in Pittsburg, Pa., Aug. 21, 1847. His father, J. G. H. Gerberding, was born in Germany, but came to this country in his sixteenth year. His mother was

a native of the United States. Her maiden name was Josephine Lustenberger. Her parents came from Switzerland.

Rev Gerberding grew up on his

father's little farm between Allegheny City and Perryville. There he attended a district school for a few months in each year, always ranking high in his classes. Up to his twentieth year he assisted his father on the farm. Then, for two winters he attended an academy in Pittsburg walking four miles back and forth most of the time. In the fall of 1869, he entered Thiel Hall at Phillipsburg, Beaver Co., Penn., where he enjoyed the instruction of Prof. H. E. Jacobs, now Dr. Jacobs of the Philadelphia Seminary, as also of Rev. Dr. H. W. Roth, the writer of this sketch. In 1871, with two other class mates, he entered, *ad eundem*, the junior class of Muhlenberg College, Allentown, Pa., where he graduated in 1873. On account of the financial embarrassment of his father his college studies were frequently interrupted. During the four years' course he lost forty-three weeks, by absence, necessitated by labor at home.

He took his theological course in the Evangelical Lutheran Seminary of Philadelphia. There he enjoyed the instruction of the ^{late} sainted Drs. C. P. Krauth and C. F. Schaeffer. As he paid his own expenses through the seminary, his course there was more or less irregular. During the vacations of 1874 and 1875 he assisted the Rev. Dr. Passavant in several churches near Pittsburg, which the Doctor was then supplying. In the latter summer, with the assistance of Dr. Passavant, he raised funds, secured a lot and had a church built in the tenth ward, Allegheny, near his father's home. In the spring of 1876 he was called as pastor to the Mount Calvary English Lutheran Church, at Chartiers, three miles below Pittsburg. He was ordained April 19, at Greenville, Pa., by the Examining Committee of the Pittsburg Synod.

In connection with Mt. Calvary church, he labored across the river, where he had built the church during the previous summer. There he organized the English Lutheran church of Mt. Zion and built up a prosperous Sunday school and congregation. The following year he began to labor at Pine Creek, ten miles out from Mt. Zion. Here was an abandoned Lutheran field. Rev. Joseph Muhlhäuser had recaptured the dilapidated old church, which had been used by various denominations, and had remodeled it for a Lutheran church. On the removal of Rev. Muhlhäuser to Rochester, N. Y., Rev. Gerberding gathered together the available fragments of the former Lutheran congregation, and whatever new material could be found and organized St. John's English Lutheran church, with a live Sunday school. Ere long he began to preach in a school house in Butcher's Run, and worked up a Lutheran Sunday school. This afterwards became Memorial Evangelical Lutheran Church. His labor on the north side of the river, along the Perrysville road, had now increased to such an extent that he found it necessary to resign Mt. Calvary, at Chartiers, and give his whole time to the three new points. A parsonage was also completed at Mt. Zion. Thus, where five years ago the Lutheran church had nothing, there were now two churches and congregations, three Sunday schools and a brick parsonage. Not a dollar had been asked or received from the mission fund, and the whole debt was \$400.

In the spring of 1881, Rev. Gerberding accepted a call to the Jewett, O., charge, which he served acceptably for six years. During his pastorate the charge was divided and thus the almost abandoned church at Bowling Green

was again enabled to enjoy the services of a pastor. While at Jewett he also made a beginning toward establishing an English mission in Steubenville, O. In the spring of 1887 he accepted an urgent call from the English Home Mission Committee of the General Council to the English mission of Fargo, N. D. At that difficult post, where there was not a single person who had ever been an English Lutheran, he has built up one of the largest Sunday schools in the city, and is slowly building up a substantial congregation in the beautiful church built by the able and self-sacrificing labors of Rev. F. W. Ulery.

The influence of Rev. Gerberding has not been confined to the Fargo mission. He has won the confidence and created an interest in English work among the Germans and Scandinavians. He has called their attention to their losses, induced them to look after their children, to start English teaching in their Sunday schools and preaching in their churches. He took a hurried mission trip to the Pacific coast in the spring of 1889, and kept the General Council from losing the North West coast as a mission field.

Rev. Gerberding was married Oct. 31, 1876, to Miss Annie E. Danver, of Allegheny City, Pa., whom he learned to know and love while attending Prof. Gourley's academy in Pittsburg, Pa. Their happy union has been blessed with seven children, five of whom are living, two having preceded them to the home beyond.

He is an earnest and forcible speaker. He aims to get the truth into the heart of the hearer, rather than to please the intellect by the beauty of the setting. He wields a strong and living pen. He is the author of "The Way of Salvation in the Lutheran Church" and "New Testament Conversions." The former has proved the most popular and successful work published in the English Lutheran church, almost 9,000 copies having been sold in three years. By giving to the church which he loves these two works, Rev. Gerberding has not only done a work which his church appreciates and which will bless it, but he has made for himself an enviable place among the authors of the Lutheran Church in America.



REV. E. F. GIESE, D.D.

Rev. E. F. Giese, D.D., is the son of the late Rev. Heinrich August Giese, Superintendent in the Church of the State of Prussia, was born in Schwanebeck, Pomerania, May 16th, 1832. Received his preparation for the Gymnasium at home under the instruction of a tutor. At the age of fourteen entered Kloster Rossleben in Thuringia and remained there till he entered the University at Halle, studied under Dr.

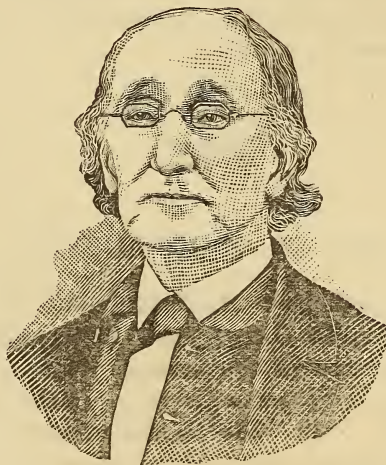
Tholuck with whom he was quite intimate. After graduating at Halle, studied several years privately, one year at Berlin. In the year 1861 was appointed teacher of natural sciences in the Royal Cadet school at Potsdam near Berlin where he remained over two years, when in answer to an appeal of Rev. Muehlhaeuser from Milwaukee, who was then visiting Germany in behalf of the Wisconsin Synod and of the newly organ-

ized Seminary of that body, he was sent by the Berliner Verein in 1863, to preside over the newly organized Theological Seminary of the Synod of Wisconsin, but not being of the ultra Lutheran convictions of the ruling party of said Synod was rejected. Upon which he was sent to do missionary work in the north-eastern part of Wisconsin, and served four congregations in connection with that work. After serving nearly two years in the capacity of Home Missionary was called to Milwaukee and taught in the Milwaukee Academy and at the same time preached in the northwestern part of the city, and for the Howell's Road congregation.

From 1865-67 organized under Dr. Passavant's supervision Thiel Hall Academy in Philipsburg, Beaver Co., Pa., which soon after was removed to Greenville and chartered as Thiel College. In 1868 he was called to take charge of a mission field in Brooklyn, N. Y., and was soon engaged as principal

of St. Mathew's Academy, at the same time continuing the work at Brooklyn. The academy was soon recognized as the institution of the New York Ministerium, and privileged to dismiss its graduates to the Theological Seminary in Philadelphia. In 1873 accepted a call to organize Newark Academy in Newark, Wayne Co., N. Y., in connection with the same Ministerium. In 1875, resigned and was called to the chair of Prof. of Greek and German in Carthage College, Carthage, Ill. Withdrew from this with the title of D. D. in 1882 in order to devote his whole time to the foundation of a German Theological Seminary in connection with the General Synod in Chicago, but was unsuccessful for various reasons and in the year 1885 accepted a call to the German Lutheran congregation at Cumberland, Maryland.

Owing to being overburdened with work his literary productions are not very extensive.



REV. WILLIAM GERHARDT, D.D.

The subject of this sketch was born October 28, 1817, at Beuern, in Hesse Darmstadt, Germany. His parents, Baltzer Gerhardt and Anna Maria, having

been reduced in their circumstances through the effects of the war with Napoleon, and the hard times following in the wake of the war, emigrated to Amer-

ica during his infancy. From the age of eleven to sixteen he was hired out to farmers. By going to school during the winter months and by dint of close application he acquired an ordinary common school education, and at the age of sixteen commenced teaching, which he followed several winters, performing manual labor during the summer. This was in Somerset County, Pa. He was very anxious to obtain a liberal education to fit him for a higher sphere of work in life. His parents, being poor, were not able to give him any pecuniary aid. He was therefore dependent entirely upon his own resources; but by great self-denial, determination and energy he accomplished his object. He entered Pennsylvania College at Gettysburg, Feb. 22, 1836, and was graduated from that institution in 1841. His object being to enter the ministry, he studied theology at the Lutheran Seminary at the same place, and made preaching and teaching his profession and work of his life. For the latter he seems to have been peculiarly fitted, and consequently has taken a high rank among the educators of our country.

In 1844 he was married to Miss Lucinda A. Riley, and in 1887, his first wife having died, to Mrs. C. A. Mantz.

As a minister he has had under his charge the following pastorates: Eliza-

bethtown, Bloomfield, Mt. Bethel, and Jonestown, in Pennsylvania; Mt. Carmel in North Carolina, and Martinsburg in West Virginia. In this work he was untiring, preaching in both languages; in some charges preaching three times a day, and often traveling from twenty to thirty miles the same day. In 1880 the degree of Doctor of Divinity was conferred upon him by the North Carolina College.

As a teacher he has been engaged in the educational work in Pennsylvania, Maryland, Ohio, North Carolina and West Virginia, from common schools to institutions of college standing. Since 1867 he has been actively identified with the schools of Martinsburg, W. Va., and chiefly as superintendent of the city schools and principal of the high school. The following tribute, from Hardesty's Historical Atlas and History of Berkeley County, shows the character of his work and the measure of his abilities: "The schools of the city now enjoy the reputation of being as thorough and efficient as any in the state. Much of their present prosperity is justly due to the faithful and efficient services of Rev. William Gerhardt, D.D., who has been employed as Principal of Ward Schools, and latterly of the High School, since 1867."





REV. D. M. GILBERT, D.D.

Rev. D. M. Gilbert, D. D., second son of the late David Gilbert, M. D., a distinguished physician and surgeon and for many years a Professor in the medical department of Pennsylvania College, in the city of Philadelphia, was born Feb. 4th, 1836, at Gettysburg, Pa. He received his early education at Pennsylvania College and the Theological Seminary, in Gettysburg, Pa., graduating in the former institution in 1857 and the latter in 1859. He was licensed as a minister of the gospel by the Synod of West Pennsylvania, at Hanover, October 1859, and ordained by the Synod of Virginia at Bridgewater, Va., October, 1860. He received the honorary degree of Doctor of Divinity from Roanoke College, Salem, Va., 1880.

Dr. Gilbert has been pastor at Staunton, Va., 1859-63; Savannah, Ga., 1863-71; Staunton, Va., 1871-73; Winchester, Va., 1873-87; and since December 1st, 1887, pastor of Zion Evangelical Lutheran Church, Harrisburg, Pa.

The ministry of Dr. Gilbert up to this time has been almost wholly in the Southern Church, where he took a deep interest and, from the beginning of his ministerial life, had a prominent part in the Church's general work. He was a representative of the Virginia Synod at

the organization of the General Synod of the Southern Church, at Concord, N. C., in 1863; was regularly elected delegate to all its subsequent conventions, had a leading part in the Diets held at Salisbury, N. C. and Roanoke, Va., to pave the way for the more general unification of our Southern Church in the present United Synod of the South; and upon the organization of the latter body at Roanoke, Va., in June, 1886, was chosen its first President.

Dr. Gilbert's publications have been A Fast Day Sermon, 1864; "The Lutheran Church in Virginia, 1776-1876", Centennial Historical discourse before the Virginia Synod, in 1876; "The Praises of the Lord in the Story of our Fathers", being a historical sketch of Grace Lutheran Church, Winchester, Va., 1877; "The Synod of Virginia: its History and Work", being a discourse before that Synod at its Semi-Centennial Celebration, in 1879. "The Annihilation Theory Briefly Examined". "Muhlenberg's Ministry in Virginia", being a discourse delivered at the laying of the corner stone of Emanuel Church, Woodstock, Va., 1884. "The Relation of the Church to Questions of Governmental Policy", and numerous sermons and articles published in Church periodicals.

REV. JACOB GOERING.

Jacob Goering, a son of Jacob and Margaret Goering, was of German extraction, and was born in York Co. Pa., Jan. 17, 1755. His father was a farmer on a small scale, but of a strong mind and an amiable disposition. The son, while yet a school-boy, manifested, in all the classes which he passed, extraordinary talent, and shared, in a high degree, the favorable regards both of his school fellows and his teacher. He early discovered a disposition for the Gospel ministry, and would sometimes call the children together to listen to his stump orations or sermons, with which he was accustomed also to associate prayer and singing, insomuch that the neighbors used to call him "the Young Parson." He had also a great fondness for reading; and, after he had read through the small library of his father, he borrowed books from all his neighbors who had any to lend. He not only occupied himself in this way during the evening, but usually took a book with him to bed, that he might use it by the earliest morning light; and when he was sent into the field to work, his book was still very likely to be his companion. He had a decided taste for Natural History; and, indeed, he was an attentive observer and diligent student of all the objects of nature around him. He was naturally curious and inquisitive, and always disposed to find out the causes of things where it was possible.

These favorable and somewhat precocious developments induced his parents to consent that he should study Divinity. His father, therefore, went with him to Lancaster, to consult with Dr. Helmuth, who, after he had heard all, immediately expressed himself willing

to receive him into his house, and to become his tutor. Here he remained, devoting himself assiduously to his preparatory studies, until in his twentieth year, he was publicly examined and licensed by the Synod of the Evangelical Lutheran Church to preach the Gospel.

From this period he preached occasionally, and with great acceptance, under the direction and superintendence of his theological instructor. After a sufficient trial, he accepted a call from the Lutheran congregations in Carlisle and the immediate vicinity. About this time also he was married to Elizabeth Syng, of Lancaster, but his wife, within about eighteen months after their marriage, fell a victim to consumption. She died without issue.

His attachment to his wife had been one of uncommon strength, and he was well-nigh overwhelmed by the bereavement. The effect of it was to lead him to take much more spiritual views of religion than he had ever taken before, and finally, as he believed, through the power of Divine grace, to work in him an effectual conversion. He was the subject of the most severe inward trials and conflicts, and sometimes on the very border of despair. He read and meditated and prayed, and sought relief by conversation with Christian friends of different denominations; and still the burden continued as oppressive as ever. At length, however, the days of comfort and hope came, and in proportion to the depth of the darkness in which he had been involved, was the brightness of the light that shone into his soul. His protracted, painful experience qualified him, in an eminent degree, to be a counsellor and guide to other afflicted souls;

and there is no doubt that in this respect, he reaped a rich advantage from it during the whole subsequent part of his ministry. After this, his preachings assumed an unwonted fervor and earnestness, and was listened to by great crowds with intense interest, and, in many instances, with evident sanctifying and saving effect. Jesus Christ and Him crucified was always the burden of his message; and no one could listen to him without being convinced that he had a deep inward experience of every sentiment that he uttered.

In 1782 he was married again,—to Elizabeth, daughter of the Rev. John Nicholas Kurtz. There were ten children by this marriage,—two sons and eight daughters. Mrs. Goering died on the 31st of May, 1831.

Shortly after his second marriage he received a call to the congregations in and about York, which he accepted. Here he continued to labor for twenty-six years, with the exception of one year and a half, during which he was absent from York upon a call from Hagerstown, Md; but his congregations were unwilling to dispense with his services, or to have any other minister in his place. And no wonder; for he was really a truly faithful and powerful preacher. On the great themes of repentance, justification, redemption, he was often so bold and fervent that his words would seem to penetrate the hearts of his whole audience. In pastoral visitations also, few men have been more indefatigable. He was mighty in prayer, too, especially among awakened sinners; and was an efficient comforter, as well as a skillful guide, to the sick and dying. In short, he was a workman that needed not to be ashamed.

In respect to his learning,—he might be said to be a thorough book-worm. He was an indefatigable student all his

life; late in bed, early to rise, and never idle. He had gathered a large amount of information in connection with almost every branch of science. He was intimately acquainted with the Latin, Greek, Hebrew and its cognates, as I have good reason to know from having studied Hebrew with him a year and a half. The Syriac and Chaldaic he read with all ease, and possessed the Bible and other books in all these languages. He was also well acquainted with the early Fathers of the Christian Church, and had formed an intelligent and accurate estimate of their respective merits.

He was "rough and ready" in controversy, and had some public disputes with the German Baptists, Mennonists, Tunkers, and others, in all of which he evinced both skill and courage. He published two Treatises on the subject of Baptism,—one in 1783, the other in 1790, and also "An Answer to a Methodist's Remonstrance;" but I believe they are now rarely to be met with.

I ought to state that, about the time of the election of Jefferson to the Presidency, he took a somewhat active part in politics, by means of which he made for himself many enemies, some of whom retained their hostility to him as long as he lived. Though he was certainly conscientious in the attitude which he assumed, he became satisfied, before his death, as many of his friends were at the time, that Christian prudence would have dictated a somewhat different course.

In person he was rather slenderly built, and was a little more than five feet in height, with a pallid but expressive countenance, and a large Roman nose.

He died after a protracted case of consumption, in 1807, at the age of fifty-three. In the approach of death he manifested all his wonted intellectual vigor, and a most cheerful and humble

confidence in his Redeemer's merits. His family and his visitors received his dying benediction. His funeral services were conducted by the Rev. George

Geistweit, of the German Reformed Church, and the Rev. Emanuel Rondthaler, of the Moravian Church.—*J. G. Schmucker, in Sprague's Annual.*



REV. J. P. GOERTNER.

Rev. Goertner, a son of George and Mary Catherine (Westerman) Goertner, was born at Canajoharie, N. Y., on the 26th of April, 1797. Under the care of excellent parents, he was trained up, not only to habits of industry, but to a deep reverence for religion. From his early childhood he seems to have been the subject of religious impressions, which were gradually matured into a sound and healthful Christian experience. Though the neighborhood in which he lived afforded few opportunities of intellectual culture, yet his naturally vigorous mind and intense desire for knowledge overcame the difficulties incident to his situation, and put him very early upon a course of successful mental application. Some of his early years were spent upon a farm, and, for a short time, he was engaged in mercantile pursuits; but, as he became more deeply impressed with the spiritual destitution of the land, he could not resist the conviction that it was his duty to devote himself to the Christian ministry. Having made his worldly arrangements with reference to this, he left his father's house on the day that he reached his twentieth year, and went to Schenectady, where he entered the Grammar School of Union College, then under the care of that eminent teacher, the Rev. D. H. Barnes.

What his standing was in the school may be inferred from the following testimony which Dr. Barnes, at a later

period, rendered concerning him:—"I soon found that Mr. Goertner was a young man of unusual strength of character: ere long he was the pattern of my school, and the admiration of my acquaintances." While he was an uncommonly diligent and successful student, he was eminently faithful in the keeping of his own heart, and in the discharge of all his religious duties.

In fifteen months after his admission to the Preparatory Department, he entered the Freshman class of Union College; and, during his whole collegiate course, was distinguished alike for his rapid progress in study and exemplary Christian deportment. He graduated in the autumn of 1822.

In October succeeding his graduation he entered, as theological student, the Hartwick Seminary, of which Rev. Dr. Hazelius was at that time principal. Here he remained one year, and then removed to the city of New York, with the view of completing his studies under the direction of the Rev. F. C. Schaeffer, D. D., whom he, in turn, aided in his official duties. Dr. Schaeffer writes thus concerning him:—"He declared, with all the fervor of pious eloquence, the counsel of God, and gave the most edifying manifestations of his improvement and promise as a Minister of the Gospel. Justly did he excite warm expectations in the hearts of many zealous laborers in our Lutheran Zion."

At the close of the winter he was called home by the dangerous illness of a younger brother, and arrived in time to minister to him the consolations of the Gospel and witness his peaceful departure. A short time before this he had followed to the grave two much loved sisters. But, though his heart was deeply smitten by these bereavements, occurring in such rapid succession, he was evidently growing in spiritual wisdom in this school of affliction. About this time also some symptoms of pulmonary disease appeared in himself, which it was impossible that he should overlook; but he resolved to go forward to his work with whatever of health and strength might be spared to him, and to hold himself in readiness to be withdrawn from it at the will of his Master.

He was received as a licentiate of the New York Ministerium at its meeting in 1824. His first official labors were performed on a missionary tour within the bounds of the New York Ministerium. On this tour he visited parts of New Jersey, and many of the Western and Northern Counties of the state of New York, and also many persons belonging to the Lutheran Church, scattered in various parts of Upper and Lower Canada. He was engaged on this mission for one year, and his labors were attended by a rich blessing.

On Jan. 3, 1827, Mr. Goertner was installed as pastor of the church in Johnstown, N. Y., the Rev. Drs. Hazelius and Lintner performing the services on the occasion. This church he found in an extremely depressed state; but, under his faithful and laborious ministry, it very soon began to recover itself, and to evince more and more of both activity and spirituality. Meanwhile, his own heart was greatly refreshed and comforted by the manifest blessing of God upon his labors.

But the bright hopes that were formed in respect to his continued usefulness here were not destined to be realized. His health soon began very perceptibly to fail. Within a few months after he had entered upon his labors, it became apparent that he was the subject of a very serious malady; and, in accordance with the best medical advice, he determined to intermit his labors for a season, and try the effect of foreign travel. He was himself doubtful whether he should be spared to return to his congregation; and, in view of this uncertainty, he took leave of them in a very pathetic and impressive discourse from the words:—"Only let your conversation be as cometh the Gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel." The Discourse was listened to with the deepest attention and solemnity, as being probably the last that would ever be pronounced by the same lips in their hearing. The parting between him and them was characterized by the utmost tenderness; and so deeply was he interested for their spiritual well-being, that, on his arrival in the city of New York, prior to his embarkment, he addressed to them a most affectionate letter, full of wise and Christian counsel, urging them to recognize the hand of God in the affliction that had overtaken them, and to be faithful in the discharge of all their duties, especially those which their peculiar situation devolved upon them.

Agreeably to his previous arrangements, he sailed from New York in the ship Josephine for Belfast, where he arrived safely, though his health, during the passage was very precarious. But neither his bodily infirmities nor the perils of the ocean ever caused his confi-

dence in God to falter for an hour. The diary which he kept during this period shows that he was habitually in a happy frame of feeling, and never failed to recognize God's gracious Providence even in the most common passing events.

After making a short visit to Great Britain, he proceeded to the Continent, where he passed a little time at several of the most important points, and then went to spend the winter 1827-8 at Rome. Here, notwithstanding his great physical debility, he was constantly employed in curious investigations, the results of which were published in a series of letters in the New York Commercial Advertiser, and attracted great attention.

Mr. Goertner left Rome April 28, 1828, with his health apparently somewhat improved, intending to return, with as little delay as possible, to his native country. But before he had proceeded far, there was a return of his unfavorable symptoms, in view of which he felt obliged to give up all hopes of recovery. On his arrival in France, being assured that his increased prostration was simply the result of fatigue,

he expressed the hope that he might at least be able to reach his native land and die among his kindred. This desire was mercifully granted to him. He availed himself of an early opportunity to embark for the United States, and, after a long and tedious passage, arrived at New York, Aug. 5. He was immediately taken to the house of his friend and former instructor, the Rev. Dr. Schaeffer, and, under the kind attentions which he there received, he soon rallied so far as to make a journey to the home of his youth. He had so much strength as to be able that fall to attend the meeting of Synod; but this was the last time that he ever ventured to go any distance from home. After this he declined rapidly, and it became manifest to himself and his friends that he must soon put off the earthly house of this tabernacle. He contemplated the prospect with calm satisfaction, and showed clearly that he regarded dying as nothing less than going home. His brief career was closed at his father's house in Canajoharie, Feb. 27, 1829.—*Sprague.*



REV. JOHN ERNEST GOETWATER.

Notwithstanding the implacable and indefatigable opposition of the clerical bigots in New Amsterdam, and to their infinite chagrin and dismay, the long-suffering Lutherans had, in June, 1657, the inexpressible joy of welcoming their promised pastor. It was the Rev. John Ernest Goetwater, who was the first Lutheran minister to visit the banks of the Hudson. He had been sent out by the Lutheran Consistory of Amsterdam to minister to their suffering brethren in

the New Netherlands, two congregations having been by this time organized, one at New Amsterdam (New York) and one at Beverswycke (Albany).

The reception accorded by the civil and ecclesiastical authorities to this servant of Christ, coming into this vast wilderness on the sole peaceful mission of dispensing the Gospel to humble souls whose cry had gone across the sea, was infamous, not to say inhuman, and, even for that day, without the shadow

of an excuse or extenuation. And it is strange that while every popular history expatiates on the wrongs endured by the Quakers and Baptists of Massachusetts about this time, so little reference is made to the more cruel, unrelenting and utterly indefensible persecutions inflicted upon the Lutherans on the Hudson. This anomaly may in a measure be accounted for by the quiet patience with which, according to the spirit of Christianity, they bore their sufferings, seeking redress with the general government rather than resorting to reckless agitation or revolution.

An impartial historian, O'Callaghan, gives the following account: "Religious excitement now took the place of political. * * * The Dutch clergymen immediately informed the authorities. Dominie Goetwater was cited before them and forbidden to exercise his calling. Messrs. Megapolensis and Drisius demanded that he should be sent back to Holland in the same ship in which he had arrived. He was ordered to quit the province accordingly. Sickness, however, prevented his compliance with this harsh and unchristian mandate. He was, therefore, put 'on the limits of the city,' and finally forced to embark for Holland," which decree went into execution Oct. 16, the Lutherans protesting in vain.

Though not allowed to conduct any public services, the presence of a pastor for several months among the distressed and desolate flock of Lutherans, must have in various ways proved a blessing to them. It is doubtful, as he was not allowed to exercise his calling, whether he could even baptize their children, as the law required those to be presented by their parents in the Reformed Church, and he was closely watched with the suspicion and fear bred of bigotry, yet he could not be prevent-

ed from visiting the people at their homes, holding domestic worship with them and in personal ministrations offering them the counsels and consolations of the Gospel. For even this boon the hearts of the Lutheran confessors would feel unutterably grateful.

Their bitter persecutors were neither ashamed of their heartless procedure, nor content with the success of the efforts they had instigated to prevent the settlement of a Lutheran pastor. An exulting report of it must be forwarded to the home authorities. In this they glory in their shame and gloat over the triumph by which it was crowned at the hands of the provincial government. No Lutheran minister should be allowed to preach the faith of the Reformation within the limits of their jurisdiction, nor even by his presence to pollute this soil sacred to Calvinism. This report, dated Aug. 6, 1657, is preserved in Volume III. of the Documentary History of New York," pages 103-108, and is an interesting specimen of the malignant spirit of persecution. It is addressed to the Classis of Amsterdam, "fathers and brothers in Christ Jesus." It acknowledges their fatherly care "and the trouble taken by them to prevent the injuries which threatens this community from the encroachments of heretical spirits." "We being animated and cheered by your letters," it proceeds to state, "hoped for the best, though dreading the worst, which even now has arrived, to the especial discontent and disapprobation of the congregation of this place, yea, of the whole land, even of the English." "We have already the snake in our bosom." They certainly had not warmed it. "We demanded also that the noble Lord's Regent should send the Lutheran minister back in the same ship in which he arrived * * * in order to

put a stop to their work, which they seemed disposed to push forward with a hard Lutheran pate." To their credit be it recorded these malign zealots had some appreciation of the qualities of a

Lutheran head, which may have been one cause of their consternation when a Lutheran minister set foot on Manhattan.—*Dr. Wolf.*



REV. J. G. GOETTMAN, D.D.

Dr. Goettman was born at Chambersburg, Pa. He graduated at Pennsylvania College in 1859, finished his theological course at the Gettysburg Seminary in 1861, and was ordained by the West Pennsylvania Synod the following year. He served for a short time a Lutheran congregation at Dickinson, Pa., and on the last Sunday of November, 1863, he took charge of a little band of Lutherans, who had just organized themselves into a congregation in Allegheny, Pa., mainly through the influence of Rev. W. A. Passavant, D. D. He is still serving this congregation. Practically he is its first pastor, and it is his first permanent field of labor. He has now a congregation numbering about 500 members, has a church property valued at \$60,000, and has been the

means of starting a number of very promising missions in and about these two cities. He spent most of the year 1878 in traveling in Europe. His pastoral work has been so pressing and has taken up so much of his time that he has not been able to do any literary work outside his preparation for the pulpit. He has devoted, and still devotes much of his time to the interest of his church in Western Pennsylvania. There is not a single congregation in this part of the state in which he has not done work of this kind. He is a trustee of Pennsylvania College and also a member of the Gettysburg Seminary Board. He was president of the Pittsburg Synod of the General Council from 1867—1870. He is of German descent and his parents, indeed all his ancestors, were Lutherans.



REV. GEORGE D. GOTWALD.

Rev. George Daniel Gotwald, second son of Luther A. and Mary Gotwald, descended from Christian ancestry, in which was a succession of ministers, and never threw away his birthright. Born at Shippensburg, Pa., Sept. 18, 1862, and consecrated from his birth, he was early given to God in holy baptism by his parents, and received at the font his Christian name. Many times during the past few years, as I looked into his face, beaming with the very sunshine of God, has that consecration come to me, and I was reminded of Paul's words to Timothy: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded in thee also." As was said of Richard Baxter, so could it be said of him, that "there was probably never a day in all his life when he did not love the Lord Jesus Christ." On Easter Sabbath, 1876, he took upon himself the vows that his parents had made for him, being confirmed by his father at St. Paul's church, York, Pa.

In early childhood he gave evidence of a call to the ministry, and in April, 1874, at the age of eleven years and

seven months, entered upon a course of preparatory training at the York County Academy. In 1878 he entered Pennsylvania College at Gettysburg, Pa., and graduated with honor in 1882, going directly to the Theological Seminary of the General Synod, and completing the full three years' course. During several visits to the Seminary by the Secretaries of the Board of Home Missions, his deep interest in the Western field was manifested to them, and he expressed his readiness to go wherever the Board would direct. The mission at Salina, Kans., was assigned to him. He was licensed by the Synod of West Pennsylvania, at Shippensburg, Pa., the place of his birth, in 1884, and in July, 1885, was married to Miss Mary B. Baugher, of York, Pa., going directly to his new and untried field of labor in Kansas. His ordination took place at the convention of the Synod of West Pennsylvania, at St. Paul's church, York, Pa., in October, 1885. His work at Salina was eminently successful, owned and honored of God. His influence in the city and surrounding country was marked as the testimonials of love and tenderness, and the presence of a delegation of friends coming nearly

two hundred miles to the memorial services, strongly testify. This congregation at one time placed upon his finger a plain solid gold ring, such as a bridegroom gives his bride, emblematic of unending love. As they gave it they told him they had selected such gift as "appropriate because he was married to the church of our Lord Jesus Christ."

In November, 1888, at personal sacrifice, he accepted the call of the congregation and Board to the Children's Memorial Lutheran Church, Kansas City, Mo., and had just completed a year of most successful labor when his body was stricken. He was a young man of far more than ordinary judgment, and of intense application to his work. His every movement evidenced the feeling—"I must work the works of Him that sent me, while it is day—the night cometh." The love of Christ constrained him in all his work. It was the moving, all pervading, all animating principle of his life. Having the mind which was in Christ Jesus, he was pure. "Blessed are the pure in heart, for they shall see God." He was pure in heart, and now he sees God. As a little boy, as a youth, as a student at college and seminary, as a minister of Christ, his words and looks and works were pure. He despised anything of story or song or anecdote which had in it or about it the least taint of the impure or the low or the doubtful, and he turned away from these things as from a scourge. As was said by one of his classmates: "In all the years of his course he never uttered a word that he would have been ashamed to speak in the presence of his mother." This constraining love of our blessed Lord made him unselfish. He lived for others. "For even Christ pleased not himself" was an incentive to him, for he craved the mind that was in Christ Jesus.

Copied in his own handwriting, and signed with his initials, he placed upon the mirror of his dressing bureau, that he might see it every morning, the sentiment:

"Count that day lost
Whose low descending sun
Views from thy hand
No noble action done."

And to him no day was lost, for every day witnessed some noble act performed for the glory of God and the good of human-kind. Somebody was cheered or helped, or fed or clothed, through his instrumentality, and that of his devoted wife—the hand-maid of the Lord—every day. In their home they lived with careful economy—though they could have indulged in luxuries—that they might have more to give to the cause of Christ and the bettering of the race. There is scarcely a mission church in the West, neither a missionary's home, that does not bear a mark of their loving interest. There never came to their door the cry for help that was unheeded. Though his splendid abilities and attractive qualities of mind, heart and person, would have secured him prominent places in the East, the same unselfish love of Christ constrained him to say: "I can better go to the frontier than others, as God has made it possible for me to sustain myself to a greater extent than they." Though blessed with means, he and his noble wife were not exalted thereby, but looked upon their possessions as faithful stewards look upon what is intrusted to them—as gifts of God to be used for His glory. He was a faithful and wise steward, whom his Lord, when he came, found watching, his loins girded about and his light burning. He had set his house in order. He had made every detail of preparation for the leaving of the earthly home and

church below to enter upon the joys of the new home and church triumphant.

"His works do follow him." And oh! what a work he has done! what instrumentalities he has set on foot for the glory of God and the upbuilding of Zion! Only eternity will reveal the fulness of his short five years' ministry. Had he not with unselfish devotion taken a Western mission, it is doubtful whether our new and promising college at Atchison, Kans., could have been what it now is, and surely could not have been what it will become. This institution was on his mind and heart continually, by day and by night. In ascending prayers or falling tears, in dreams and waking hours, in labor and in gifts, our "Beloved Midland," as he was accustomed to call it, was inwrought into his very soul. Could his great heart have been probed, "Midland College" and the mission work would have been found at its very centre. As Dr. Miller carried Hartwick,—as Drs. Schmucker and Krauth and Baugher carried Gettysburg—as Drs. Keller and Sprecher carried Wittenberg—Kurtz and Zeigler and Born, the Missionary Institute—Harkey and Springer, Springfield, Ill.,—Tressler, Carthage and Bitttle, Roanoke—so did this young soldier of Christ carry "Midland" on his very soul. He felt the college an absolute necessity for the advancement and upbuilding of our Lutheran church in the West, and when he received adverse replies to his letters and appeals sent to our men and women of wealth, he was grieved in his very heart of hearts, and said to me, "Oh, brother B., I cannot understand it." Into eternity he carried this child of the Church, for when his feet touched the waters of the river of death, his tongue spoke of its interests. He was willing to live for it, or, if need be, die for it. To his wife

he said: "May be 'twill be better for 'Midland' if I die than if I live," and "God's will be done."

On opening his last will and testament, written, signed and witnessed on Aug. 6, 1889, it was found that he bequeathed \$24,000 for the endowment of the President's chair at Midland College. And all this, too, being but twenty-seven years of age, and not in connection with the faculty, seeking no place, neither preferment, but only longing for the success of the institution.

As was his interest in Christian education, so was it also in the mission work, and for every object which had for its end the advancement of the kingdom of our Lord and Saviour Jesus Christ. As Secretary of the Synod of Kansas, and chairman of some of its most important committees, he was indefatigable in urging system and order in every department of the work. As Secretary of the Board of Trustees of Midland College, and Assistant Secretary of the General Synod, no labor seemed too great, if only he could be of service to the church of his love.

As a preacher he manifested the same spirit of earnestness and wisdom. His theme was Jesus Christ and Him crucified. He longed to win men and women to Christ. Among the last words he uttered on earth were: "The gospel!—oh, the gospel of Christ! It is the power—the power to win the nations." In being with him, I have thought of Cowper's description of the true preacher:

"Simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste.
And natural in gesture; much impress'd
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too. Affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men".

—S. B. Barnitz.



REV. LUTHER A. GOTWALD, D.D.

As early as 1750 there were 60,000 German Lutherans in Pennsylvania. This surprisingly large number of the same faith and the same Fatherland populated the fertile valleys of the central and southeastern part of the state. Their colonies extended from the Susquehanna and its tributaries to the Delaware, and their skilful husbandry converted the whole tract into a garden.

To their sturdy characteristics and sterling merits as a people, can be traced the glorious heritage which our Lutheran church enjoyed in the early years of the present century, as well as her present supremacy in that grand old keystone state. By their fidelity to their mother church and by their conscientious care of their children, there was developed a strong, vigorous and devoted membership, and a consecrated, Godly and powerful ministry. From this fine ancestral source sprang the subject of this sketch.

His ancestry on both his father and his mother's side was distinctly German. At an early day they settled in York Co., Pa., and in their religious faith were ardent Lutherans. His father was Rev. Daniel Gotwald, who, in his day, was one of the most earnest, able and eloquent German Lutheran preachers of this country. Frequently, immense congregations gathered from far and near to hear him preach, and often the entire vast multitude was melted to tears, and many were moved to ask what they must do to be saved. He was especially faithful as a catechist of the young and by this time-honored Lutheran custom accomplished great good.

Soundly adhering to the Augsburg confession as the symbol of the Lutheran faith, he left an abiding and positive Christian and Lutheran wherever his ministry was prosecuted.

The mother of the subject of this sketch was a woman of pre-eminent

piety and of transcendent faith. Her intellectual endowments were of a high order, but her education was quite limited. She was a model Christian mother, devoting herself nobly to the training of her children for Christ and his church. She was an admirable disciplinarian. She ruled gently, yet firmly, quietly yet effectively. Her daily habit, after the birth of her first child down to the close of her long life of eighty years, was to retire for prayer for God's blessing upon herself and her family. After her husband's death a double duty was upon her. This she promptly assumed, and the spiritual and temporal care of her eight fatherless children was far from slight. Daily she conducted God's worship in the family, reading from his German Bible and offering prayer in the same rich tongue.

Luther Alexander Gotwald, the subject of this paper, was born Jan. 31, 1833, and was the seventh child of eleven children constituting the family. In infancy he was baptized by Rev. Prof. Dr. S. S. Schmucker, of Gettysburg, and in his sixteenth year he confirmed his baptismal vows as a member of the Evangelical Lutheran church. Born of Godly parents, and reared under Christian discipline, he steadily and constantly matured his Christian life. He can, therefore, point to no special date of "conversion." To no Pauline mid-day vision nor to any great spiritual change either of heart or life, occurring at some one time. He believes himself to have been regenerated in baptism and that that new life, then so graciously begun, has been nurtured and matured by a Godly home and the means of grace in the church.

His father died in 1843, leaving his widow and eight children to survive him. Of these, Luther was fifth in age

of the number then living, being but ten years old. The family thus bereaved was left destitute and dependent upon their own exertions. But God was faithful to his promises and always did he open up the way of relief, and supply the wants of the widow and the fatherless. The older children soon secured positions in which they could contribute toward the family comfort. Luther, when about eleven years of age, was employed as errand boy in a store. In a few years he was clerk with increased wages. Later he learned the printers' trade, and with the larger wages thus earned, not only kept himself, but nobly aided his mother in the family support.

At his very birth he had been consecrated by his Godly parents to the work of the Gospel ministry. Constantly was this high calling held up before him as his life work. One of the very last acts of his father, as he lay upon his dying bed, was to call Luther and his mother to his bedside, and, placing his attenuated hand upon the lad's head, devote him to the holy work of preaching Christ, and then with his dying breath he charged the mother never to cease her efforts and prayers until she would see him in the high office to which he had thus been given. That dying act was never forgotten by the boy, and that holy consecration was not disregarded. From that moment he determined, with God's help, to assume his father's mantle, thus dropped in death, and to succeed him as Christ's ambassador among men.

That Godly wife and mother also did all in her power to secure the dying father's wish, and she lived to see, not only this son, but also two of her other sons and two grandsons and a son-in-law in the holy office. Thus richly did God answer His faithful servants' prayers.

Luther, after various experiences, began his preparation for the ministry in 1852, as a student in the Preparatory Department of Wittenberg College, Springfield, O. Here he remained three years and a half, struggling with great poverty, and enduring many privations, until the close of the Sophomore year in the collegiate course. Providential reasons then determined him to complete his course at Pennsylvania College at Gettysburg. This he did, graduating in 1857, and taking one of the honors of his class. The next two years were spent in the Theological Seminary at Gettysburg, from which he went forth as a graduate in 1859. Soon after his graduation, and after being licensed by the Synod of West Pennsylvania, he became pastor of the Lutheran church at Shippensburg, Pa., where he remained until 1863. His next pastoral field was at Lebanon, Pa., where for satisfactory causes he only spent two years. In 1865 he accepted a call to the First English Lutheran church at Dayton, O. Here, at the end of four years, he was compelled to resign. His health was utterly broken, and a rest of a year was necessitated. In 1870 he accepted a call to the Lutheran church at Chambersburg, Pa., where he labored until 1874. In April, 1874, he became pastor of St. Paul's Lutheran church of York, Pa., where with constant and great success, he prosecuted the work of the ministry for twelve years.

Under special providential guidance he was led at the close of the year 1885, to become pastor of a struggling mission enterprise in Springfield, O., an enterprise which is now the large and flourishing Second Lutheran church of that city. Under his ministry it soon rose into a large, self-supporting and most influential church.

This closed the record of his work in

the active ministry, covering a period of nearly thirty years. In all of these places Mr. Gotwald was eminently successful, being honored of God with a useful career. His ministry was characterized in each pastorate, by large additions to the church and a most marked deepening of the spirituality of his congregations. He was ever noted as a pre-eminent pastor, with fine social talent, affable manners, warm heart and winning ways. As a pastor he was known as one whom every one loved and who had the rare power to make all feel that he was their true and especial friend. As a preacher Dr. Gotwald is well known, and in his pulpit efforts has few superiors.

Scholarly, thoughtful, spiritual, earnest, tender and convicting, his preaching is at once both interesting and edifying, and in his earlier and stronger years, it rose to genuine eloquence and swayed his hearers resistlessly. As an experienced and successful pastor, Dr. Gotwald had specially manifested the characteristics needed in one whose work, as to training others for the ministry, and hence, in 1888, when the chair of Practical Theology at Wittenberg Seminary, Springfield, O., became vacant, he was unanimously chosen by the board to fill it. In this new position he has given entire satisfaction both to students and Board of Directors. His chair embraces Homiletics, Church History, Pastoral Theology, Biblical Criticism, Polity, Apologetics and yet other important branches.

In all probability he will continue in this high work of training young men for the Gospel ministry, for which he is so aptly fitted both by gifts and experience, during the remainder of his days.

Dr. Gotwald received his title of Doctor of Divinity in 1874, from his *Alma*

Mater. He has been a prolific writer, and among some of his published writings are the following: Sunday School Sermon, 1867. Proposed Religious Amendment to our National Constitution, *Quarterly Review*, I., 221; "Always thankful," Thanksgiving Sermon, 1873; "The Salvability of the Heathen," *Quarterly Review*, III., 411; Sermon at the funeral of Chas. A. Morris, York, Pa., 1874; Sermon at the funeral of Mrs. Sarah Hay, York, 1874; "The Development and Direction of Lay Work," (the third lecture on the Rice Foundation, Theological Seminary, Gettysburg, 1874), *Quarterly Review*, IV., 369; "Pastoral Letter to the Members of St. Paul's Evangelical Lutheran Church," York, Pa., 1875; "Our History and Our Success," Sermon, York, 1876; "The Divine Rule concerning Giving, or the Christian Use of Property," sermon delivered before the York and Adams county Conference of the Synod of West Pennsylvania, 1877; Memorabilia concerning the Rev. Lucas Rauss, one of the early ministers of the Evangelical Lutheran Church in America, including an account of his ancestors and descendants, 1878; "The Apparition at Endor," *Quarterly Review*, VIII, 321; "The Human Condition of a Good Prayer Meeting," *Quarterly Review*, IX., 47; "Church Orders, or the Necessity of a Right Call to the Ministry," Holman Lecture on Article XIV., Augsburg Confession, *Quarterly Review*, IX, 85; "A Leaf from Home Missionary Life," 1881; "Luther Voices from Coburg to the Lutheran Ministry," an ordination Sermon before the Synod of West Pennsylvania, 1883; "A Pastor's Address to his People," a tract; "Hindrances to a Christian Life," a tract; "The Reformation the Work of God," a sermon, York, 1883; "The Ministry Manifesting Divine Truth," a sermon before the West Pennsylvania Syn-

od, York, 1883; "The College and the Nation," 1884; "Holy Memories—Rev. J. C. Deininger," 1883; "Sunset at Noon-day," funeral sermon, York, 1885; Inaugural Address: "Practical Theology as an Educating Force in Ministerial Training," Wittenberg, 1889.

In his theological position, Dr. Gotwald may be classed among the Lutheran Conservatives; accepting heartily and fully the Augsburg Confession as the very best expression of Christian Doctrine that has ever been promulgated; believing in the use of some Liturgical forms in public worship, and holding firmly to the historic faith and usages of the Lutheran church as, all in all, the purest and best that are taught and employed.

Besides the active pastorates and the professor's chair, Dr. Gotwald has filled many positions of trust and responsibility in the church. He was a director of Wittenberg College from 1865-9, trustee of his *alma mater* from 1873-85, Director of Theological Seminary, Gettysburg, 1871-80; Member of the Board of Church Extension since 1874; Member of the Board of Home Missions from 1881; President of West Pennsylvania Synod, 1873-6. He has been a frequent delegate to the General Synod and has always taken a leading part in her deliberations.

Dr. Gotwald was married to Mary E. King, of Springfield, O., Oct. 13, 1859. She has been to him a blessed helper in his entire ministerial career and to her is indirectly due much of his ministerial success. Their family numbers nine children, seven sons and two daughters. The seventh son died in infancy. The fourth and sixth sons, Luther A. and William W. aged respectively fifteen and seventeen, died while prosecuting their collegiate studies for the ministry. Another, the second son,

Rev. George D. Gotwald, died in Kansas City, Mo., Jan. 12, 1890, after a ministry of four and a half years. He was a man of superior Christian character and pre-eminent pastoral qualifications. His short ministry was remarkably useful and gave bright promise of still better things, when he was cut off from his labors at the early age of twenty-seven.

Still another son, Frederick G., is at present a student at Wittenberg Theo-

logical Seminary, preparing for the ministry of the Church of his fathers.

All the children are members of the Lutheran Church, and are living godly and Christian lives, as becomes their Christian baptism and training.

Dr. Gotwald is now (1890) fifty-seven years old. His constitution is vigorous and healthy, and many years of his highly useful life are, doubtless, yet to come.



REV. JOHANNES A. A. GRABAU.

Rev. Johannes Andreas August Grabau was born March 18th, 1804, near Magdeburg, Prussia. His parents were Johann Andreas Grabau and Anna Dorothea. On March 25th he was baptized by the ("Unirten") Rev. H. L. S. Walther. In 1809, when five years old, he was sent to school, and on Palm Sunday, 1818, he confirmed in a class of twenty-five. Immediately after his confirmation he entered the Dom-Gymnasium at Magdeburg, where he continued with some interruption until he entered the University at Halle in 1825. At Halle he listened to the professors Dr. Niemeier, Dr. Weber, Dr. Wegschneider, Dr. Gesenius, Prof. Marks, Dr. Raabe, Dr. Gruber, Dr. Jacobs, Dr. Gerlach, and Dr. Blauer, of the philosophical faculty. He graduated from the University on the 29th of June, 1829, with honor. After having spent some time at teaching school, he received a call to St. Andrew's Church at Erfurt, and was ordained to the holy ministry June, 17, 1834. He was installed June 22, which was the fourth Sunday after Trinity.

The labors of pastor Grabau were signally blessed at Erfurt, and the St.

Andrew's church experienced a revival of spiritual life and activity under his self-denying efforts.

He was married, July 15, 1834, to Miss Christiane Sophie, daughter of Johann Andreas Burggraf and his wife, Friedericke Louise Elizabeth.

Pastor Grabau, being a loyal Lutheran, was a strong opponent of the Prussian Union and the Agenda; nor did he make a secret of his position in this matter, but boldly declared to his congregations that he found them to be contrary to the word of God and the Lutheran confessions. Having withdrawn from the Union he was deposed in 1837 and imprisoned in Heiligenstadt, while his congregations were threatened with sharp police measures. After an imprisonment of about a year, during which time he lost his health, he was released on the condition that he would refrain from ministerial work, immigrate from Germany as soon as his health would permit.

During the month of July, 1839, Pastor Grabau, together with about 1,000 souls, mostly of his own congregation, left Hamburg with five American sailships over Hull and Liverpool to New

York, where the vessel arrived after a stormy voyage and narrow escape from shipwreck, on Sept. 18. A few of his people settled in New York and Albany, while the greater part followed their pastor to Buffalo, where they arrived Oct. 5. The first concern of these German refugees was to establish a Lutheran church and school. On Dec. 2, 1839, they organized the "Old Lutheran Church," and in March, 1840, the building of the church was begun, in which their first services were held on Pentecost of the same year. Three other congregations were soon added to the charge, viz.: one in Eden, Erie Co., one in Canada, about sixteen miles from Buffalo and one on the Genesee Canal. Besides his work as pastor of these four churches, he founded in 1840, a preparatory school in which he instructed a number of young men for the Gospel ministry, among who may be mentioned

Rev. H. v. Rohr, Rev. Fr. Muller, Rev. Hermann Lange, and Rev. R. Schulz. In 1845 pastor Grabau, together with Rev. Krause, Rev. Kindermann, and Rev. H. v. Rohr, organized the "Lutheran Synod of Buffalo," of which he was chosen the first president. After this Pastor Grabau's school became a synodical institution, and a college building was erected, which was dedicated as the "German Martin Luther College," Nov. 10, 1854. For thirty-seven years pastor Grabau served as professor at this school without receiving any pecuniary remuneration. After an exceptionally busy and self-sacrificing life this faithful servant of the Lord died at his home in Buffalo, N. Y., June 2, 1879, being at the time of his death over seventy-five years old, and having served the Trinity church at Buffalo for over forty years.—"*Lebenslauf des Erhw. J. A. A. Grabau.*"



REV. PROF. A. L. GRAEBNER.

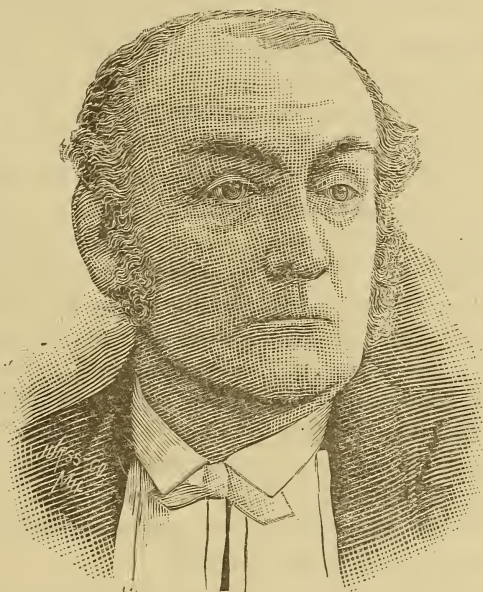
Prof. Augustus L. Graebner, professor of New Testament Exegesis and Ecclesiastical History in the Theological Seminary of the Lutheran Synod of Wisconsin, was born in Michigan in 1849. He is the son of Rev. J. H. P. Graebner, a Lutheran clergyman now residing in the state of Missouri. Mr. Graebner received his preparatory education in the parochial schools and an academy in St. Louis, Mo. His collegiate studies he pursued in Ft. Wayne, Ind., and his theological course he took in the Concordia Seminary at St. Louis. After his graduation from the seminary he taught three years in a St. Louis academy, and afterwards three years as professor of the Latin language

at the Northwestern University at Watertown. In September, 1878, at the opening of the Theological Seminary in Milwaukee, Wis., he was appointed member of the faculty of this institution. Having received a call as assistant pastor of St. Matthew's church, he was ordained to the ministry on the first Sunday after Epiphany, in 1879, though still retaining his chair in the seminary. On Aug. 14, 1873, Mr. Graebner was married to Anna, a daughter of Rev. Prof. G. Schaller, of Concordia Seminary, St. Louis. They have three sons. He is editor of the *Gemeinde Blatt*, which is the organ of the Synods of Wisconsin and Minnesota. He has a large library, comprising

professional and general works. Mr. Graebner is a devoted educational worker.—*History of Milwaukee.*

Mr. Graebner accepted a call in 1887 as Professor of Ecclesiastical History in Concordia Seminary, St. Louis, which position he still occupies. He has published the following works: English Composition and Grammar; Dr. Martin Luther, Lebensbild des Reformators;

Das Leben Dr. Martin Luther's kurz erzahlt; Joh. Sebastian Bach; Dysnergistisch-rationalisirende Stellung der theologischen Facultaet zu Rostock; Enchiridion of M. Chemnitz; Die heiligen Zehn Gebote aus Dannhauer's Katechismusmilch erklart und ausgelegt; Eins ist noth; Seid stark in dem Herrn; articles and series of articles in various theological magazines.



REV. EMANUEL GREENWALD, D.D.

Emanuel Greenwald, D.D., was "a good man and full of the Holy Ghost and of faith." He was a good boy, this carpenter's son, born January 13, 1811, who grew to man's estate in quiet Frederick, Md. His father's habit of reading Arndt's True Christianity and Jay's Morning and Evening Exercises, and his mother's serious conversations with him about God and Christ and his soul's salvation made a lasting impression on Emanuel. At two years of age he was consecrated to the ministry. At eighteen he was catechized and confirmed

in German. Previous to this he helped his father at farming and carpentering, and attended school a few winters, but now he became a private theological student of his pastor, the renowned Dr. David F. Schaeffer. During his five years' tuition this country boy walked 14,000 miles in getting his education. It was of the most solid, orthodox stamp; the body of divinity which young Greenwald became possessed of was no mere coat of mail with vitals of iron, but a living, breathing body with a substantial backbone and glowing heart. From

his preceptor's study the candidate went into the country churches round about to preach repentance and faith.

In 1831, equipped with the license of the Maryland Synod, and mounted upon "Old Pete," his whole wardrobe and library in the saddlebags, brave young Emanuel rode westward to distant Ohio. He settled at New Philadelphia, Tuscarawas Co., fifty-three miles northwest of Steubenville. Here he spent twenty years, doing the work of an evangelist in several counties. He built up ten congregations. Though in the saddle most of the time, he prosecuted his studies. He wrote an unpublished volume of "Evidences of Christianity." Though ordained by the German Joint Synod of Ohio, in 1836, his ministry was almost exclusively in English. This is shown by his participation in 1836, in the formation of the English Synod of Ohio. He was for some time the Synodical secretary, and Oct. 24, 1842, issued the first number of the Synodical weekly, the *Lutheran Standard*. From being president of the Board of Trustees of the new Capitol University, Columbus, Rev. Greenwald became, in 1851, pastor of what might be called the college church, the first English Lutheran church of Columbus. He was in the prime of life, of robust build, and in excellent health. He was as successful in his town parish as in his country work. Through the *Standard* he fought the "New Measures" of the *Observer*, and for so mild a man, his ardor as a controversialist was astonishing. Yet, warrior as he was to the end, battling during his last days against vice, Atheism and Romanism, he never forfeited the respect of good men by coarseness of language or unseemly ebullitions of temper. Like John, he was a "son of thunder," and at the same time a "beloved disciple." Yet he shrank from controversy

within the church, especially in the second part of his life, from 1854, when he went east to become pastor of Christ Church, Easton, to 1885, when, Dec. 21, he died as pastor of Trinity, Lancaster. His Easton work brought him before the church as the model pastor, conscientious, methodical, untiring, affable to all, ever ready to bind up the broken hearted, to give light to them that sit in darkness and in the shadow of death, and to guide the trembling inquirer into the way of peace. His sermons, which he now always wrote and delivered with a rapid but distinct enunciation, were solid, edifying discourses; his catechization thorough, well supported by scriptural citations; his missionary work extensive. He nurtured the young life of the parish; he took an active part in the Sunday school; he organized a congregation of colored people; he preached in a country village near by; he collected large sums for defraying the parish debts. As president of the East Pennsylvania synod, he stood at the head of his brethren and wore gracefully the D. D. conferred by Pennsylvania College in 1859.

Rendered uncomfortable by complications growing out of the celebrated Ft. Wayne rupture, which gave rise to the establishment of a more strictly confessional body, the General Council, Dr. Greenwald in 1867 accepted a call which made him pastor of perhaps the largest English Lutheran parish in Pennsylvania. On the solid foundations laid by his predecessors since 1729, Dr. Greenwald built up a congregation zealous in city mission work. Two swarms were sent out of the old hive—Grace Church, Rev. C. E. Haupt, pastor, and Christ Church, Rev. E. L. Reed, pastor. Besides this Trinity people renovated their large church, and erected the most complete parish and Sunday-school building in the

Synod. The Doctor's work so grew on him, and his infirmities increased, that he called to his help in the parent church Rev. C. L. Fry, who succeeded him.

Visiting from house to house, seeking the lost sheep and comforting the faithful, preaching first in his own missions and then to a neglected German Church out in the country, riding about on the Monday following communion days to administer the sacrament to the many aged and sick, the Doctor won so firm a hold on all classes in Lancaster that the city made great lamentation when his ten years' struggle with agonizing disease ended in death.

While at Lancaster he guided the deliberations of the Pennsylvania Synod, seeming less a president than a bishop, as, attired in his flowing black robes, he preached the Word and laid holy hands on generations of young candidates.

Here too he blossomed out into authorship, and enriched the literature of the English Lutheran Church of the world with a series of practical, doctrinal, devotional, and controversial works which constitute his abiding monument. The Doctor was an easy and copious writer. His style is lucid, terse Anglo-Saxon. His writings are bathed in love. Rising from a perusal of them the reader unhesitatingly pronounces the author a

"good" man. Whatsoever things are spiritually lovely are illustrated and commended in Dr. Greenwald's works.

His list forms part of the heart-history of the Church: The Lutheran Reformation, 1868; An Order of Family Prayer, subsequently reissued as Jesus our Table Guest. Questions on the Gospel for the Church Year, two volumes, 1868, many editions. Meditations for Passion Week, 1873. The Young Christian's Manual of Devotion, 1874. Questions on the Epistles for the Church Year. The True Church, its Way of Justification, and its Holy Communion, 1875. Sprinkling the True mode of Baptism. True and False Spirituality in the Lutheran Church, a paper at the Diet of 1877. Dangers of Atheism, a sermon, 1883. The Child's Book, for infant school instruction, 1884. Sacred Places. The Devout Christian Series, sermons, 1884. Meditations for the Closet, 1884. Articles for the *Lutheran Church Review*.

With his beloved spouse, Lavinia (Williams, of New Philadelphia), he was privileged to celebrate in 1881 the semi-centennial of his ministry, and in 1884 his golden wedding.

The well spent life is graphically told by pen and pencil by Rev. C. E. Haupt in "The Life of Emanuel Greenwald," 1889.

W. K. F.



REV. WALTER GUNN.

Walter Gunn was born at Carlisle, Schoharie County, N. Y., on the 27th of June, 1815. In the year 1837, when he was about twenty-two years of age, his mind was deeply impressed with Divine truth, and he professed a hope in the Saviour. Soon after, he united with the Lutheran church at Schoharie, of which

the Rev. Dr. Lintner was at that time pastor. From this period his thoughts were particularly directed to the heathen; and he was strongly impressed with the conviction that he was called, in the providence of God, to spend his life in laboring for their salvation. The Lutheran church had not yet established

a foreign mission; but Mr. Gunn's determination to give himself to the foreign missionary work excited the general attention of ministers and private Christians within the bounds of the Hartwick Synod to that subject, and produced the conviction that it was the duty of the Church to engage actively in the work. It was regarded as a clear indication of Providence that the time had come for our denomination to commence a course of direct efforts for the evangelization of the world.

Though Mr. Gunn was without the requisite pecuniary means for obtaining an education, his confidence in God was strong, and he doubted not that some way would be opened for the accomplishment of his object. At the annual convention of the Hartwick Synod, held at Cobleskill, N. Y., in 1837, some five or six ladies, the wives of clergymen, then present, united in the plan of educating a young man for the Christian ministry, with a view to the missionary work in heathen lands. Mr. Gunn offered himself as a candidate for the sacred office and for the foreign field, and, during his whole course of study, was sustained by this Female Benevolent Association.

He now commenced his studies with great vigor and alacrity, at the academy in Schoharie, and, in due time, entered Union College, at which he graduated in the year 1841. The study of theology he pursued at the theological seminary in this place. During the entire course of his academic and theological training, he was distinguished for his diligence in study, his uniformly exemplary deportment, and his untiring efforts to do good.

In the autumn of 1842 he was licensed as a candidate for the ministry by the Hartwick Synod. After his license he labored, for a short time, by appointment of Synod, as a missionary in the

domestic field, with instructions to preach on Foreign Missions in the different churches he visited. In the spring of 1843, at the time of the meeting of the General Synod in Baltimore, he received his appointment as missionary to India from the Foreign Missionary Society of the Lutheran Church. In the course of the summer following he was married to Lorena Pultz, of Columbia County, a lady eminently fitted for the arduous duties to which her marriage introduced her. Mr. Gunn, prior to his departure for India, was directed by the society to spend some time in visiting the churches and preaching on missions, for the purpose of diffusing a missionary spirit, and collecting funds in aid of the Society's operations.

In the autumn of the same year he was ordained as a missionary to the heathen, in the Lutheran church at Johnstown, by the Hartwick Synod. In October he received his instructions from the Executive Committee of the Foreign Missionary Society, convened for the purpose in St. Mathew's Church, Philadelphia. In November he, with his wife, sailed for India. They arrived at Guntoor on the 18th of June, 1844, just seven months after they had left their native shores, and immediately entered on the duties of their mission, in connection with the Rev. C. F. Heyer, who had been previously commissioned by the Pennsylvania Synod, and had selected this point in India as most favorable to missionary operations. The two missionaries, Mr. Heyer and Mr. Gunn, now labored harmoniously together, and, by their united energies, the work was successfully carried on and the mission strengthened.

Mr. Gunn's attention, during his early residence in India, was chiefly directed to the acquisition of the language.

While thus employed, he preached to the English residents, and also to the natives through an interpreter. But he gradually acquired the ability to address the heathen in their own language; and this, from the beginning, had been one of the strongest desires of his heart. He labored on in faith and perseverance, and had the satisfaction of seeing the work of the Lord prosper through his instrumentality. In his report to Executive Committee for 1847 he says,—“The number of scholars in connection with our four schools at Guntoor is one hundred. I have preached twice on the Sabbath regularly, to our native congregation, throughout the year, with one or two exceptions. The number in attendance has been from fifty to one hundred and fifty. I have had many opportunities of addressing persons coming from a distance, upon the great doctrines and truths of Christianity, and placing in their hands tracts and parts of Scripture on their return to their homes. Thus the seed of the Word has been sown. How much of it will hereafter spring up and bear fruit, is known only to God, in whom we trust.” The efforts of this man of God were not in vain. The mission was strengthened and gained upon the affections of our people. Churches were established, and schools gathered, and souls hopefully converted to God. The seven years’ labor of this devoted missionary was productive of the most glorious results, both among the benighted heathen, and among the churches at home.

Mr. Gunn’s health now began to decline. By repeated attacks of fever his constitution became impaired, so as to unfit him to resist the organic disease with which he had long been threatened. He was seized with hemorrhage of the lungs, and his strength gradually failed. His physicians advised a cessa-

tion from labor and a journey to the sea shore. Accordingly, in the spring of 1850, he repaired to Madras, and so-journed, for a season, in the family of Dr. Scudder.

Here he seemed to gain a temporary relief, and the hope was entertained that he might possibly resume his duties. On his return, however, he found that he was not able to perform much active labor. Yet his heart was still in the work, and he was anxious to accomplish all that he could. When he was no longer able to preach, he endeavored to do good in a more private way, particularly by conversing with those who visited him at his house. His interest in the salvation of the heathen seemed to increase as he approached the close of life, and he urged all who had been associated with him in the mission, to devote themselves with renewed zeal to the work. His closing scene was full of calm and joyful triumph. When asked whether Jesus was with him in the dark valley, he faintly whispered,—“Yes, Jesus is with me;” and, with these words on his lips, his spirit took its upward flight. He died on the 8th of July, 1851.

Mr. Gunn was a man of good natural abilities and respectable attainments. He had a sound, vigorous intellect, well improved by a liberal education. His Christian character was distinguished by humility, activity, devotion and consistency. His preaching was eminently practical and earnest, and usually left a deep impression on the hearers. To the missionary work he was devoted with his whole heart, and he counted no sacrifice great by which he could promote its interests. He never grew weary in well-doing. He was honored and beloved by all who knew him; and his death was regarded by the friends of missions and of Christ as a sore bereavement.--*M. L. Stoevers, in Spragues’ Annals.*

REV. G. C. F. HAAS, A. M.

Rev. Haas was born in Philadelphia, Pa., May 5, 1854. His father, John C. Haas, was for thirty-eight years teacher in the parochial school and for a number of years organist in the old Zion's Evangelical Lutheran church. His early education was at home and in said parochial school, which was predominantly in the German language. Among the recollections of his boyhood are: the funeral services of Dr. Damme, the Centennial anniversary of old Zion, the closing and taking down of that church, in which he had repeatedly played the organ at church services. He was confirmed by Dr. Mann in the old St. Michael's church, where the congregation was then worshiping during the building of new Zion's church. After attending a course of preparatory study at the Episcopal Academy in Philadelphia, he went through the full classical course at the University of Pennsylvania, graduated as first-honor man of his class in 1876, delivered the Latin Salutatory at the commencement and received the degree of A. B. The next year and a half he spent as teacher in the Episcopal Academy, not then having chosen the ministry as his calling. In January, 1878, he entered the Evangelical Lutheran Theological Seminary at Philadelphia, and studied under Drs. C. F. Schaeffer, C. W. Schaeffer, C. P. Krauth, W. J. Mann and A. Spaeth. In 1879, he, upon presentation of the required essay, received the degree of A. M. from the University of Pennsylvania. The following year, 1880, he graduated from the seminary and was ordained at the meeting of Synod of Pennsylvania, in Lancaster, 1880, having re-

ceived a call from Rev. H. Raegenner, of St. Mark's church, New York city, to be his assistant. Not quite two years thereafter Rev. Raegenner resigned his pastorate and Rev. Haas was elected his successor.

The church he serves is an old established one, where success is not as quick nor as visible as in a new field. The pastoral work is very large; the preaching is entirely in German; the Sunday school very numerous. During his pastorate a Young Men's and Young Ladies' Society and a sewing school have been established. He edits a parish paper that appears from six to eight times a year and is gratuitously distributed to assist in the congregational and missionary work of the church. An addition has been built to the church for meeting room, the interior renovated and a parsonage purchased. The congregation numbers from 700 to 800 communicants. On his taking sole charge of St. Mark's in 1882, he connected himself with the ministerium of New York, with which his congregation is connected. He has served the Ministerium for some years as a member of the executive committee, its examining committee, been repeatedly delegate to the General Council, is one of the Directors of the Philadelphia Seminary and of Wagner Memorial Lutheran College in Rochester, N. Y. Since two years he is one of a committee of four appointed to the first conference of the Synod intrusted with the publishing of Sunday School Lesson Leaves and Teachers' Helper for German Sunday Schools. His congregation has raised large collections during his pastorate especially for the German

Professorship Fund at the Philadelphia Seminary, and for the establishment of Grace Lutheran church in New York city. In 1883 he was married to Miss Anna S. Hansen, of Philadelphia, the

marriage being performed by Dr. Mann, who had previously baptized, confirmed and ordained him, which is about the most singular coincidence in his life.



REV. S. T. HALLMAN, A. M.

Rev. S. T. Hallman, A. M., pastor of the First English Lutheran church, of Augusta, Ga., was born Sept. 3. 1844, in Lexington County, South Carolina, where he received the industrial training incident to country life, and began a career which is worthy of study, and of the highest commendation. Early in life, he manifested a thirst for knowledge, and was characterized by an aptitude in acquiring it which attracted the attention of prominent persons in the community; but his father being possessed of moderate means was only able to give his sons the advantages of the winter schools of the time. His early education was therefore greatly interrupted. So distinguished a person as General Paul Quattlebaum, a prominent statesman of that time, observing with pleasure his intense longing for knowledge, set copies and

rendered him aid in learning to write, and encouraged him in the prosecution of his studies. After the toils of the day were ended his custom was to sit quietly by the fireside and there pore over his book, and dream of some indefinable greatness which he hoped some day to win. Even in childhood he was moved by the desire to become a minister of the Gospel, it was the absorbing thought of his life, and when only a lad of seventeen summers was elected Elder and Lay-Reader in Bethlehem Lutheran church, Lexington County, S. C., of which he had been confirmed a member several years previously. He superintended Sunday Schools, conducted Prayer-Meetings, and was otherwise useful in the church at this early age.

At this period of his life he introduced

family prayers in the home of his childhood, a service which up to this time has been neglected, and gracious results followed this faithful work for Christ. His father was so much encouraged and strengthened in his faith that he too soon took active part in the services at the home altar, one of the brothers did likewise, a religious influence pervaded the whole family, and the youngest son who was yet a stranger to the power of religion was hopefully converted to God.

About this time he went to Newberry College, S. C., with the earnest hope that at last the dream of his life would be realized, but in this he was doomed to disappointment, at least for a time. The air was rife with the noise and din of war, and so he left College and entered the Southern army under Col. L. M. Kitt of Orangeburg, S. C., and remained in the service of his country until 1865. During his camp-life he held prayer services with his fellow-soldiers, and such was the respect shown him that officers of high rank gave audience to his earnest words of counsel. There must have been evidence of nobility of soul when hardened soldiery, and officers in authority, would give respectful hearing to a boy of only eighteen summers.

The war ended, he returned to the farm, and well-nigh despaired of ever being able to enter upon the work of the Christian ministry; but God had some better things in store for one who had shown such zeal for his cause. Accordingly the South Carolina Synod, convinced of his call to the ministry, encouraged him to return to college and fit himself for the work so dear to his heart. He resumed his college studies in November, 1866, and in 1868 graduated from the Theological Seminary, having taken a select course in college in connection with the Seminary course

required at that time. Having sustained a satisfactory examination, he was inducted into the office of the holy ministry on the 19th of October, 1868, being then twenty-four years of age. Since that time his ministry has been characterized by that earnestness, zeal, and indomitable energy which have been marked features of his busy life. He has filled prominent pulpits in his denomination, has never been without one of the best churches within the gift of his Synod, and has been elevated to positions of honor and trust solely as the reward of merit of duty well-performed.

He labored for several years in Concord, N. C., where he built up a church property worth \$10,000, and added 102 members to the churches served while there. He served two terms as the president of the North Carolina Synod, and endeared himself to the church in that state. Of his ability as a presiding officer Rev. T. W. Dosh, the editor of the *Lutheran Visitor*, referring to the meeting of North Carolina Synod of 1883, says: "He presided with rare dignity, impartiality and ability." With reference to his work in Concord, Rev. Prof. L. A. Fox, D. D., was pleased to say in the public prints, "Rev. S. T. Hallman did here a great work and left this monument of his success. His labors are highly appreciated by the congregation and the community at large."

Mr. Hallman has won a deserved reputation as "a church-builder," and is held in high esteem by the church to whose welfare he has devoted his entire life. The South Carolina Synod elected him three terms successively as president of that body, a compliment which had not been confined on a presiding officer of that Synod before in over twenty years. He has been tendered editorial

positions on two prominent papers of his denomination, and, by special appointment, edited the constitution of his Synod. He is the author of a form of service for opening and closing Sunday Schools, and contemplates the publication of some productions of interest.

Rev. J. Hawkins, D.D., the able editor of the *Lutheran Visitor*, has this to say of him: Bro. Hallman is not only one of the ablest and most interesting pulpit orators in the South Carolina Synod, but also one of the most active and laborious pastors. He is one of the rising men of our Synod. Through indomitable energy, amid self-denials, he has made himself a workman of whom the church is proud. He is very familiar with the history of the Lutheran church in this country, is a close student and a ready writer. His history, if written, would be interesting—How he labored on the farm when a boy without education, but with a burning desire to know the history and doctrines of his church; he fastened Luther's Catechism to his plow and read and studied it as he turned the soil; how he improved his mind and occupied prominent pulpits; and how he became, as he is to-day, one of the best preachers and most capable business men of his Synod, loved and respected by all the brethren. We have said this much because we have a profound respect for men who

have made themselves in spite of unfavorable surroundings, and because they deserve commendation."

In recognition of his literary attainments, Newberry College, S. C., conferred the honorary degree of A. M. upon him in June, 1889, and has shown due appreciation of his faithfulness to his *alma mater* and the church of the Reformation.

He is now editor and proprietor of *Gospel Echoes*, a reliable and deservedly popular home journal, and has won an enviable reputation as a writer of real merit. He has recently been elected General Editor and Business Manager of the *Mission News*, published by authority of the United Synod of the South, and representing the mission interests of the Southern Lutheran church.

When his humble birth, and the various and varied difficulties under which he labored in acquiring an education are duly considered, his success is most remarkable, and demonstrates the power of the human will, when directed and sustained by the all-sufficient grace of God. To that grace alone he attributes his success.

Thoroughly competent, devoted to his work, and characterized by great energy and zeal, he is indeed an able minister of the New Testament, a workman that needeth not to be ashamed, rightly dividing the word of truth.



REV. M. W. HAMMA, D D.

Rev. M. W. Hamma, D. D., is a graduate of Wittenberg College of the class of '61. He has been pastor successively at Euphemia, Ohio; Bucyrus, Ohio; Reading, Pennsylvania; Springfield, Ohio; Brooklyn, N. Y., and

Washington, D. C. At Springfield he served nine years, more than doubling the number of communicants in the church during that time. Dr. Hamma spent one year in travel in Europe, Egypt, and Palestine. On his return

he delivered a series of instructive lectures on his travels to large and appreciative audiences. He is a smooth, elegant and graphic writer, and at the same time a forcible and eloquent speaker. He is the author of "Lay Work in our Churches."



REV. JOHN F. HANDSCHUCH.

John Frederick Handschuch was born of honorable and pious parentage in Halle, Saxony, Jan. 14, 1714. His constitution was originally very frail, and his parents had little expectation that he would survive the period of infancy; but it pleased a Gracious Providence to disappoint their fears and to spare him for many years of active usefulness. His education, intellectual, moral, religious, was conducted with the most watchful regard to all his interests. At a very early age he was placed under the care of a private tutor, a French Protestant, who, besides being in other respects very competent to his business, was also an earnest Christian. From this teacher he acquired a very accurate knowledge of the French language in its purity, which he was enabled to turn to good account in after life. At a later period his parents procured for him an excellent German teacher, by whom he was instructed in several of the elementary branches and in the Latin language. When he had reached his twelfth year, he was sent to the Gymnasium at Halle, and was thence soon transferred to the Orphan House, through the friendly interests of Dr. Francke, who had officiated at his baptism, and who ever afterwards evinced an affectionate interest in his welfare. Here young Handschuch not only made rapid improvement in knowledge, but gave decisive indications of having entered upon the new and spiritual life.

In 1733 he became a member of the University in his native place and continued his connection with that renowned institution for four years. Here his religious experience became still more strongly marked, and he not only cherished the desire, but formed the distinct purpose, to devote himself to the Christian ministry. In the spring of 1737 he was sent to the University at Leipsic, for the purpose of becoming a tutor to a young nobleman. Here he remained three years, and, while acting as tutor, was diligently engaged in cultivating his faculties, enlarging his stock of knowledge, with a view to the most mature preparation for the office to which he was aspiring. During his connection with the University he received many earnest invitations to engage permanently in the business of teaching, but he unhesitatingly declined them all, having his heart fixed on becoming an Ambassador of the Son of God. In 1744 he was examined as a candidate, and was solemnly set apart to the work of preaching the Gospel by the Consistorium of Coburg. He at once commenced his ministerial career in the large parish of Graba and its five associate churches.

Mr. Handschuch was successfully engaged in this field of labor, when an appeal was made to him in behalf of the destitute condition of many of his brethren on this side of the ocean. Prof. Francke, who was invested by the congregations in Pennsylvania with discretionary

power in the selection of ministers to be sent to them, thought he discovered in this young man remarkable qualifications for this important enterprise; and he therefore had no hesitation in proposing to him to enlist in it. After giving to the subject the most serious consideration, he became satisfied that the indications of Providence were in favor of his coming to America; though his departure was delayed several months, in the hope of being able to find some one to accompany him. He spent the succeeding winter in Halle, preparing himself more fully for the duties that awaited him in his anticipated field of labor.

In June, 1747, not having succeeded in inducing any one to become associated with him in his mission, he left his native land and embarked for this country. The voyage was not only protracted and irksome, but perilous in the extreme. They had to encounter one of the most fearful storms that ever swept the ocean. But his confidence in God never faltered. The captain entered his cabin and said,—“Do you know, sir, how dreadful the storm is? It could not be more so! May God only be merciful to our souls!” He calmly replied,—“The Lord is yet able to help us—do you go and perform your part well!” They regarded their preservation from death as well-nigh miraculous. “When the storm subsided,” says the Godly man, “we rejoiced and thanked God that He had preserved us from the fearful death we had expected to find in the mighty deep.”

Mr. Handschuch landed in Philadelphia, April 5, 1748, and on the 10th was welcomed at the Trappee by Dr. Muhlenberg with the words, “They that sow in tears shall reap in joy.” It was agreed that he should at once take charge of the vacant congregation in

Lancaster, and accordingly, the following month, he entered upon his duties. Here he labored several years, and, although the position was regarded a difficult one, on account of his finding the church in a somewhat distracted state, yet Dr. Muhlenberg’s testimony concerning him in that “his ministrations were successful and resulted in much good.” The congregation grew in numbers, and they soon became, in a good degree, an united people. Under his direction a flourishing school was established and sustained, in reference to which he says, in a communication published at Halle, “Our school consists of English, Irish and Germans, Lutheran and Reformed; and so anxious are the people to have their children instructed that it is impossible to receive all who apply for admission.” He was earnestly devoted to the interests of the youth of his congregation, and often remarked that more could be done with the children than the parents. He was especially faithful in the duty of communicating catechetical instruction, and sometimes there were not less than seventy in attendance upon these exercises, which were held twice a week. “Many blessings,”—he writes—“attended these services. My heart is filled with hope and joy.”

Mr. Handschuch had been in Lancaster upwards of two years, when he was married to Susan B. Belzner, daughter of one of the deacons of the church. The ceremony was performed in the church, in the presence of several clergymen and other friends. But the connection, however agreeable to himself, proved the occasion of dissatisfaction and disturbance in the congregation. As his situation became uncomfortable, and his prospect of usefulness somewhat clouded, he expressed a desire to occupy some other field of labor. Accordingly,

Dr. Muhlenberg invited him to take charge of his two congregations in New Providence and New Hanover, as he had just received a call to labor in New York for the purpose of reviving the interests of Lutheranism in that city. But it soon became apparent that Mr. Handschuch was physically disqualified for the duties of a country charge; and, as there was no opening for him in Philadelphia, it was proposed that he should assume the pastoral care of the congregation of Germantown, Pa. He took up his abode there on the 20th of May, 1751, and was the first Lutheran minister who resided in that place. During his connection with this charge, the old church was renovated, and dedicated anew on the occasion of a Synodical meeting held in Germantown in 1752. Here also he occasionally officiated in the English language. In his journal there are some six or eight entries detailing his persevering labors in instructing a colored man of decided piety, whom he afterwards admitted to church-membership. He labored with great fidelity and zeal. He regularly held a meeting for prayer and recitation on Sabbath afternoon, in which the sermon of the morning was catechetically reviewed; and meetings for prayer and Christian conference were also held in the course of the week. During the first two years of his ministry here, he labored pleasantly and successfully, but, owing chiefly to the accession of unworthy members from abroad, disturbances arose in the congregation, which ultimately issued in a division. These emigrants from Europe, who generally cared less for spiritual instruction than for spirituous liquors, became dissatisfied with Mr. Handschuch's preaching; and, though they had contributed nothing towards the erection of the church, yet, as they became the majority, they took possession of the building and called another pastor. Most of the elders and deacons, together with those who had mainly sustained the church, peaceably withdrew, and organized a new congregation with seventy communicants. This was in the year 1753. They rented a room for religious exercises, and Mr. Handschuch consented to remain with them, preaching on the Sabbath and teaching school during the week. The congregation received much sympathy from other Christians in the place, and the German Reformed church kindly offered them the use of their edifice, which they thankfully accepted. Here they worshiped until they were restored to their own church, some years afterwards. The dissatisfied party, who retained possession of the church edifice, had given a call to a minister of doubtful character, but they soon began to quarrel among themselves, and in a suit instituted by one side, the court decided that the property belonged to the friends of Mr. Handschuch, who had been ejected from the church. Mr. Handschuch, however, had in the meantime, been compelled to struggle with poverty, the congregation being too feeble to afford him an adequate support,—and, after having served them for two years he felt constrained to seek another field of labor. Accordingly, in the summer of 1755, he removed to Philadelphia, and assisted in the services of St. Michael's church. Through Dr. Muhlenberg's influence he was appointed teacher of French in the academy, and was also, for a season, connected with the press, as corrector and translator of German. He was obliged to resort to these extra services in order to support his family. On the death of Mr. Brunnholtz, in 1758, he was chosen to fill his place, and was for some time the only preacher in connection with

the German Lutheran church in Philadelphia. From this time he gave his undivided attention to the duties of the ministry; and though his health was delicate, he was enabled to continue his labors for several years. He died, after a protracted and painful illness, Oct. 9, 1764, in the fifty-first year of his age,

and the seventeenth of his residence in this country, leaving behind him a widow and four small children. His death, which was eminently peaceful and happy, occurred while Dr. Muhlenberg was engaged in prayer at his bedside.—*Sprague.*



REV. OESTEN HANSON.

Rev. Hanson, president of Hauges Synod, was born in Norway, July 8, 1836. His parents were Hans Hanson Holtan and Gunild Weium. From childhood up he was carefully trained in the faith and doctrine of the Evangelical Lutheran Church. He was confirmed in 1851, and received his first communion June 5, 1851. In the same year he emigrated with his parents to North America, locating in Wisconsin. Though he knew the powerful drawing of God's Spirit from his youth, he was permitted in 1855 to experience a thorough change of heart. In the summer of 1856 he removed to Goodhue Co., Minnesota. In 1861 he received an urgent request by the Hauges Synod to

give himself to the gospel ministry. Having received a call from the Evangelical Lutheran Immanuel's church in Goodhue County, Minn., he was ordained by said synod June 4, 1861, and was installed on the 23d of the same month. This congregation he still continues to serve, having now (1891) spent about thirty-one years in this field.

Rev. Hanson has been a member of the synodical council of the Hauges Synod since 1863. From June 1875 to June 1876 he served his synod as president, and for about twenty years he has been successively re-elected as its vice-president. He has also been president of his synod's mission-committee for about twenty years. For seven years he has

been president of the board of regents of Red Wing Seminary. In 1887 he was again elected president of the synod which position he still holds.



REV. SIMEON W. HARKEY, D.D.

The subject of this sketch was born in Iredell county, North Carolina, Dec. 3d, 1811, baptized by Rev. C. A. Storch, Sr., and confirmed by Rev. John Reck in St. Michael's church. He was thought to have been called to the holy ministry from his birth. Accordingly in 1830, he and two other young men started for Gettysburg, Pa., in a little one-horse wagon, furnished for the purpose by my father. The young men were clad in "home-spun" suits, the material of which was produced on the farm, and colored, and carded, and spun, and woven, and fitted, and made by the loving hands of the household, long since mouldered into dust.

At Gettysburg the team was exchanged for the means of subsistence, and my brother began his studies in the old gymnasium. At the end of two years he and his companions made a visit to their old home in North Carolina,

accomplishing the whole journey there and back on foot! Graduating from the Theological Seminary in 1834, my brother was called to supply the pulpit of Rev. C. P. Krauth, Sr., D. D., in St. Matthew's church, Philadelphia, who had been chosen President of the newly chartered Pennsylvania College. After the meeting of the Maryland Synod in the fall of the same year, where my brother was licensed, he was called to Williamsport, Md. From there he was transferred to Woodsboro, and finally to Frederick City, as the successor of Rev. Frederick C. Schaeffer, D. D., deceased. In Frederick he remained 14 years, and his most successful labors as a pastor and preacher were expended in this place.

These were the days of great spiritual awakenings all over the land, in which the Lutheran Church participated. But, although the preaching of my brother

was frequently accompanied by the special outpouring of the Holy Ghost, he never permitted the excitements occasioned thereby to run into wild excess, to the neglect or denial of the doctrines and usages of the Lutheran Church, but plied the catechism and confirmation all the more. Among the fruits of his labor in Frederick, were quite a number who entered the Lutheran ministry, among whom were Revs. A. J. Weddle, W. H. Harrison, D. D., L. P. Harrison, J. J. Suman, G. A. Nixdorf, G. J. Martz, J. F. Probst, G. C. Probst, J. Frazier, and perhaps others. I believe the greatest ambition that Dr. S. W. Harkey ever had was to increase the number of well educated and pious Lutheran ministers. This was the special feature of his labor to the end of his life.

In 1850 he was called to the Theological Professorship of Illinois State University, the duties of which he began in 1852, and continued to perform whilst the institution lasted. Subsequently he took charge of the newly organized English Lutheran mission in St. Louis, where he labored five years, during which the first church building was erected. His last two fields of labor were Washington, Ill., and Knoxville, Ill., in each of which he did very important service for the Church and the cause of education. The degree of Master of Arts was conferred on him by Pennsylvania College at an early day, and that of Doctor of Divinity in 1850 by Wittenberg College. His published works are, 1, "True Greatness"; 2, "Child's Question book"; 3, "Dangers and Duties

of Our Country"; 4, "Life and Character of Andrew Jackson"; 5, "The Church's Best State"; 6, "Daily Prayer-book"; 7, "Prisons for Women"; 8, "Value of an Evangelical Ministry"; 9, "Justification by Faith"; 10, "Mission of the General Synod"; 11, "Bible in the Public Schools"; 12, Editor of the *Mirror of the Times*; 13, Editor of the *Olive Branch*.

I will say nothing whatever of the character and qualities of the deceased in this sketch, but leave that to others, lest it should be deemed partial and overwrought. He was so well known to all the older ministry that no descriptive eulogy is required. But I must be pardoned for alluding to his death. It is not often that such dying testimony is given to the believing for the benefit of the world. And it seems providential that a life of such unremitting toil and success for the Master should have such a truly sublime ending. A few hours before his death he requested to be carried once more into his study, saying he must finish his work. This being done, and he returned to his bed, he raised himself up and preached his last sermon, prayed and prayed again, repeated the promises of God, recited the hymn, "Guide me, O thou great Jehovah," then closing with the Apostle's Creed, he directed his eyes heavenward, his countenance changed, and he was at rest. Glorious ending! Sublime departure! "Blessed are the dead that die in the Lord!" And blessed art thou, my brother, from henceforth and forevermore!—Rev. S. L. Harkey, D. D.





REV. SIDNEY L. HARKEY, D.D.

The subject of this sketch was born in Iredell County, North Carolina, April 3d, 1827, and is the youngest son of John and Sarah Harkey, and brother of Rev. Simeon W. Harkey, D.D. The name was originally "Herche," instead of Harkey. On the father's side the ancestry came from Switzerland, and on the mother's side from Wittenberg, Germany. The mother's name was Walcher. Sidney Levi was baptised in St. Michael's Church, Iredell Co., N. C., when an infant, by Rev. John Reck. The family having removed to the state of Illinois in 1830, he was catechized and confirmed in Hillsboro, Ill., when twelve years of age, by Rev. Daniel Scherer. His classical studies were commenced in the Hillsboro Academy, under the Principalship of Prof. Edward Wyman. In the fall of 1844 he entered the freshman class of Pennsylvania College, Gettysburg, Pa., in which institution he continued until 1847, when, on account of a severe illness, he

retired from the college, and afterwards took a select school in Frederick City, Md. His theological studies were pursued under the direction of his brother, S. W. Harkey, D.D., and in October, 1848, he was licensed to preach the gospel by the Synod of Maryland, in Cumberland, Md. He then established the Piedmont Academy in Mechanicstown, Md., and served it until April, 1849, when he accepted a call to Newville, Pa., which was his first regular ministerial charge. He was very successful in this field, adding a great many to the church, and he continued as pastor until May, 1852. He was ordained by the West Pennsylvania Synod in 1850, at New Berlin, Pa. In 1852 he removed to the state of Illinois to do home missionary and pioneer work for the Lutheran Church. He labored successively at Peoria, Pekin, Mendon, Decatur, Shelbyville, Nokomis, Vandalia and other points; establishing self-sustaining charges without missionary aid in

some places, and organizing congregations in others. In 1861 he was elected Chaplain of the 54th Regiment Ills. Volunteers, and served in this capacity in the civil war, almost a year. In 1868 he was elected English Professor in Augustana College and Theological Seminary, located at Paxton, Ill., where he continued two years. He made the first effort to secure a location for this institution in Rock Island, and obtained a conditional donation of \$40,000 for the institution at Geneseo, Ill., which was never accepted or utilized. This ended his ministry for the time in Illinois; during which he had been three times elected President of Synod, being the first President of the Synod of Illinois and adjacent states. From the beginning of his ministry, and all through the time of his labors in Illinois, he took high and firm ground in favor of the confessions of the Evangelical Lutheran Church, publishing a Synodical sermon upon this subject, entitled "The Faith once Delivered to the Saints," as early as 1860. He carried his Synod with him into the organization of the General Council at Ft. Wayne, in 1867. As he was one of the founders of the General Council, so he has continued one of its warmest friends and defenders to the present time, having been a delegate to most of its conventions and twice elected its English Recording Secretary. His ministry, after leaving Illinois, has been conducted at Dayton, O., Indianapolis, Ind., Mt. Pleasant, Pa., Toledo, O., and North Lima, O.

His published works are: "The Signs of the Times," 1852; "The Faith once Delivered to the Saints," 1860; "Thorough Education," 1868; "The Only Son," 1869; "Songs of Beulah," 1876; "The Lord's Day," 1878; "Close Communion," 1878; "Agnosticism," 1885; "National Blessings and Dangers," 1889.

He was married the first time May 16, 1848, to Miss Mary Jane Jenkins, of Gettysburg, Pa., by whom he has five children living and three dead. He was married the second time December 31, 1872, to Miss Susie Truman, of Cincinnati, O., by whom he has one daughter.

As a man, the testimony of his friends is, that Dr. Harkey is possessed of the warmest sympathies, of a tender, loving heart, of a high sense of honor and right, of candor, conscientiousness, courage, firmness, keen perception, clear judgment, and general intellectual strength and ability. As a preacher he is characterized by perspicuity, strong imagination, rapid flow of thought and language, powerful and well-cultivated voice, eloquence and force of delivery, energy, earnestness, and feeling. He has rare ability as a musician and composer of music. Almost the whole of the book called "Songs of Beulah" being his own compositions. He has also a vein of poetry, and has furnished a few specimens to the public of his ability in this direction, among which are some Sunday-school hymns, and a poem called "The Flood of the Conemaugh."

He received the honorary degree of Master of Arts from Illinois State University in 1860; and the degree of Doctor of Divinity, in 1882, from the North Carolina College, located in his native state, near the place of his birth.

The following is the testimony of the Missionary President of the Pittsburg Synod: "Dr. Harkey's preaching abilities are well known—he has but few peers! As a sound Lutheran, and an expounder of the faith of the Church, he has no superior! His long and valuable services have been appreciated. His self-denials and self-sacrificing labors demand respect, and deserve recognition. His talents, being of the highest order, would enable him to fill any pulpit with credit and acceptance."

REV. WM. H. HARRISON, D.D.

William Henry Harrison was born Jan. 12, 1819, near Lewiston, Md. His parents, Zephaniah and Mary Harrison, soon after removed to Frederick. They were members of the Evangelical Lutheran church, and faithfully instructed their son in the principles of Christianity; they early imbued his mind with a love for the truth. When six years old, he was sent to the parochial school. Thence he was transferred to the academy, where he successfully pursued his studies till he was twelve years of age. He then turned his attention to mechanical labor, and was distinguished for his fidelity and industry, and his excellent workmanship. He received his first instructions in the Lutheran catechism from Rev. Dr. D. F. Schaeffer, at the time pastor of the church, and subsequently attended another course of instruction under his successor, the Rev. Dr. Harkey. When eighteen years of age he made a public profession of his faith. Thoughtful by nature and seriously impressed with a sense of his obligations, he felt that it was his duty to become a minister of the gospel. Encouraged in his determination by his pastor, he entered upon a course of preparatory study for the work in Pennsylvania College, in the spring of 1838, and graduated with the Valedictory of his class at the Commencement in 1843. During his connection with the college, he was conscientious and faithful in the discharge of every obligation. Study was a pleasure, duty a delight. He early developed a taste for critical research, and whilst others were often engaged in recreation and amusement, he was in his room busily engaged in the investigation of some question of interest and in the acquisition of knowledge.

His exemplary deportment, his prompt obedience to authority, his rigid observance of rule, the maintenance of his Christian integrity, and his constant efforts to advance the cause of his Redeemer, it is admitted by teacher and pupil, were never surpassed. The one thing, perhaps, in which he excelled all others, was the moral influence which he exercised over his companions. His very presence, even when he kept silent, was felt. It was an element of power. Many through his instrumentality were led to a saving acquaintance with the truth, as it is in Jesus. He availed himself of every opportunity to do good. From early spring till late in the autumn, he would often walk from ten to fifteen miles on the Lord's Day for the purpose of organizing or superintending various Sabbath schools. For several years, while a student, he superintended the African Sunday school. He made it his business regularly to visit the scholars at their own homes, and earnestly to press upon their attention the claims of the gospel. His labors in that direction are kindly remembered. He was also frequently found in the prison and the alms house conversing with the inmates in reference to their spiritual condition, and directing them to the Saviour of sinners, the friend of humanity. Whilst engaged in the prosecution of his studies, he was compelled to struggle with pecuniary difficulties. His means were limited, but he preferred to depend upon his own exertions rather than receive the benefactions usually offered by the church to candidates for the ministry. He possessed resolution and energy, and the difficulties which he encountered were readily overcome. His va-

cations were devoted to agencies, by which he was enabled, not only to replenish his exhausted treasury, but to disseminate, in the service of the American Tract society, a Christian literature. The revenue derived from this source, together with some trifling assistance which he received from his friends, sustained him during his whole course. He triumphed over every obstacle which lay in his path. He formed habits of self-reliance, of industry and of economy in time and money, which proved of great value to him during his ministry. Disciplined in such a school, he had learned to practice self-denial, to make sacrifices for the good of others. Rigid experience had taught him to sympathize with those who were contending with similar trials, to give practical counsel and generous relief to young men who were struggling with the difficulties of life. His usefulness in the future was by this part of his education, no doubt, greatly increased.

Immediately after his graduation at college he commenced his theological studies in the seminary at Gettysburg. The same features, so marked during his college course, characterized his career in the seminary. To aid in his support during this period, he taught several hours every week in the Oakridge Academy, a private school in Gettysburg, at the time under the control of Prof. Hermann Haupt. He completed his studies in the fall of 1845, and at once received from the Synod of Maryland, licensure to preach the gospel. Deeply interested in the education of young men for the ministry of reconciliation, in obedience to the urgent wishes of the Executive Committee, he now consented to become the general agent of the Parent Education Society of the Lutheran church. He is, at the same time, elected Assistant Professor of the

Ancient Languages in Pennsylvania College. It was designed that he should labor six months of the year in each service; in the summer, it was proposed that he should travel and present the cause of Beneficiary Education to the churches, and in the winter conduct the correspondence of the Society and teach an hour or two a day in the college. He resigned both of these positions in the spring of 1846, as he thought he could be more efficient and useful in the pastoral work, in which he felt that the Providence of God intended him to labor. Having received an unanimous call to the First English Lutheran church of Cincinnati, he accepted the invitation. Here his whole ministerial life, a period of twenty-one years, was spent, and, although a comparatively young man, he was, when he died, the senior pastor of the city. The church, when he took charge of it, was yet in its infancy. It was a mission church, and its few members were scattered through the city. To build up a congregation in the midst of so many large and influential churches of other Christian denominations, was no easy task. It was a work of more than ordinary magnitude. But through the patient, laborious and efficient efforts of Dr. Harrison, the church steadily and successfully advanced. During his ministry about five hundred were received into the communion of the church. From a small beginning, the church increased; it became large and influential. But to realize fully the results of his laborious and faithful efforts, we must watch the developments of the future, when the precious seed sown, accompanied with his fervent prayers, shall be brought to maturity. His labors were unwearied and abundant. He was emphatically a working man. Every Sunday, in addition to the two sermons he regularly

preached, he usually taught a large Bible class, and twice addressed his Sabbath schools, while during the week he went from house to house with the consolations of religion. In the chamber of the sick, among the children of affliction, the sorrowing and the fallen, he was found, speaking words of encouragement to the despondent, whispering comfort to the distressed, and directing the inquirer to the only source of true safety. Wherever he could be useful, the light of his countenance, beaming with friendly, affectionate interest, was seen, the voice of his kind, sympathizing nature was heard. He was regarded by all as a model pastor, devoted to his mission, and exhausting his time and strength in the great work to which he was called. During the visitation of the cholera in Cincinnati, his toilsome labors were witnessed, not only by his own congregation, but among members of other denominations. By day and by night, like an angel of mercy, amid scenes of suffering and bereavement, he was engaged in personal ministrations to the physical and spiritual wants of his fellow men. His warm heart vibrated to every note of sorrow and distress that reached his ears. His life was sacrificed to the cause of humanity and religion.

A strong element in Dr. Harrison's pastoral success was the deep interest he manifested in the young, and his high appreciation of Sabbath-school instruction. He cultivated the most friendly relations with the pastors of the German churches. This gave him access to the youth of the German Lutheran families, whose children could speak and read English. From this source he gathered many into his Sunday school, who subsequently became active and efficient members of his church. Much of this material would

have been lost, had it not been for his personal effort. "He carefully watched," says Professor Diehl, "the opening buds of promise in the youth of his congregation, and whenever he discovered any evidence of adaptedness to the work of the ministry, he called the attention of its possessor to the sacred office, and pressed upon him the serious consideration of its claims. By so doing he was instrumental in introducing from his congregation eight young men into the ranks of the ministry." He was interested in all efforts designed to promote the intellectual and moral welfare of the young. For twenty-one years he served as a Director of Wittenberg College, Springfield, Ohio, and was never, during this period, absent from any of the meetings, participating actively in the transaction of its business, and conscientiously discharging any duty required of him. He was for many years President of the Board, and from the beginning was a member of the committee to examine the Senior Class preparatory to graduation. "So prompt was he," writes one of the Professors, "in the performance of his duty, that we always felt sure, that whoever else might fail to come, Dr. Harrison would certainly be present." With equal alacrity and earnestness he devoted himself to the advancement and elevation of the public schools of Cincinnati, and for ten years was a member of the Board of Commissioners. His influence here was most salutary. He inspired confidence, his power was always felt. He was esteemed for his sound judgment, practical wisdom and high moral worth, and by his courteous, frank manners, his mild and conciliatory temper, secured the warm regard of the commissioners, the teachers and the pupils. He was a public man, disposed to identify himself with all the moral and religious move-

ments of the city. He was a prominent member of the Association of Evangelical Ministers of Cincinnati, and for years served in the capacity of secretary. He sought and he found opportunities to do good. He never lost sight of his individualism, and a thousand avenues for personal activity in the service of his Redeemer opened before him. The constant inquiry with him was, "Lord what wilt thou have me to do?" and the prompt response came, "Whatsoever thy hand findeth to do, do it with thy might." His natural energies were sanctified and strengthened by the grace of God and the indwelling of the Holy Spirit, and all his labors were begun, continued, and ended in faith, with humble reliance upon an almighty arm, and the exclusion of all thought of human merit.

His influence in the Church was very great. He was three times elected President of the Miami Synod with which he was connected, and for fifteen years was a member of the committee for the examination of candidates for License and Ordination. He took a very decided interest in the benevolent enterprises of the Church; he was the warm friend of every effort connected with its purity and growth. He was for a long time a member of the Executive Committee on the African Mission, and gave to it his cordial sympathy and earnest support. He was very devoted in his attachment to the General Synod and during a period of twenty-one years never absented himself from any of its conventions. From his first connection with his District Synod, he was, with a single exception, and that when he was constitutionally ineligible, elected as a delegate. His doctrinal views were those of the General Synod. He opposed the "Definite Platform" of 1856. His course on the floor of Synod was

always conservative. He enjoyed the confidence of brethren of all parties, of every school of opinion. When they differed from him, they trusted his honesty. No man in Synod was ever regarded with deeper affection; no one when he rose to speak was heard with more careful attention. He had no love for personal controversy. He did not object to the discussion of truth, but where there was no vital principle involved, he thought it was better to allow men to differ; that time was too precious, and life too momentous to be spent in disputing points, in reference to which men differed in the time of the Reformation, and which have never yet been satisfactorily settled. He always discriminated between the essentials and the accessories of religion, between the certain and the probable, and exercised the largest share of charity towards those who were opposed to him in sentiment.

Dr. Harrison was a man of sound judgment, and possessed a ready discernment of what was fitting to time and circumstances. He was one of the most modest and unassuming of men. This characteristic impressed itself upon everything that he said or did, in public or private. Nothing of self, nothing that was petty or personal controlled his actions. He loved everything that was pure and noble and good. He despised, with all the intensity of his earnest nature, everything that was mean, and hated all that was wrong. His course was straight-forward—his path, the shortest distance between two points. He was a man of high-toned honor, of great spiritual power. His piety gave a hue and glow to all his movements, and modified every thought. His Christian character was one of marked consistency, his sterling integrity commended him to the respect and the affections of the world. In all his

conduct, he beautifully illustrated the principles by which he professed to be guided. By his example,

"He allured to brighter worlds, and led the way."

His life was beyond reproach. Perhaps, no one was ever more free from envy, ill-will, from malice, and so abounding in things just and lovely, and of good report. He had never learned to utter harsh or bitter words—the law of kindness dwelt continually upon his lips. "His candor, humility and unaffected piety," says Dr. Conrad, "endeared him to his immediate friends and parishioners, and his catholic spirit won for him the confidence and esteem of the ministers and members of all denominations. He was an Israelite, indeed, in whom there was no guile." The cordiality of his intercourse was proverbial. He earnestly labored to unite Christians of every name. He introduced no sectarian fire upon the sacred altar, but poured upon it the sweet incense of love, prayer and gratitude. He sympathized with the whole brotherhood of those who rejoice in one Lord, one faith, one baptism, one God and Father of our Lord and Saviour, Jesus Christ. He was emphatically a devout man, fearing God, and full of the Holy Ghost. He seemed to be influenced in his work by no other motive than the desire to glorify his Master, in the salvation of souls.

"He was," says Dr. Diehl, "a good scholar, a sound theologian, and, in the pulpit, clear, practical, instructive and experimental. His mind was of a deep, philosophical vein, and if he would have given himself up to authorship in this direction, he would have become distinguished." He never, however, introduced these abstract speculations into the pulpit. His preaching was marked by simplicity of thought, an earnest and impassioned unction,

and, above all, by a deep solemnity and melting tenderness. His holy life, his fervent prayers, his devout, earnest teachings, his apostolic labors will never be forgotten. The Church will not let his name die. Wittenberg College conferred upon him the honorary degree of D.D. at its Commencement in 1861.

On Nov. 3, 1866, in the forty-ninth year of his age, Dr. Harrison died of Asiatic Cholera, during the prevalence of the epidemic in Cincinnati. On the last day of the preceding month he followed to the grave a valued friend, a prominent member of his congregation, who had fallen a victim to the same terrible disease. The next day he was himself prostrated, gradually growing weaker, lingering between life and death, till the evening of the third, when he passed away so gently that those who watched by his side scarcely knew whether he slept or was dead. From the beginning he was impressed with the idea, that he would not recover, yet he was calm and resigned to the will of his heavenly Father. He uttered no murmur. His thoughts wandered to the sufferings of Jesus. The expressions that fell from his lips indicated the state of his mind in view of his approaching dissolution. "I am," said he, "but a poor worm of the dust, but I have tried to serve my blessed Master." His dying councils he communicated to his family, and commended them to the guardian care of the orphans' God and the widows' friend. "Now there remains," he adds, "for me, but one thing more;" he then repeated the lines of that beautiful hymn:

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the billows near me roll,
While the tempest still is high."

The only words uttered by him after this were, "Come Lord Jesus, come quickly!"

As the tidings of his death spread, the whole city was overwhelmed by the unexpected blow. Universal and profound was the impression of sadness which the bereavement produced in the community. The people mourned on every side, as they felt that one of the excellent of the earth had been removed. As friend met friend on the street, or in the mart of business, they stopped to mingle their tears and sympathies in the common grief. Special meetings of associations were called, addresses delivered and resolutions adopted. The funeral ceremonies were of a very imposing character. The body was taken to the church, which was filled to its utmost capacity. The pews, the aisles and the vestibule were crowded, while many were unable to press their way through the immense throng, within the doors of the large edifice. The pulpit and the chancel were occupied with most of the ministers belonging to the various Christian denominations of the city. An appropriate hymn was sung, impressive selections from the Scriptures were read, and a simple and tender prayer was offered. There was no formal sermon, but brief and touching addresses were delivered by five of the ministers present,—Rev. Drs. Aydelott, Hoyt, McCarne, Neinde and Storrs, each one representing a different branch—the Episcopal, Baptist, Presbyterian, Methodist and Congregational—of the Christian Church. “The speakers,” says Professor Diehl, “were men who had been intimately, and some of them for a long time associated with him in the work of their common Master. They spoke of the many marked excellencies of his character, his singleness of purpose and aim—his purity and holiness of life—his frankness and cordiality—his zeal and self-denial—his firmness in defending his own views, and his respect

and charity for those who differed from him in opinion—the faithfulness, and yet kindness, of his reproofs—his sterling integrity—his hearty co-operation in everything pertaining to the intellectual and moral education of man—giving a special prominence to the fraternal spirit, his brotherly love and kindness, his whole-hearted sympathy with all who love the Lord Jesus Christ.” “Besides the various hacks,” remarks the *Christian Herald*, “there were scores of private carriages leading to the church, showing how many were expecting to join in the procession to the cemetery. As we gazed upon that scene, we thought that it is a noble and blessed thing after all to be a Christian pastor. We have seen rich men born to their burial through the streets of Cincinnati. The pageant was imposing, but it was bought with a price, while the love, which drew such crowds around our brother’s coffin is priceless. The memory he has left is worth more to his stricken household than millions of dollars, and great, we doubt not, is his reward in heaven.” “He was beloved,” says the Cincinnati *Iresbyter*, “by all Christian people for his genial and affectionate nature.” “He was a man,” adds the *Western Christian Advocate*, “that you must love. Not only the people of his charge, and the members of his Sunday school, but hundreds of others, with no church relations, will most keenly and deeply deplore his death.” The death of such a man not only invests his memory with peculiar tenderness and reverence, but hallows and ennobles his work with whose interests he was so closely united.

Dr. Harrison was married November 24th, 1846, to Sarah A., eldest daughter of the late Dr. Benjamin Winwood, of Springfield, Ohio. He was the father of ten children. Eight of these, six sons and two daughters, with the widowed

mother, remain to lament their irreparable loss in the death of one who was the light of his household and the joy of his friends.—*Ev. Quarterly Review*.



REV. JOHN C. HARTWIG.

John Christopher Hartwig was born in Saxe Gotha, Germany, Jan. 6, 1714. He was educated for the ministry in his native country, and came to America in early life, in the capacity of Chaplain to a German regiment in the service of England during what is commonly called the first French war. He was intimately acquainted with the Lutheran ministers in Pennsylvania, sympathized with them in their difficulties, and co-operated with them in their efforts to advance the interests of Christ's Kingdom. He was a member of the first Lutheran Synod held in this country in 1748, and preached the sermon on the occasion of Mr. Kurtz' ordination. His first regular charge embraced several congregations in the county of Hunterdon, N. J. This field of labor he relinquished in 1748, and accepted a call to the Lutheran church in the city of New York, where it was hoped that he would succeed in adjusting certain difficulties of long-standing, and restore harmony and good feeling. The congregation at that time consisted of emigrants from Holland, Germany, and France; and the representatives of each country desired that the services of the sanctuary should be performed in their own vernacular tongue. Each party was too weak to establish a separate organization, and it was no easy matter to find a clergyman who could do justice to himself and the people in three different languages. Mr. Hartwig's efforts to unite the discordant elements proved unsuccessful, and, as he found his posi-

tion uncomfortable, he very soon resigned his charge and removed to Rhinebeck, N. Y., having been invited to minister to several congregations in Dutchess and Ulster counties. Here, however, he found other difficulties awaiting him. The venerable Dr. Muhlenberg visited Rhinebeck in the autumn of 1750 for the purpose of settling, if possible, the existing difficulties and bringing about a better understanding. In a communication with reference to this visit, which appeared shortly after in the *Hallische Nachrichten*, he writes as follows:—

"I found the affairs of the congregation were in considerable confusion. For Mr. Hartwig, in consequence of his friendship for us, *i. e.* the Lutheran clergymen in Pennsylvania, and also on account of his zealous labors on behalf of the gospel, had become an object of hatred to some of the neighboring clergymen, who charged him with being a Moravian in disguise. These charges were printed and made public, and, in consequence, a considerable degree of opposition was excited against him in his congregation. It was an easy matter for those opposed to him to make distorted representations of facts, and to magnify into serious charges personal peculiarities and infirmities. Papers containing these charges had been sent, by a certain clergyman of that neighborhood, to Dr. Krauter, pastor of a German congregation in London, through whom Mr. Hartwig had, in the first instance, been called; but he was too sensible a man to pass a judgment

upon so one-sided complaints; he therefore forwarded a copy of them to Mr. H. for a reply. The clergyman who had preferred the accusation was not satisfied, but continued publicly to circulate his charge, and had gone so far as to visit, in conjunction with several other of the neighboring ministers, Mr. Hartwig's congregations; and, after reading a statement of the alleged facts, attempted to remove Pastor Hartwig. This effort, however, in consequence of an inability to establish the charge, proved unsuccessful, and Mr. Hartwig continued to preach in all his congregations, with the exception of one, in which Carl Rudolph, a well-known imposter, was invited to associate."

The charges against Mr. Hartwig, referred to in the above extract, were investigated by a Conference held at Rhinebeck, at which the elders and deacons as well as members of the four congregations were present. Dr. Muhlenberg also was in attendance. The result of the examination showed that, although Mr. Hartwig might have been chargeable with some indiscretions, he had done nothing to bring a shade over either his moral or Christian character. The question as to the propriety of his removal to Pennsylvania was also discussed, and a decision in the negative arrived at. It was, however, deemed expedient for him to withdraw temporarily from his charge, until the prevailing feeling against him should have time to subside. Dr. Muhlenberg labored in private to effect a reconciliation, but the hostility was an overmatch for all his efforts. It was proposed that the Rev. Jacob Raus should supply Mr. Hartwig's place at Rhinebeck for six months,

and he should, during this time, serve the congregation at New Providence, Pa., as assistant minister.

Agreeably to this suggestion, Mr. Hartwig repaired immediately to Pennsylvania, and for six months served the congregation at the Trappe, being an inmate, during the time, of Dr. Muhlenberg's family. He also officiated at the different stations connected with this charge. When his engagement was completed, he still continued in Philadelphia, though, for a considerable time, he seems to have been without employment, owing, as it is supposed, to the fact that his constitutional peculiarities interfered so much with his usefulness.

Mr. Hartwig subsequently returned to the state of New York, where he spent the remainder of his life. He does not seem to have been stationary in any place for a long time, or to have made any enduring mark except by his eccentricities and benevolent bequests. His death took place at Livingston Manor, July 17, 1796, in the eighty-third year of his age.

Mr. Hartwig was possessed of a large estate, which he left by will for the endowment of an institution for training up young men to become missionaries among the Indians, according to the Augustan Confession, and the tenets of the Evangelical Lutheran church. The bequest, owing to certain circumstances, became the occasion of considerable difficulty, which was continued through quite a number of years. The seminary was finally located at Hartwick, in Otsego county, under a special charter, obtained of the Legislature in 1816.—*Sprague.*



REV. JOHN B. HASKELL.

Rev. John Bachman Haskell, son of Col. William E. Haskell and Harriet Eva, (daughter of John Bachman, D. D., LL. D.,) born at Charleston, S. C., March, 1846. Received preparatory instruction in the Charleston High School and Newberry College, and graduated from the Charleston College in 1870. Taught Prof. Sachtleben's academy, and in Morris street public school. Charleston, S. C. Pursued his theological course at the seminary, Salem, Va., graduating in 1874. Was ordained by the South Carolina Synod in 1875. Traveled through Virginia and several other states in the interest of the Theological Seminary, 1875. His first charge was at Orangeburg, S. C., then Staunton, Va., next at the Church of the Holy Communion, Philadelphia, Pa., assistant to Rev. J. A. Seiss, D. D., and last at Ebenezer Church at Columbia, S. C.; suffering of affection of the throat, he sought this place for its mild climate. He died at the home of his brother, Mr. William E. Haskell, White Hall, S. C., of consumption, June 23, 1884, in the thirty-ninth year of his age. He was buried near the Ebenezer Lutheran church, Columbia, S. C.

The following notice from the Charleston, S. C., *News and Courier*, will be read with a sad interest by the friends of this young and promising minister who mourn over his early departure.

"The Rev. J. Bachman Haskell died at Whitehall, on the Charleston and Savannah railroad, on Monday, June 23, 1884. He was one of the brightest and most promising young clergymen of the Lutheran church in South Carolina and died before he had reached the zenith of

his career. Mr. Haskell was a native of Charleston. He was a grandson of the Rev. John Bachman, the great naturalist and theologian, and in many of the characteristics of his mind he inherited the vigor of his illustrious grandsire. Mr. Haskell was graduated from the college of Charleston in 1872, and shortly afterwards began the study of theology. After completing the course, he was ordained to the ministry and began the chosen work of his life with bright prospects. He preached for a while in the Lutheran church here, of which his grandfather had been pastor for many years, and was afterwards called to the pastorate of the Lutheran church in Orangeburg, where he preached with power and acceptability until he was called to the charge of the Lutheran church at Staunton, Va. About two years ago, he was elected pastor of the church in Columbia and entered upon his work with energy and indications of a prosperous pastorate among a people he loved with his whole heart and who were thoroughly devoted to him. His health failed, however, and he was granted an indefinite leave of absence in the hope that he might build up his shattered strength. It was all in vain, for the shaft was struck deep, and for a long time the life of the young clergyman has been gradually, but certainly wasting away."

Mr Haskell was an earnest, high-toned Christian gentleman. He was a close student and a ripe scholar. It is understood he had prepared "The Life of the Rev. Dr. John Bachman," for posthumous publication.



REV. T. N. HASSELQUIST, D.D.

The subject of this sketch was born in Onsby, province of Scania, Sweden, on the 2d day of March, 1816, and is consequently now in his 75th year. He received a regular university education at Lund, and was ordained a minister of the State Church of Sweden in 1839. From that year up to 1852 he served various churches in the diocese of Lund as an assistant minister and as a vicar, and everywhere awakened a great stir by his sermons, which were noted for no small degree of brilliancy and evangelical pathos and earnestness.

His spiritual awakening seems to have come to pass from early youth without any marked or abrupt change, and yet with a remarkable depth and consciousness. From the beginning, when he entered the university, he preached the law and the Gospel, and sinners awakened

and found peace in Christ. While yet in Sweden he was much interested in the various reforms of the time. Thus he took an active part in the discussion and work in regard to church reforms, temperance, home and foreign missions, and he was always heard with great interest.

In 1852 he came to this country on call from a small Swedish Evangelical Lutheran church at Galesburg, Ill. Nothing but the love of Christ and love of souls could have constrained him to accept such a position. To be a Gospel minister among the newly-arrived poor immigrants is no sinecure. But with a remarkable self-denial he labored in his accepted position for ten years, or up to 1863, and succeeded by earnest work, love of Christ and souls, to build up quite a large congregation, which to-day

is one of the most influential churches of Galesburg. By the older people Dr. Hasselquist's labors at that place are well and fondly remembered. He took an active part in all questions tending to build up the church of Christ and furthering true reforms and a Christian civilization.

In 1855 he started the first successful newspaper in the Swedish language. He called this the *Weekly Hemlandet* (the Home-Land) and edited it to the end of 1858, when it was removed to Chicago. This paper was published in the interest of evangelical religion and Christian reform. It advocated the abolition of slavery, the spread of temperance and the opposition to oath-bound secret societies. The influence which Dr. Hasselquist, by this paper, created among the Swedish population all over the country, was very great. It is not saying too much that Dr. Hasselquist, by his work, has, to quite a large degree, moulded the religious, political and social type which is still so apparent among the Swedes of this country.

In 1860, when the Augustana Synod was organized, he was chosen president of that body, and acted as such for ten years consecutively. In 1863 he was elected Theological Professor and President of the Augustana College and Theological Seminary, and thus became the successor of the sainted Rev. L. P. Esbjörn. In that capacity he still serves the institution and the church to which he belongs. Since 1874 he has published a religious weekly, *Augustana*, and by it has exerted a very wide influence. Besides, he has served as pastor of congregations, in addition to his other duties.

Notwithstanding his age, he is still in good health and vigor of body and soul, and he gives good hopes of being able yet to stand years of hard labor for

Christ and his kingdom. Dr. Hasselquist is a man of deep convictions, and he requires a sure footing in the Scriptures for all that he says, writes and does. God grant that we may have many such earnest and well-balanced men!

In 1870 Muhlenberg College honored him with the degree of Doctor of Divinity.

We became acquainted with Dr. Hasselquist at Galesburg, Ill., on his arrival in the United States, now near forty years ago. He and Rev. Mr. Esbjörn, father of the professor at Augustana College, Rock Island, were among the earliest arrivals of the Scandinavians in that part of Illinois, and were frequent guests at our house. Mrs. Blanchard predicted for them great usefulness and success in our country, and events have confirmed her judgment, and proved her wisdom and discernment. At first there were but one or two small churches in that whole region. Now the Augustana Synod numbers nearly or quite one hundred thousand members on its church books. Esbjörn died, and Dr. Hasselquist has been the leader and representative of our Scandinavian population, which have no superiors, if even equals, in the millions of our foreign population. Indeed, Sweden may be considered the northern lights of the nations. The Reformation of Luther destroyed (says Rebold's General History of Masonry) all but three or four of the lodges of operative Masons on the continent of Europe; and Sweden was blessed with a poor soil, good climate, and a pious people. Of between four and five millions of people all are Protestant Christians but about two thousand Roman Catholics and one thousand Jews. The country was so fortunate as to obtain for her king the

only one of Napoleon's marshals (Bernadotte) who had the capacity and courage to differ with his autocratic master, and to oppose his mad scheme of universal empire.

But the grand crowning mercy of Sweden, Norway and Finland, was the presence of Christ and the absence of false altars. While the Pilgrims and their immediate descendants were chopping down the American forests, priests kept aloof. No Masonic lodge existed in the United States till 1733, one hundred and thirteen years from the landing at Plymouth. Then there was money in Boston, and a lodge was formed there,

which is now throwing down God's altars and setting up those of Baal.

But two-thirds of Scandinavia are still mountain and forest. No country was so thoroughly reformed from popery; and though their king and court bishops have some of them now been stripped and sworn into lodges, in no country is Masonry so thoroughly abhorred as in Sweden. This explains its production of such men as the good Dr. Hasselquist. —*The Christian Cynosure*.

Dr. Hasselquist died in his home at Augustana College, Rock Island, Ill., on the fourth of February, 1891.



REV. G. C. H. HASSKARL, PH. D.

Rev. Gottlieb Christopher Henry Hasskarl, Ph. D., was born in East Eden, Pa., Sept. 14th, 1855. He received a thorough German training under the directions of his father the Rev. Dr. W. R. C. Hasskarl, and tutors from Lafayette and Yale Colleges. After the death of his father he entered the

Theological Seminary at Philadelphia, Pa., and graduated in 1880. In 1890 he finished the Post Graduate Course of Pennsylvania College, receiving the degree of Ph. D. He was ordained to the office of the Gospel Ministry in 1880 by the German Lutheran Ministerium of Pennsylvania at Lancaster, Pa., and

has been ever since in the active ministry. He is a member of the American Association for the advancement of Science, and the National Academy of Theology. He has been a contributor to "the Lutheran Observer," "The Lutheran," "The Lutheran Evangelist" and "The Workman." Dr. Hasskarl is the author of the following highly recommended works: "The Word of God Systematical and Daily," published in 1883. "The Terrible Catastrophe, or Biblical Deluge," illustrated and corroborated by mythology, tradition, and geology, to which is added a brief interpretation of The Creation, with notes from theologians, philosophers, and scientists. The following is a general synopsis of this highly interesting work:

The origin of the universe: the beginning of time and things; the creation of the angels and the origin of Satan; of heaven and earth; the beginning of the six days' creation; the origin of light before the sun; the definition of the word day, as used in the creative week; the appearing of dry land; the variety of trees, herbs and grasses that furnish and adorn the earth; the appointment of the two great lights; the existence of the moving creature that hath life; the making of beasts and animals; the creation of man in the Image and Likeness of God; the location and planting of the Garden of Eden; the primitive Ethiopia; the making of woman; the immortality of the soul, and how immortal; the question whether human souls are created daily, answered; the importance of the Tree of Life and the Tree of Knowledge of Good and Evil; the condition of man immediately after the creation; as well as *the preservation of one family, and the destruction of a sinful world*; the formation of the earth; the different strata; how, when and why the surface

of the globe was changed; the varied fossils; when storms, volcanoes and earthquakes first made their appearance; the origin of rivers and mountains; how boulders were conveyed to distant places, and deserts originated; where animal and human remains are found, and where together; the caves in which domestic and war implements and graven pictures have been discovered; also, how Noah, his family, and all the animals were preserved; why the antedeluvians lived to an age that now seems incredible; and what the Myths and Traditions of all nations say concerning the Creation and the Deluge, are subjects of intense interest to all intelligent persons. In fact, these and a host of other questions, equally interesting and important, are answered in this volume. From beginning to end the work shows a wide range of reading on the part of the author. He first gives the Mosaic record of creation, and then cites the testimony of the most eminent scientists and theologians to confirm it. The Darwin theory of Evolution is refuted by the highest scientific authorities, and the quotations are very much to the point, and are well grouped to strengthen the argument. The 384 pages devoted to this subject by Dr. Hasskarl is a little encyclopedia on the subject. This work was published in 1885.

In 1887 he published a pamphlet on "Evolution, as Taught in the Bible. Illustrated and corroborated by Herbert Spencer, Darwin, Huxley, Tyndall, Sayce, Muller, Virchow, Rosseau, Agassiz, Heer, Dawson, Sweinfurth, Dana, Lyell, Peschel, Argyll, Miller, Brehm, Winchell, Baer, Humboldt, Wallace, Beale, Orton, Morse, Heckel, Mivart, Pfaff, Pastuer, Coleridge, Kant, Strauss, Janet, Reimensnyder, Morris, Campbell, Whitton, Queenstedt, Krauth, Marsh, Buckland, Oehler, Calovius, Boardman, Lewis, Drummond,

Valentine, Thompson, Green, Hollazius, Keil, Shedd, Armstrong, Hickock, Delitzsch, etc., etc. The pamphlet contains a large amount of valuable matter and useful references on the subject; besides a philosophical argument by the author, based on true principles of science, religion, and common sense.

By special resolution of the New York and New Jersey Synod, at its meeting in Spruce Run, N. J., Oct. 10, 1888, a pamphlet has been published by Dr. Hasskarl on "The Sanctuary, its Origin, Design and Importance; or, Reasons Why Sanctuaries are Necessary, the style of architecture which the Lutheran Church should observe, and the territory wherein Lutheranism should expand to its grandest future. An address in behalf of the Board of Church Extension, delivered before the Evangelical

Lutheran Synod of New York and New Jersey."

In 1887 he also published "The Church's Triumph in the Formation and Adoption of the Augsburg Confession, together with notes from the most eminent authorities, and a complete analysis of the confession." This is an excellent history of that grand document of the Lutheran Church, "The Augsburg Confession," and is deserving of wide circulation. To the thoughtful reader it indicates careful research, sound judgment, and fervent spirit in its author.

Dr. Hasskarl is at present (1890) engaged in preparing for the press a work which we hope will soon be published, on "How did the Universe Originate, and When did the World become a Habitable Earth? In the Light of the Hebrew and Greek Scriptures."



REV. W. R. C. HASSKARL, PH.D., LL.D.

Rev. Hasskarl was born in the year 1809, in Doveran, Mecklenburg, Germany. After his confirmation, his father, a pastor at the above place, sent him to the Gymnasium at Halle. During this time his father was called to the Rostock University as a professor of theology. From Halle Mr. Hasskarl was sent to the University of Munchen, where, after completing the course, he received the degree of Ph. D. From there he went to the University of Leipzig and studied theology. Not being able to secure a pastorate in his native province, he entered the Berlin University and read law, receiving the degree of LL.D. In the Schleswig-Holstein difficulties of

1848 he was appointed interpreter by the king of Prussia. In 1853 he emigrated to America and landed in New York City. The same year he was ordained to the ministry by the old Buffalo Synod. In the following year he married Elizabeth Lang, of Philadelphia, Pa. Seven children were born to them, of whom four sons still live. The two oldest, Revs. G. C. H. and C. G. P. Hasskarl, having entered the Lutheran ministry. Rev. Hasskarl died at Philadelphia, Pa., in 1874, having been for many years previous to his death a prominent member of the ministerium of Pennsylvania.



REV. O. J. HATLESTAD.

Pastor O. J. Hatlestad was born in Skjold's Parish, not far from Stavanger, Norway, Sept. 30, 1823. His parents were Jens and Anna Hatlestad. He received a careful instruction from his pious and loving parents. His grandfather, Ole Hatlestad, was one of the early friends of Hans N. Hauge, an eminent and pious layman, who by his writings and exhortations achieved such a blessed reformation in the Norwegian Church at a time when rationalism had made such fearful inroads among the clergy. Ole Hatlestad had for many years been a teacher, and he established a private seminary in his own house, where he instructed his grandson and other boys in religious knowledge, and also in writing, arithmetic, etc.

The pious example, the instruction and exhortation of the pious grandfather made a lasting impression on Ole's mind and heart, and often, especially when alone, he prayed for the forgiveness of his sins, and the renewal of his

heart. When preparing for confirmation by the distinguished parish minister Halvorsen, his heart was often drawn to the Lord Jesus, and he resolved to devote himself to His service. Yet no true conversion took place. In his eighteenth year the call of God overcame his natural resistance, and he experienced that godly sorrow which worketh repentance and salvation, a repentance which bringeth no regret. By the precious promises he was enabled to believe the forgiveness of his sins, and that peace of God that passeth all knowledge kept his heart in Christ Jesus our Lord. At that time there was a very general revival of religion in the western part of Norway, and many, especially among the young people, were led to the Lord.

When yet a boy, O. J. Hatlestad often felt convinced that he ought to devote himself to the Gospel ministry as a missionary among the negroes in Africa, and he frequently imagined him-

self preaching to a flock of colored people. In his sixteenth year he was induced to become tutor in the family of a rich farmer, where, for some months, he imparted instruction to a couple of young men. Afterwards he received a government appointment as teacher in the parish school in Nerstrand, where he continued in the service of the Church until 1846, when he was dismissed in order to emigrate to the United States.

His uncle, Björn Hatlestad, who had lived in the United States since 1835, came on a visit to Norway, and in company with him, and also his parents, brothers, and sister, O. J. Hatlestad left Norway May 7, 1846, and landed in New York in the latter part of July in the same year, after a voyage across the Atlantic Ocean of nearly ten weeks. From Albany to Buffalo, N. Y., the journey was made on canal-boats, and from Buffalo to Milwaukee by steamer. Two weeks after their arrival in Muskego, Wis., the whole family were taken sick with fever and ague. Their accommodations were of the very poorest kind; the house they lived in was a poorly constructed log house; the water they used was impure and tasted badly; and all their neighbors, as well as their fellow-emigrants, were sick with the fever. Many died. In this distress the outlook was very dark. But the Lord, who never leaves his people, remembered them in mercy, and by spring they were all—except a brother that died in March—able to be up, and by slow degrees even able to work. His father bought eighty acres of land and built himself a comfortable log house. The dark clouds were scattered and hope revived.

In 1847 he obtained a situation as teacher on Jefferson Prairie, Wis. Besides teaching, he also conducted de-

votional services on Sunday, and instructed children and young people in the Word of God. In this beautiful settlement, among many Christian friends, he felt at home and entertained the idea that it was well pleasing to God that he should in this way serve Him and aid what he could to build up the Church of God.

In the year 1850 he removed to Racine, Wis., where, in company with his brother-in-law, Hon. K. Langland, they published "Nordlyset," the first Norwegian newspaper published in this country. The Norwegians and Danes residing in Racine at that time had no pastor to care for their religious welfare. Some of the Danes had united with the Methodists and Baptists, and they tried what they could to conduct prayer meetings and to preach, but always in an unsatisfactory manner for all those who were rooted and grounded in the doctrines of the Bible and knew the faith that was once delivered to the saints.

Seeing the spiritual distress among his country people, he resolved in the name of God to appoint meetings where he read and explained God's holy word. At first but few attended, but after a while the number increased. Before long a congregation was organized, and Rev. O. Andrewson was called as pastor. After his removal to Illinois, Rev. H. Larson, from Buffalo, N. Y., accepted the call from the congregation. Rev. Larson was sickly, and often unable to preach; in that case he called on Hatlestad to preach and conduct church services in his stead. And as Rev. Larson grew steadily worse, suffering as he did from consumption, Hatlestad was compelled to preach almost every Sunday.

In the fall of 1853 he very unexpectedly received a call from the Norwegian Lutheran congregation at Leland, La Salle Co., Ill. By agreement a united

meeting of the Chicago and Mississippi Conferences of the Synod of Northern Illinois was appointed to be held in Pastor P. Andersen's church, Chicago, Jan. 4-9, 1844, where Hatlestad was to be examined in the several branches of Christian theology. After quite a lengthy and thorough examination the committee reported as follows: "The committee has examined O. J. Hatlestad in Dogmatics, Polemics, Exegesis and Church History, and found him to be well posted in all these branches. The committee also knows that he is gifted as a preacher, and has good knowledge in practical theology, Christian experience, sound morals, and general education. Wherefore the committee recommends him to be president of the Lutheran Synod of Northern Illinois to grant him an *ad interim* license to preach the Gospel and perform all ministerial acts, in accordance with the resolution adopted by the Ministerium at its last meeting." It was a general rule in nearly all Lutheran synods in this country at that time, that no person should be ordained unless he served at least one year as a licentiate. At the meeting of the synod in 1854 the license of Rev. Hatlestad was renewed, and the next year he was ordained at the annual meeting of the Synod of Northern Illinois, held in the Norwegian Lutheran Church at Leland, Ill.

Rev. Hatlestad served the congregation in Leland for about five years. When he took charge the congregation owned a very small church. The members were few and mostly poor. The salary paid the pastor amounted to about \$200. After a couple of years the congregation increased steadily; the word of God exerted its powerful and saving influence on a large number of persons, and the congregation became prosperous and united in all good works.

A new church was built, and the pastor's salary was increased to \$500.

In the year 1859 Rev. O. J. Hatlestad accepted a call to the First Scandinavian Lutheran Church in Milwaukee, Wis. Here he served as pastor continually for sixteen years and six months. He also organized congregations in Neenah and Manitowoc, Wis., and supplied them with the ministrations of the Church, for some years, until they called settled pastors. He had a great deal to do in assisting emigrants, attending to the poor and needy, visiting vacant congregations, attending synodical and conference meetings, etc.

In 1870 he was elected president of the Norwegian Lutheran Augustana Synod, and re-elected from year to year till 1880, when he refused re-election on account of poor health. He resigned the congregation in Milwaukee in 1876. His advancement in years, multiplied duties, and feeble health, seemed to make it his duty to seek a field of labor where so much continual work was not required. He accepted a call, for the time being, from the Norwegian Lutheran congregation at Forest City, Iowa. Here he resided a year and six months, when he received and accepted a call from the Norwegian Lutheran congregation in Springfield Township, Winnebago Co., Iowa. Here he has labored up to the present time, although now nearly sixty-seven years old. In 1888, at the annual meeting of Synod at Milan, Minn., he was re-elected president of the Norwegian Augustana Synod, and continued in this office until this summer (1890), when the Augustana Synod, the Conference and the Anti-Missourians united and became one Church organization.

In the year 1848 Rev. O. J. Hatlestad united in marriage with Aasa K. Landen. They have had eight children, of whom

four died in infancy, and four are living. Their oldest son, James, is attorney-at-law, residing at Canton, S. D. The next, Joseph, professor and president of Gulf Coast College, Handsboro, Miss. Their youngest son, Christian, is office clerk in Preston, Minn., and their only daughter, Emelia, married to A. W. Thompson, abstractor, Preston, Minn. Pastor Hatlestad has, for several years, been editor of the Church paper "*Lutherske Kirkstidende*," and has written several articles for the Church papers—Norwegian and English.

In 1887 he edited and published a book: "History of the Norwegian Augustana Synod, and the Lutheran Church in America." This book of 250 pages has been widely circulated, and published in two editions.

He thanks God for his ever continuing grace and mercy, by which he has been enabled to do some service for the religious welfare of his brethren, and the upbuilding of the Lutheran Church.



REV. A. J. D. HAUPT, A. M.

The subject of this sketch is the seventh and youngest son of Gen. Herman Haupt and Ann Cecelia (Keller) Haupt. He was born at Greenfield, Mass., on June 1, 1859, whilst his father was engaged in the initiatory work of the famous Hoosac Tunnel. His maternal grandfather was the Rev. Benjamin Keller, a well known servant of the church and one of founders of the Phil-

adelphia Seminary, of which an uncle, the Rev. C. W. Schaeffer, D.D., is now the worthy president.

At the age of seven years he began attending the public school at Chestnut Hill, near Philadelphia, Pa. When nine years old the family moved to Philadelphia where his studies were continued and completed, after eighteen years of school life. He passed through

the whole public school course, graduating from the Boys' Central High school, Feb. 14, 1874, standing seventh in a class of twenty-six, of which he was chosen the Valedictorian. From this institution he received as a reward by the high average attained at the final examination, a certificate of distinguished scholarship and also a certificate to teach as a principal in any of the public schools of Philadelphia. Five years after graduation this institution also conferred upon him the degree of Master of Arts. During the last two years of his high school course, his spare moments were engaged in studying Latin and Greek, preparatory to entering college, and his whole time from Feb. 14 to June 12, 1878, was similarly occupied. Then followed a four years' course in the University of Pennsylvania, from which he graduated June 15, 1882, among the second honors, ranking nine in a class of twenty-six; but having taken during his last years at college, also during his first year at the seminary, besides having had fourteen of his fellow pupils to tutor in mathematical physics and astronomy. He also had the honor of being one of the orators of the class at Commencement, which, strange to say, took place just fifty years after that of his uncle, Rev. C. W. Schaeffer, D.D., from the same institution. Two years later, June, 1884, he graduated from the Lutheran Theological Seminary at Philadelphia, thus completing his preparatory course of studies; and was ordained at Reading, Pa., Jan. 10, 1884, from whence he departed a few days later, to the field of his future labors in St. Paul, Minn.

When only three years old he was stricken with a dangerous disease from which his parents never expected him to recover. At the age of twelve he was suddenly taken down with typhoid pneumonia and for one whole week was un-

conscious; but again the good Lord spared him, and as strength returned his pious father said to him one day,—“my son, God has spared your life in a marvelous way, now these two times in answer to your mother's prayers and mine; do you not think that He intends you for some grand and noble work?” This was the beginning of very serious thought on his part of preparing for the ministry. His confirmation under Rev. J. A. Kunkelman in St. Mark's, Philadelphia, strengthened the conviction. Still there was a doubt and a looking back with longing to the money making opportunities of the world, until he heard an aged disciple of the Lord preach in Richmond, Va., from the text, “Whoso putteth his hand to the plow and looketh back is not fit for the kingdom of heaven.” From that day his face was turned toward the gospel ministry, with ten years of preparation before him. At another time, the Lord, in a direct answer to a special prayer, made known to him his call and promised blessing.

Moreover, the Lord had all these years been preparing him for his future work. While yet a mere boy, he was trained in the use of tools, and assisted in the erection of a number of buildings. At the age of seventeen he was called upon to begin mission work among the poor whites in the mountains of Virginia in the vicinity of his summer home. In this work he was several times called upon to make extemporaneous addresses; a great strain upon him at the time, but the value of these experiences to his later work cannot be overestimated. At the same time he was compelled to keep a country store, and thus became acquainted with the keeping of books and finances. In 1881 his father was called to St. Paul, Minn., as general manager of the Northern Pacific railroad. In 1882, Rev. Haupt, then graduating from

the University, paid his parents a visit at St. Paul. He was impressed with the great need of English Lutheran mission work, for as yet there was not a single English Lutheran Mission in the North West. Rev. Trabert not having started his work in Minneapolis until January of the following year. The following summer, 1883, Mr. Haupt, being a senior student in the seminary, came again to St. Paul, and spent the whole summer assisting Rev. Tabert to establish a mission in St. Paul. The influence of his father was a great aid in this undertaking, by which he was enabled to secure nearly \$1900 in three months. The rest of the needed amount having been donated by friends in the east through Rev. G. H. Tabert.

Rev. Haupt was installed as the English Lutheran minister to St. Paul, July 6, 1884, on a salary from the Mission Committee of \$400, and \$100 from the congregation. Had it not been that his parents kindly gave him his room and board, he never could have lived upon the sum in those days.

Since that time until the present, (Jan. 1, 1891) he has built three churches, and saved the missions a considerable sum by drawing his own plans and personally supervising the work of building. Over \$12,000 have been raised for the work in St. Paul, some \$10,000 of which were raised through

his persistent efforts. The three missions have received in all a total membership of 220 souls, and the Sunday schools some 500 scholars, the present membership being about 180 communicants and 250 scholars.

To carry on and keep alive this work has required a great strain on the part of the missionary. He has been compelled to be his own janitor, organist, choir master, and preacher, and, at times, almost his own congregation. He has had to hold four and five services on Sundays, and, including catechetical classes, the same number during the week; has had a tedious drive of sixteen miles every Sunday afternoon during the winter in the severe cold with the thermometer twenty to thirty degrees below zero, and many times almost frozen stiff; or during the heat and dust of the dry summer months weary and worn.

It may be interesting to the reader to know that the early days of this pastor were spent in the Episcopal Church, there being no English Lutheran church that the family could attend, but that a gracious Providence led him back into the noble faith of his fathers.

Rev. Haupt was for many years the bosom friend of the Rev. Horace G. B. Artman, who died in the mission field of India.



REV. C. ELVIN HAUPT, A. M.

Since he entered on his residence in Lancaster, Pa., Sept. 1. 1875, as Dr. Greenwald's assistant, the Rev. Charles Elvin Haupt has seemed a vital part of Lancaster and its Lutheranism. He is the oldest son of Lewis L. Haupt and

his wife, Louisa C., daughter of Rev. Benj. Keller. He was born Oct. 6, 1852, at Harrisburg. His youth was spent in Philadelphia. After graduation at the University of Pennsylvania of that city and the Philadelphia Theological Sem-

inary, he was ordained by the Ministerium of Pennsylvania at Norristown, May 26, 1875.

His duties as assistant to Dr. Greenwald lay especially in that portion of Holy Trinity parish where Christ Church had been erected. He was a man exactly to the Doctor's mind—in many things a copy of the mild, engaging old pastor, and has since succeeded to his local popularity among people of every rank, notably among the poor and distressed.

In January, 1880, he became pastor of Grace Church, in the northern part of the city. Fruits of his work there are a small parish school, quite a rarity

in English churches, and the Greenwald memorial mission, called "The Evangelical Lutheran Sunday School of Emmanuel."

He is the author of "Stories from Bible History," and a biography of Rev. Dr. Greenwald. His skill in music and drawing, and his acquaintance with most of the natural sciences, added to a ready flow of genial humor and an abundant store of apt anecdotes and illustrations, make him a valuable adjunct at Sunday School institutes and wherever children or youth are to be interested in the affairs of God's Kingdom.



REV. PROF. LEWIS M. HAUPT.

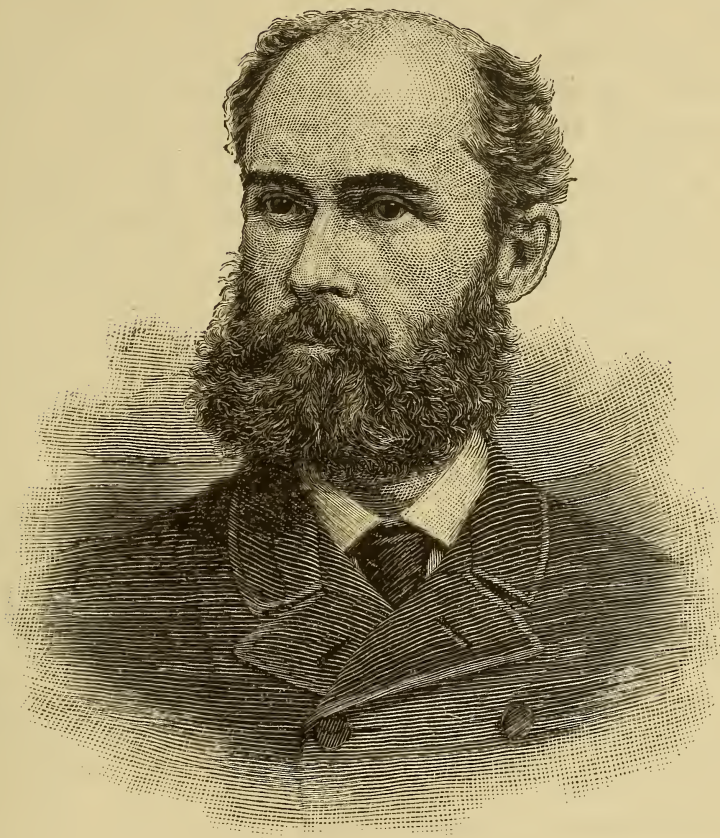
It is said that the best history is biography. In science and engineering as well, the best record of ideas is to be found in the lives of the men who held them. In presenting, then, a brief sketch of one of the busiest of these workers, there is given a fragment of the history of progress.

Professor Lewis M. Haupt, whose activity as an engineer perhaps entitles him to be called the successor of Capt. Eads, is a native of Pennsylvania. He was born at Gettysburg, on March 21, 1844. His father, General H. Haupt, was at that time professor of mathematics at Pennsylvania College, but shortly afterward becoming connected with the Pennsylvania Railroad, he removed his family to Harrisburg, and subsequently to Philadelphia. Prof. Haupt's boyhood was spent in an engineering atmosphere. He attended the public schools for a short time, but his health being delicate, out-of-door exercise was

recommended in place of the school room.

As General Haupt now assumed the contract for building the Troy and Greenfield Railroad, and the Hoosac Tunnel, the son had an excellent opportunity to put this recommendation into practice. He was but fourteen years of age when his engineering work began. School, however, was not entirely given up. The winters were spent at the Greenfield and Cambridge High Schools, and later at the Lawrence Scientific School. From the latter institution he was appointed by President Lincoln, in the fall of 1863, to a cadetship at West Point. Four years later Professor Haupt was graduated and immediately assigned to duty in the United States corps of engineers. His first work in the service was with a party then conducting the triangulation of Lake Superior.

It is generally considered somewhat of a disadvantage that Americans move



Lewis M Haupt.

around so much, but it has the compensation of affording a wide experience. Though the severe climate of the Lake region very soon made it necessary for Professor Haupt to apply for a change of duty, the experience gained there was of great value to the engineer and future teacher. In the spring of 1869, the young lieutenant was ordered to report to General Canby, then in charge of the Fifth Military District (Texas). The change from one frontier to another brought a corresponding change of duties. As aid and engineer officer, his work consisted chiefly in the examination of government buildings and

military roads. He had also occasion to devise a scheme for the protection of the Fort Brown Reservation from the encroachments of the Rio Grande.

Again Professor Haupt's work was of short duration. In the fall he resigned from the public service to accept the position of assistant engineer and topographer in charge of the surveys of Fairmount Park, in Philadelphia. He was engaged on this work for several years, collating the data for an elaborate contour map, and locating and constructing the drives, drains, and other engineering features of this extended pleasure ground.

In 1872 came another change of occupation. He was appointed an assistant Examiner in the Patent Office in the class of engineering and architecture. Though enjoying rapid promotion, he resigned his position in a few months in order to accept the professorship of civil engineering at the University of Pennsylvania. Up to this time Professor Haupt's life had been spent in gaining experience. He was now in a position where he could make good use of it, both as a student himself and as an instructor. It is at the university that his best work has been done. A professorship offers unusual opportunities to a man of ideas. The work of the position is in itself constantly stimulating, while the leisure it affords permits him to undertake researches that would be impossible to the busy man of affairs.

The danger of it is possibly that one may be tempted to let this outside work encroach too far upon the time that should be devoted to his students. On the other hand, if kept within proper bounds it adds greatly to the efficiency of the teacher, for it gives him a constantly increasing store of experience to draw upon. In this respect Professor Haupt has been fortunate in the utilization of his spare time. He has spent the long vacations of summer in practical engineering work. He has held appointments as an engineer in charge of the light house service in making hydrographic surveys for the range lights in the Delaware, as an assistant in the United States Coast and Geodetic Survey in charge of the geodesy of Pennsylvania, for five years, and of various works on the Northern Pacific Railroad.

In 1877 the Engineers' Club of Philadelphia was organized, and Professor Haupt chosen as its first president. It is

now one of the largest and most influential technical organizations in this country. The proceedings of the club contain many of his contributions, the papers on intercommunication in cities, Rapid Transit, Harbor Studies, and Proposed removal of Smith's Island (in the Delaware River opposite Philadelphia), being perhaps among the most important. The titles to Professor Haupt's numerous articles and monographs, for his pen is a very active one, show a wide range of subjects, but it will be observed that prominence has been given to those problems of engineering which come the nearest to every-day life.

However busy a man may be, and however varied may be his occupations, first preferences are pretty sure to come to the surface if they have half a chance to do so. In Professor Haupt's case, his first professional work was in the triangulation of Lake Superior, and throughout the rest of his career his attention is constantly reverting to the problems connected with water and waterways. At the present time his name is prominently before the public, on account of the valuable contributions of a practical character which he has made to our knowledge of the conditions essential to all harbor improvements. In his most recent paper on the subject, "The Physical Phenomena of Harbor Entrances," he has presented important discoveries and suggested new methods for a general solution of the difficult problems of improving the entrances to all alluvial harbors. In recognition of the merit of these discoveries, the American Philosophical Society has just awarded him the Magellan premium, the highest acknowledgment it is in their power to confer. The jealous care with which the honor is guarded by that conservative body may be judged from the fact that

the award has been granted but twice during the past forty-five years.

Like most valuable discoveries, Professor Haupt's is so simple that the only wonder is that the engineers who have been spending such large amounts on attempted harbor improvements had not long ago found it out for themselves. He has shown that bars are the result of the increasing semi-diurnal action of the flood tide as it is affected by the general trend of the coast line and compressed toward the bight of the three large bays extending along the Atlantic coast from Cape Sable to Cape Florida. The mean tide at the salient points of these capes is between one and one-half and two feet. It gradually increases along their flanks to its maximum value at the greatest distance from the chord joining the points. The ebb channels and the crossings over the bar are moulded by this component. To prevent in part the compression and deflection of the ebb channels, Professor Haupt has proposed a barrier of peculiar form, which is designed to prevent the sand from being carried into the channel by the flood. It is so constructed, however, as to freely admit the flood tide to the inner bay, and concentrate the ebb. The length of the proposed barrier is ultimately to be about one-half that of the present jetty system. The latter, it is contended, does not fulfill the conflicting conditions of this admittedly difficult problem. The method seems to be very simple and efficient, and if carried into effect might reasonably be expected to accomplish much for our alluvial harbors.

Professor Haupt is the author of several standard works on engineering subjects. He is also actively connected with a number of prominent societies besides the Engineer's Club. When the scheme for reorganizing the public civil works was under discussion in 1885, he

was one of the delegates and was assigned important duties. The result of his investigations was published in *Lippincott's Magazine*. His system of movable dams for use in tidal waters is familiar to most of the profession.

As a teacher, Professor Haupt can best be judged by his results. He has been a very busy man outside of the university, but his work there has gained rather than suffered by his activity. It has brought the student into actual contact with the problems of the times. It has undoubtedly been a great help to them, and has given them a working efficiency unattainable by more abstract methods of instruction. The department of civil engineering ranks among the first in an institution which enjoys the distinction of numbering among its faculty some of the most eminent men in America.—*Scientific American*.

On May 4, 1888, the Magellanic premium, of which the American Philosophical Society is the trustee, was presented to Prof. Lewis M. Haupt, of the University of Pennsylvania, "for his discovery in Physical Hydrography, and for his invention of a system of harbor improvements." The work of which was thus so highly honored is embodied in Prof. Haupt's recent publication on the "Physical Phenomena of Harbor Entrances, their Causes and Remedies."

The Magellanic Premium was established in the year 1786, by John Haycinth de Magellan, of London, who offered to the Philosophical Society, as a donation, the sum of 200 guineas to be vested in a secure and permanent fund, to the end that the interest arising therefrom should be annually disposed of in premiums to be adjudged by them to the author of the best discovery or most useful invention relating to navigation,

astronomy or natural philosophy (mere natural history only excepted).

The medal presented to Prof. Haupt is of gold. It is oval in form, two and a quarter inches long by one and seven-eighths wide. The inscriptions are in alto-relievo, and are, on the obverse the premium of John Hyacinth de Magellan, of London. Around the margin, and separated from the panel by a heavy laurel wreath, is the motto prepared by the committee, which reads "*Non Dei leges mutare, sed in hominum usum adhibere*" (not to change the laws of God, but to apply them in the service of men).

On the reverse the inscription reads: Awarded by the American Philosophical Society to Lewis M. Haupt, for his discovery in Physical Hydrography and for his invention of a system of harbor improvements. Around the margin: Philadelphia, Pennsylvania, December, MDCCCLXXXVII.—*Public Ledger*.

Prof. L. M. Haupt was confirmed by his maternal grandfather, Rev. Benjamin

Keller, in St. Michael's Evangelical Lutheran Church, Germantown, Philadelphia, of which his uncle, Rev. Dr. Chas. W. Schaeffer, was then pastor, on the 6th day of September, 1861, and has since been actively connected with the various churches and Sunday Schools in and near that city. At first, with the Sunday School and mission started by his mother at Chestnut Hill and which has resulted in Christ's Church in that suburb. Subsequently with St. Mark's, St. John's, Holy Communion (of which he was Assistant Superintendent), St. Peter's (Superintendent), and lastly, St. Stephens, where he has been instructing Bible classes for several years. He has also been a member of the Church Extension Society and is now a member of the local committee having charge of the construction of the Church of the Incarnation in West Philadelphia, a branch of St. Stephens, of which latter congregation he has been an officer for some years. He is an occasional contributor to the church papers.



REV. DANIEL J. HAUER, D.D.

Rev. Daniel J. Hauer, D.D., now a resident of Hanover, York Co., Pa., was born in Frederick, Md., March 3, 1806, and his parents, George and Catherine (Shellman) Hauer, were also natives of the same town. He received his elementary training in the public schools of Frederick and prosecuted his classical studies at the Frederick College, then in charge of President Hanson. In 1823 he began the study of theology under Rev. Daniel F. Schaeffer, D.D., and three years later he was licensed to preach by the Synod of Maryland and Virginia. After this he was immediately

appointed by the president of the Synod, missionary for the state of Virginia and he gladly labored among the Lutherans who were settled here and there throughout its thinly populated counties. To them the sound of the gospel from the lips of one of their own denomination and in their own (German) language, was, indeed, "glad tidings," and upon one occasion, when preaching to a large and attentive audience, an affecting incident occurred. After the sermon was ended an aged man with trembling footsteps approached the pulpit and with a voice checked with emotion said,—

"Now, Lord, let thy servant depart in peace. For nine years I have prayed for the blessed privilege of hearing the gospel preached in my mother tongue, and by a minister of my own church, and at last my prayer has been answered."

After a brief period Mr. Hauer was induced to give up this missionary field and become the pastor of congregations whose territory extended through five counties of North Carolina, and then he united with the North Carolina Synod. He was ordained to the regular ministry by this Synod in 1829, at Wythe Court House, Va.

For several years he labored in North Carolina and then was called to the charge where now is located Roanoke College, Salem, Va., then a field so broad that it required four weeks to make a circuit of the charge. It extended through Montgomery, Roanoke, Floyd and Botetourt counties, Va. Being one of the organizers of the Virginia Synod, Mr. Hauer assisted in framing its constitution and remained in connec-

tion with it until 1832, when he removed to Lovellsville, London Co., Va. There he spent thirteen years and during that time his labors were abundantly blessed and the charge increased greatly in number and spirituality. In 1845 he was called to Jefferson, Frederick Co., Md., and remained there until 1853, when he found a new field of labor in Carroll Co., Md., and was located in the village of Manchester. During his stay there the degree of D.D. was conferred upon him by Irving College. In 1852 he removed to Abbottstown, Adams Co., Pa., and then had charge of four congregations. In 1872 he was called to the Manheim charge and changed his residence to Hanover, Pa. This charge being divided he finally accepted the pastorate of Spring Grove which congregation he had previously organized. Although he has passed the allotted fourscore years he is still earnestly and actively engaged in the Master's work.
—W. G. P. G.

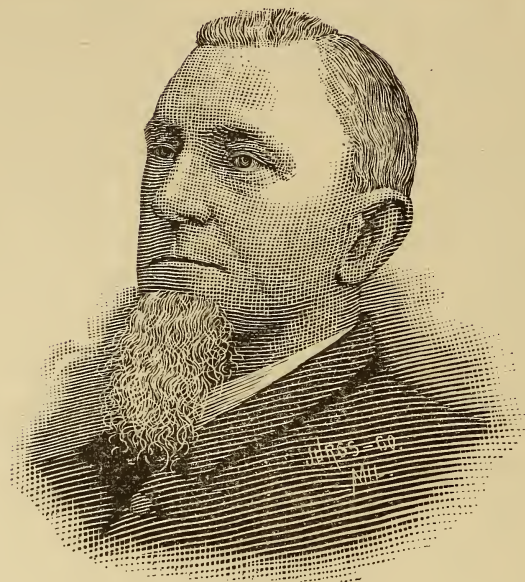


REV. J. HAWKINS, D.D.

Rev. Jacob Hawkins, D.D., was born in Newberry Co., S. C., Sept. 4, 1828. His father, Rev. P. W. Hawkins, was a Lutheran minister in the South Carolina Synod, but removed to West Tennessee when the subject of this sketch was a boy. The family being in very moderate circumstances, and education being but little appreciated in his community, he grew up to manhood with scarcely the ability to read. He was, however, dedicated to the Lord by baptism in infancy, and at the age of two years, in a case of severe illness when his life was despaired of, he was solemnly dedicated

to the holy ministry, provided his life should be spared, by his pious mother. He was trained in the Sunday School, and being fond of the Scriptures and the hymns of the Church, he committed large portions of these, as well as the catechism, to memory. In his fifteenth year he was confirmed. His father and mother, and also many of his neighbors, often reminded him of their desire that he should enter the holy ministry, and, these appeals made a deep impression upon his youthful mind.

In his sixteenth year his father removed to Tennessee, and into a neigh-



REV. J. HAWKINS, D. D.

borhood where the Lutheran Church was entirely unknown. The wild, idle and aimless life of a newly settled country did not favorably impress itself upon his mind, and he longed for better society, an education, and better surroundings. At the age of twenty his father, realizing his desires and being unable to assist him, advised him to seek a home where these advantages might be enjoyed. Having made up his mind to visit some relatives in another portion of the state, he left home on foot, with \$2.50 in his pocket, and walked eighty miles to where his relatives resided. Arriving there he engaged in work upon the farm for more than a year, when he arranged to enter school. He pursued his studies for some time at good schools at Hickory Wythe, in Fayette county, and at The Mountain, in Tipton county, where he gained a considerable knowledge of English, Latin, and Greek. During this time he fully made up his mind to enter the ministry. He returned home, made known his intention to

his father, who with joy furnished him a horse and saddle; and in the middle of winter he set out on a journey of six hundred miles to the Theological School at Lexington, S. C. Arriving in January, 1850, without funds and almost without clothing, a kind maiden cousin in Newberry county made him a present of \$75, and he entered the classical and theological seminary at Lexington, to prepare himself for the holy ministry. During the five years that he spent in the institution he received from Rev. Dr. J. Bachman's church, in Charleston, S. C., \$75 per year, and with this and what he could earn during vacations by selling books for the American Tract Society, he worked his way through without debt, and graduated in 1855 with honor.

In the autumn of 1855 he was licensed by the South Carolina Synod, and in 1857 was ordained by the synod, the examining committee making a very favorable report upon his sermons and journals, and pronouncing him a Greek and Hebrew scholar.

He has been preaching continuously for thirty-five years, in South Carolina, in Savannah and Ebenezer, Ga.; in Shepherdstown, W. Va.; and in Middletown, Md. In 1861 he was called to Savannah, Ga., to the church now served by Rev. Dr. Bowman. But the life-work, of which he began to lay the foundation, was cut short by the interruptions of the civil war, and he was compelled to leave the city before the year expired.

His ministry has been a very active one. During thirty-five years he has not failed a dozen times to fill his pulpit because of sickness; and but short intervals, and these caused by the war, have elapsed during which he has been idle. It has also been an eminently successful ministry. More than two thousand souls have been added to the Church by baptism and confirmation by his labors.

In 1874 Rev. Hawkins, with Rev. Dr. Dosh, was elected by the General Synod of the South editor of the *Lutheran Visitor*, then the only Lutheran paper published in the South. In 1878 he was made sole editor for two years, and in 1880 the Southern Church showed its high appreciation of his services by making him permanent editor and adopting the *Visitor* as the official organ of the General Synod South. He has since that time held this position, and has perhaps done as much to mould the character of Lutheranism in the South as any other individual.

When the Book of Worship, prepared

by the General Synod South, was put before the Church, there was great opposition to it in many places. Dr. Hawkins, then a young man, wrote a series of articles in the Church paper, explaining and defending the Book, which made a very favorable impression on the Church, and did much to break down the prejudice against it.

In 1882 the honorary degree of D. D. was conferred upon him by North Carolina College, and a few weeks after, the title of S. T. D. was also conferred upon him by the trustees of Newberry College, of which Board he has been a member for over twenty years, and for a long time its president. He has served as president of the South Carolina Synod two terms, of the Virginia Synod one term, and of the General Synod two years. The presidency of two Female Seminaries has been tendered him. He has preached the Baccalaureate sermon at three of the male colleges, and the annual sermon at four of the female institutions of the South, a greater honor in this particular than has been conferred upon any other pastor in the Southern Church.

As an author he is not unknown. Several articles of his have appeared in *The Lutheran Quarterly*, and he is the author of a series of catechisms for Sunday Schools, of which over ten thousand have been sold.

He is now in his sixty-first year, but is as active and vigorous, as acceptable to his people, and as successful in his ministry as he ever was.





REV. CHARLES A. HAY, D. D.

Rev. Charles A. Hay, D.D., was born at York, Pa., Feb. 11th, 1821. A pupil for some years in the York County Academy, he was transferred to the German Reformed High School when it was established in York, under the superintendency of the Rev. Dr. Rauch. In 1834 this "High School" was removed to Mercersburg, Pa., and incorporated as Marshall College. Mr. Hay then spent a year under the tuition of his uncle, the Rev. J. G. Morris, pastor of the first English Lutheran church in Baltimore, Md. In 1836 he entered the Sophomore class in Pennsylvania College, at Gettysburg, Pa., and was graduated, with the Latin salutatory, in 1839. Entering the Theological Seminary at Gettysburg in the autumn of that year, he passed through the regular curriculum of two years, but did not apply for license with the rest of his classmates, as he was induced by influential patrons of the Theological Seminary to spend two years in study in German universities, with

the view of preparing himself for subsequent teaching in that institution.

He was matriculated in the Berlin University in November, 1841, spending two semesters there and one in Halle, being privileged to enjoy not only the public instructions but also the private, domestic courtesies of Hengstenberg, Twesten, Neander, Strauss (Court Preacher), Gossner, Tholuck, Guericke, Julius Mueller, and many other men of note.

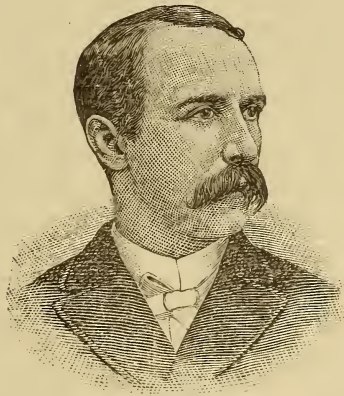
Returning to America in October, 1843, he was licensed by the Maryland Synod, and became pastor of the Middletown charge in Frederick county, Md., in Feb., 1844. Steps were taken by the Alumni of the Seminary in that year for the establishment of an Alumni Professorship, and the Rev. Mr. Hay was elected as its first incumbent by the Directors in September, 1844. He was called to the chair of Hebrew, German and Biblical Criticism, and was elected by the Trustees of Pennsylvania College

as Professor of German Language and Literature in that institution.

There was unpleasant friction in those days between the faculties of the two institutions, with both of which Mr. Hay was officially connected, and he felt it to be his duty to resign his position in both of them in 1848. He was then called as pastor of the Hanover charge in York Co., Pa., which at that time included also Littlestown and Oxford. Aware that the West Pennsylvania Synod had urged the Oxford church to connect itself with the weak Abbottstown charge, he declined accepting the call unless his labors could be confirmed to the churches at Hanover and Littlestown. This having been agreed to, he served those two churches until July, 1849, when he accepted a call to the Zion's English Lutheran church in Harrisburg, Pa., succeeding the Rev. Dr. C. W. Schaeffer. This position he held for sixteen years, when he was recalled to the professorship he had formerly filled in the Theological Seminary

at Gettysburg, with the added department of Pastoral Theology. During the twenty-five years of his second term of service in this institution he has been called upon temporarily, in consequence of the failing health of other members of the Faculty, or vacancies occasioned by the death of colleagues, to impart instruction in Biblical and Church History, Homiletics, Exegesis, Archæology and Dogmatics. He received the degree of D.D. from the Trustees of Pennsylvania College in 1859.

He was married in 1845 to Sarah Rebecca, daughter of Hon. Charles A. Barnitz, of York, Pa., by whom he had eight children, five of whom are living, viz: John W. Hay, M. D., of Harrisburg, Pa.; Rev. Charles E. Hay, A. M., pastor of St. Matthew's English Lutheran church in Allentown, Pa.; Rev. E. G. Hay, A. M., pastor of the First English Lutheran church in Pottsville, Pa.; Mrs. Rev. M. L. Heisler, of Harrisburg, Pa., and Mrs. Prof. J. A. Heimes, of Gettysburg, Pa.



REV. E. G. HAY.

This pastor, who has been successfully laboring at Pottsville, Pa., since 1881, is the youngest son of Rev. Dr. Charles A. Hay, professor in our Theological Seminary at Gettysburg, and is a brother

of Rev. Charles E. Hay, at Allentown. Born in 1856 and entering the ministry in 1878, he is now in the vigor of manhood and pastoral service. He has proved himself possessed of the quality

of executive ability, so needful to the attainment of highest success in the ministry. His congregation and Sunday-school are prosperous.

In 1888, Mr. Hay published a "History of the English Lutheran Church of Pottsville, Pa." It is an octavo vol-

ume of 167 pages, and is crowded with matter of deep interest to the congregation and its friends. The book is a model for any pastor who may purpose preparing a kindred work.—*Lutheran S. S. Herald.*



REV. ERNEST L. HAZELIUS, D.D.

Ernest Lewis Hazelius, a son of Eric and Christiana Hazelius, was born in Neusalz, in the Province of Silesia, Prussia, Sept. 6, 1777. He was descended, on the paternal side, from a long line of honored Lutheran ministers extending as far back as the days of the Swedish king, Gustavus Vasa, by whose agency the Reformed Religion was established in Sweden, at an early period of the Reformation. To this excellent Christian Prince one of his ancestors served as chaplain. Hence, though a native of Germany himself, the family from which he sprung belonged to Sweden. His father had been educated at the University of Upsal for the ministry, but, in consequence of his becoming convinced that he was not called of God to the sacred office, he abandoned the idea, and directed his attention to secular pursuits. Shortly after this he left Sweden, and, after traveling for a season, finally settled in Neusalz, having, meanwhile, joined the Moravian church and married a pious woman of that communion. Young Ernest was faithfully instructed by his parents in the great truths of Christianity, while they spared no pains to secure the due development of his intellectual powers. He was deprived of his parents before he had reached his sixteenth year, but not till they had made good impressions

upon his mind and heart that were never effaced.

It may be proper here to relate a somewhat remarkable incident which had a very decisive bearing upon the destiny of the subject of this sketch. His mother was a native of Stetten, attended the same school and was on terms of great intimacy with the Princess Sophia of Anhalt Zerbst, better known to the world as the Empress Catharine II, of Russia. It is said to have been a distinguishing characteristic of this Princess that, in the days of her greatest elevation, she never forgot her former friends. She granted to the brother of her early friend, Capt. Brahtz, the privilege of bringing goods, free of duty, to St. Petersburg, and, whenever his vessel was in port, invited him to dine with her, always making minute and affectionate inquiries concerning the companion of her school days. When she heard of the birth of young Ernest, she wrote to the mother of the boy, proposing to adopt him as her own son. His pious parents were embarrassed by the unexpected proposal, and finally determined not to give the Empress an immediate answer, but to wait till the child was old enough to decide for himself. Several letters were in the meantime interchanged, but there was nothing decisive until Ernest had reached

his twelfth year, when another communication came from the Empress, demanding a prompt reply to the question, which had so long been a subject of correspondence between them. "Dear Christiana," writes Catharine, "give your consent, and I will be a mother to your boy." The lad had, from his earliest childhood, given very satisfactory evidence of piety, and had determined, if he lived, to become a minister of the Gospel. His predilection for the ministry, was, probably, in some measure, induced by the fact that his paternal ancestors, for several generations, had chosen this profession; but a circumstance, that occurred when he was only five years old, made an abiding impression upon his mind, and seemed, under the direction of an overruling Providence, the turning point in his life. His parents, taking him along with them, made a visit to Herrnhut, and, whilst there, Bishop Muller, a venerable minister of the Moravian Church, after having catechized the child, took him into his arms, blessed him, and solemnly devoted him to the ministry of reconciliation. That impressive scene, and the words of the dedicatory service, in after days, rang through his ears, nor were they forgotten even when he was an old man. His desire for the sacred office was strengthened from year to year, and whenever anything was said in regard to the proposal of the Empress, it was manifest that he regarded it only with aversion. And when she wrote for the final answer, he had no hesitation in giving it in the negative. In after life, he often referred to this incident in his early experience as a striking illustration of that particular providence which watches, with parental care, over all our ways.

The studies of young Hazelius were commenced at Neusalz, his native place. They were, for some time, continued at

Kleimwelke, and then he entered the institution at Barby, at which his academic course was completed. His theological studies he pursued at Niesky, at a Moravian institution under the direction of Bishop Anders, the Senior Bishop of the Conference; after which, he was furnished, by the authorities of the Church, with a license, as a candidate, to preach the Gospel. In the year 1800 he received an appointment as classical teacher for the Moravian Seminary at Nazareth, Pa. This he accepted, contrary to the advice of his friends, and notwithstanding several eligible situations had been offered him in his native land. On reaching this country, his first object was to acquire a good knowledge of the English language, that he might be able to impart instruction in the institution; and in this he was eminently successful. He remained at Nazareth, laboring with great efficiency, for eight years, having, during this period, been appointed Head Teacher and Professor of Theology in the Theological department. It is an interesting fact that the first three Divinity students he had at Nazareth, became Bishops in the Moravian Church. Differing, however, from his brethren, in their views of Church Government and Discipline, and influenced also by some other considerations, he resolved to withdraw from the Seminary, and to change his ecclesiastical relations. Whilst he had the highest respect for the Church which his father had adopted, he still felt an earnest desire to unite with the Lutheran Church, in whose service his ancestors had for so many generations been employed. Without, therefore, in the least, disparaging his Moravian brethren, he took his leave of them in peace, bearing with him the highest testimonials of his ability as a teacher, and his character as a man and a Christian.

In the spring of 1809 he returned to Philidelphia, and, for a season, gave instruction in a private classical school. But, though his labors here were very successful, he did not remain long. In the fall of the same year he accepted a call to take charge of the united congregations of New Germantown, German Valley, and Spruce Run, in Hunterdon County, N. J. As he had previously preached only as a licentiate, he was ordained by the Ministerium of New York, and then entered on his pastoral duties. Here he labored with great fidelity and success; and, when he resigned his charge, he left all the congregations in a flourishing condition. At New Germantown, the place of his residence, he conducted a classical academy in addition to his arduous professional labors.

On the 12th of April, 1810, he was married to Huldah Cummings, daughter of John Bray, of Lebanon, Hunterdon County, N. J. They had no children. Mrs. Hazelius survived him, and died on the 16th of March, 1855.

In 1815 the institution at Hartwick went into operation, and Mr. Hazelius was selected, by the Vice Executor of Mr. Hartwick's will, as Professor of Christian Theology and Principal of the Classical department. The appointment was confirmed by the New York Ministerium, and the Professor immediately entered on the work assigned him. This institution he served with great ability for fifteen years, at the same time preaching regularly on the Sabbath, and acting as pastor of the village congregation.

In 1824 he was honored with the degree of Doctor of Divinity simultaneously from Union College and Columbia College.

In the spring of 1830, having been elected Professor of Biblical and Oriental

Literature, and of the German Language in the Theological Seminary at Gettysburg, he decided to accept the appointment, as he supposed that the change would be the means of enlarging his usefulness in the Church. His connection with this institution, however, was but brief. He resigned his chair, much to the regret of the Directors, in 1833, to accept a Professorship in the Theological Seminary of the Synod of South Carolina, the vacancy having been occasioned by the lamented death of Professor Schwartz. He entered upon his duties in the new field on the first of January, 1834.

In the summer of 1842 he revisited his native land and the scenes of his youth. He was received with the utmost cordiality and with the most flattering tokens of respect. He was greatly urged to return with his family, and spend his remaining days in the country that gave him birth; and a lucrative situation was offered him by the King of Prussia; but the land of his adoption, and his little Seminary in the backwoods of Carolina, had become too dear to him to relinquish.

In this position he spent the remainder of his active and useful life; and his labors were crowned with a rich blessing. His connection with this institution continued during a period of nineteen years; and even when, at his own request, and in consequence of the infirmities of age, he resigned his place, and another was appointed to succeed him, he still generously continued to give instruction, by way of aiding his successor, up to the full measure of his ability. It was only four days preceding his death that exhausted nature compelled him to take his final leave of the students in the capacity of an instructor. Scarcely had he quitted his post when his earthly career closed.

He died on the 20th of February

1853, after an illness of a few days, in the seventy-sixth year of his age, in perfect tranquility, and in the full assurance of entering into rest. His funeral was very numerously attended, and a discourse delivered on the occasion by Rev. Dr. Bachman, of Charleston, from Rev. xiv, 13, who had been one of his intimate friends for many years. His remains were laid to rest on the grounds between the dwelling he had

occupied and the lecture-room of the Seminary.

The following are Dr. Hazelius' publications: Life of Luther; Life of Stilling; Augsburg Confession with Annotations; Materials for Catechization on Passages of Scripture; Church History; History of the Lutheran Church in America. He was also editor of the *Evangelische Magazine*, published at Gettysburg, for some time.—*Sprague*.



REV. CARL A. HEDENGRAN.

Rev. Carl August Hedengran was born June 4, 1821, within two miles of Lund, Sweden. His father was organist and school teacher, and was known to be a pious Christian. Being induced by a skeptical friend to read a number of infidel works, Mr. Hedengran, for a season, abandoned himself to the comfortless faith of the infidel. In 1850, he

emigrated with his wife to America and settled for a while at Peoria, Ill. From Peoria he moved to St. Paul, Minn., and later to Carver Co., where he settled on a piece of land. During his stay here he experienced a thorough change of heart. (An interesting history of his remarkable conversion is given in Norelius' History of the Swedes.)

In 1859 he received a call from a newly organized congregation at Chisago Lake, and was licensed by the Northern Illinois Synod at its first annual meeting in Chicago. In 1860, he was ordained by the Augustan Synod, at its first meeting held in Wisconsin. His health failed and he was obliged to resign his charge at Chisago Lake, after fourteen years of faithful service. Seven years later, Oct. 31, 1880, he died at the age of fifty-nine years, leaving a wife and three children. His publications are: "Is the Seventh Day Adventists' Doctrine Concerning the Third Commandment Biblical? Answered out of the Word of God." 1873; "The Important Question: Are the Holy Scriptures True? Briefly Answered," 1879.



REV. JOHAN ALFRED HEIBERG.

Rev. Johan Alfred Heiberg was born in Copenhagen, Denmark, July 2, 1848. His father was the wellknown Professor S. J. Heiberg. He entered the Metropolitan School in 1866, and in 1872 he graduated from the University of Copenhagen. Desiring to devote his time and talents to the preaching of the gospel among the Danes in America, and having received a call to the pastorate of the Evangelical Lutheran Trinity Church at Chicago, Ill., he was granted permission (May 7, 1873) by the King of Denmark to be ordained. His ordination took place in the Frue Kirke at Copenhagen, Dr. H. L. Martensen officiating. He was married June 12, 1873, to Miss Magdalena Lorentsen. On June 20, they boarded the vessel "Humboldt" and arrived at New York on the 12th of July. Rev. Heiberg was the first candidate from the University of Copenhagen that was sent to America. On the 27th of July he dedicated the new Trinity Church in Chicago, which had been completed before his arrival, being assisted by the Rev. A. Dan. At the meeting of the "Danish Evangelical Lutheran Church in America," held at Neenah, Wis., October 21, 1874, Rev. Heiberg was elected president of this body. As pastor of Trinity Church in Chicago, Rev. Heiberg labored with marked success. In the spring of 1876 Mrs. Heiberg was obliged, on account of poor health, to make a trip to Denmark accompanied by their little daughter Gerda Johanna. In August of the same year Rev. Heiberg also made a visit to Denmark for the purpose of acquainting the mother Church with the condition of the Danish Mission in America. At the time of the annual meeting of the "Danish Evangelical Lutheran Church in America," held at Chicago, Nov. 6-7, 1876, Rev. Heiberg and family was in attendance, having returned from Denmark. Although Rev. Heiberg thoroughly loved his work in America, he felt himself called to spend the balance of his strength in the service of the mother church in Denmark, and accordingly he resigned his charge at Chicago, preaching his farewell sermon June 1, 1879. In proof of the fraternal relation existing between Rev. Heiberg and his church at Chicago it may be mentioned that at his farewell services his congregation presented him among other things with a beautiful gold watch with the inscription: "Presented to the Pastor, Man, and Friend

Johan Alfred Heiberg, by the Trinity Congregation and Friends in Chicago, May 25, 1879."

On the 1st of June he left Chicago, and having reached New York he preached his last sermon in America in Grace Chapel, New York. On the 13th of November, 1879, Rev. Heiberg was assigned the pastorate of two congregations in Ribe Diocese, Denmark, and on the 21st of January, 1881, he became Provost. Later he received appointment as pastor of a congregation near Middelfart and of Frue Kirke at Odense.

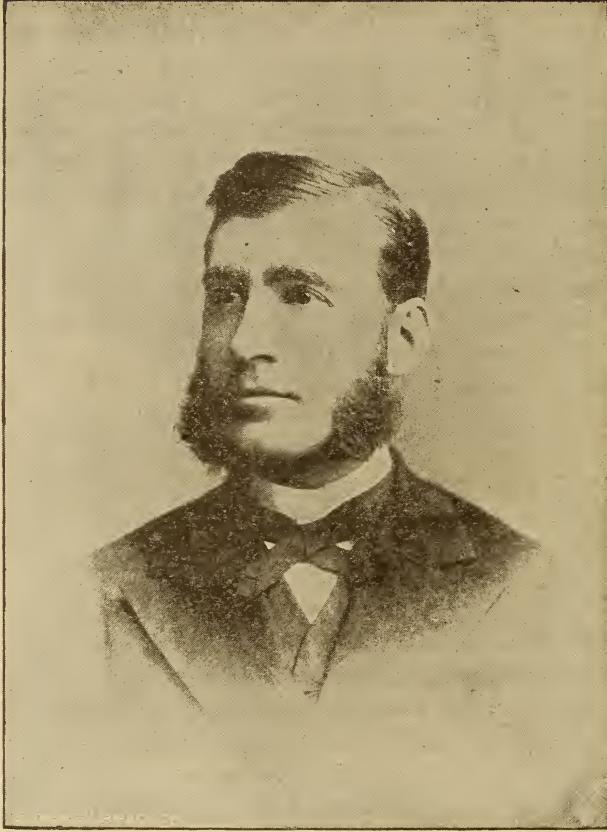
In 1881 he was also made president of the committee appointed in the interest of the North American Danish Lutheran Mission. He was editor of a paper called "*Danish American Missionary News*." He has written numerous sermons and articles in "*Ki'elig Samler*," a Danish newspaper published in America, and in "*Home Mission Times*," published in Denmark. Much of the success that has attended the Danish missionary efforts in America is due to the labors of Rev. Heiberg.



REV. L. M. HEILMAN.

The subject of this sketch is a descendant of a family which emigrated from Hesse Darmstadt, about twenty years before the American Revolution, settling in Northampton Co., Pa. His mother was buried in the Atlantic on their way to their new home, and the father, with the only child, Peter, of six years, remained in the far East until the son was married to Elizabeth Harter, from Wurtemberg. By and by this new pair removed to Sewickly, near Greensburg, Westmoreland Co., Pa., and thence, about 1800, to lands purchased near Kitanning, Pa., where this Peter Heilman became the great grand parent of numerous descendants of whom one is Lee Mechling Heilman. His maternal grandmother was Hannah Tawney, a distant relation of the late Chief Justice Tawney, though a Protestant of the Reformed faith. Being the oldest child of Isaac and Hannah Heilman, he remained with them on the farm six miles from Kittanning and near the old homestead of the Heilman settlement, until four-

teen years of age, when he left home for the high school and academy. He was from early years designed by the father for the legal profession; taught in the public school at fifteen and sixteen years, and later, while at Leechburg Academy, was led to take a full collegiate course of study, and accordingly, in 1865, entered Pennsylvania College, at Gettysburg. During the course at the Theological Seminary, one summer vacation was spent at Sunburg, Butler Co., in first efforts at preaching Christ, and the second at Brookville, Pa., at which places he enjoyed precious seals of the ministry. In the winter vacation of the third year at the seminary, after visiting Springfield Ill., he was called to that field, and returning to complete his studies, took his charge there July 1, 1871, being twenty-five years of age. Here his work was greatly blessed of God; and when called east several years later, his work was deemed by the people and other friends as unfinished. But believing the call from Harrisburg,



REV. L. M. HEILMAN.

Pa., to be of God he removed thither Nov. 1, 1873. The Foster street church though a neat stone edifice, had yet a congregation greatly distracted. Differences were, however, healed by Divine grace, the church became filled with people until a remodeling and increase in seating capacity became necessary. The old debt of \$8,000 was removed and accessions of members were made to the number of over five hundred. The pastor was called, after nearly nine years of Divine blessing on his services at Harrisburg, to undertake the opening of an English Lutheran mission at Chicago, Ill. Struggling with numerous difficulties in beginning a church in so great a city, with a world-

ly money-seeking and rushing population, where so many imposing churches exist, the work has culminated in a beautiful church edifice with modern conveniences and prospers now with frequent accessions of members. This gentleman became married six months after graduation to Miss Laura L. Humes, of Harrisburg, Pa., and enjoys the domestic relations of wife and three children. He has written articles for the *Lutheran Quarterly*, was for a few years correspondent of several papers, has had three or four discourses and lectures published by request, delivered one of the Rice Lectures before the students of the Gettysburg Theological Seminary, as also other lectures and Baccalaureate

addresses, and now has a volume ready for the press; served in general church work, as chairman of the Board of Trustees of Loysville Orphans' Home and as a member, for a time, of the Board of Home missions of the General Synod. He is now president of the Northern Illinois Synod.



REV. JOHN D. HEINTZELMAN.

John Dietrich Heintzelman was born in Salswedel, in Altenmark, in the Electorate of Brandenburg, in the year 1726. His father was a physician, in such circumstances as to enable him to furnish the son the best advantages of education. He received instruction in the elementary branches in the schools of his native place. Thence he was transferred to Stendal; and subsequently to the Royal Prussian College in Saxony; and his studies were completed at the University of Halle. Having devoted himself to the Christian Ministry, he was now ready to labor in any field to which Providence might direct him. About this time an application was presented to the Faculty at Halle, from the Corporation of St. Michael's Church, Philadelphia, for a minister to assist pastor Brunnholtz in the arduous duties which devolved upon him. The attention of the professors was immediately directed to young Heintzelman, then about twenty-five years of age, as a person every way qualified to fill the place; and when the proposal was made to him, he delayed only long enough to gain the consent of his parents before giving an affirmative answer. In order, however, that he might enter on the discharge of his official duties as soon as he reached this country, he was, after a satisfactory examination, ordained to the work of the Ministry, by the Consistorium of Wernigerode, in Saxony. On the 11th of

July, 1751, he took leave of his relatives, in the confident expectation of never meeting them again on earth, though the full conviction he felt that he was obeying the call of God enabled him to pass through the trial with the utmost fortitude. He proceeded first to London, and thence took passage to Philadelphia, accompanied by the Rev. Frederick Schultz, who came with the expectation of being assistant minister to the Churches at New Hanover and New Providence. They reached Philadelphia on the 1st of December, 1751, and were met with a most hearty welcome. Dr. Muhlenberg especially, who had been awaiting their arrival with great anxiety, greeted them with the utmost joy. He immediately wrote to Dr. Ziegenhagen, of London, and Professor Francke, of Halle, expressing his heartfelt satisfaction and grateful acknowledgements. "The Lord's name," says he, "be praised for so graciously providing for us! It is an evidence of the goodness and kind favor that he shows to his people."

Mr. Heintzelman became an inmate of Mr. Brunnholtz's family, and entered at once upon the service to which he had been called. His duties were very laborious, but he discharged them faithfully and successfully. He preached, catechised, and performed other pastoral work, and, until another teacher could be procured, had the charge of

the congregational school, giving instruction to one hundred scholars three hours each day. He manifested a special interest in the improvement of the young. He met his catechumens three times a week, carefully instructing them in "Luther's Catechism" and "Stark's Order of Salvation," and hearing them recite passages of Scripture which they had committed to memory. Dr. Muhlenberg writes,—*"The congregation seems well satisfied with Mr. Heintzelman, and cherishes for him a high regard. He is kept busily in his work, and is to me a great comfort."* But his earthly career was destined to a speedy termination. He fell in the vigor of his manhood and in the midst of his usefulness. During the last year or two of his life, his health seemed to be waning, and he suffered several attacks of severe illness. The best medical skill was employed in his behalf, but to no purpose. Earnest prayers that his life might be spared went up, both in public and in private; but his Master saw that it was best that he should have his release. Through the whole period of his decline he exhibited a firm and all-sustaining confidence in his Redeemer, and felt assured that he was going to dwell in his immediate presence. He died of inflammation and ulceration of the liver, on the 9th of February, 1756, in the thirtieth year of his age. In the immediate prospect of death, he sent for his colleague, and requested him to select some hymns, and to bring several children from the schools to his dying chamber for the purpose of singing them. This request was complied with, and he listened with the deepest interest, in the full possession of all his faculties. A few hours after, he was mingling in higher scenes. His funeral was attended by an immense assemblage,

and his remains were buried in front of the altar of St. Michael's church. The occasion was improved by the delivery of two discourses, one in German, by the Rev. John F. Handschuch, from the texts,—*"Thou hast also given me the shield of thy salvation, and thy gentleness hath made me great,"* and *"Thou hast enlarged my steps under me that my feet did not slip;"* the other in English, by the Swedish Lutheran Provost Acrelius, from the words,—*"And I heard a voice from Heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."*

Mr. Heintzelman was married to a daughter of Conrad Weiser, and a sister of the wife of Dr. Henry Melchior Muhlenberg. From this marriage there was one child,—a son, born the day after his father's death. At his baptism, the Swedish Lutheran minister, Acrelius, stood as one of the sponsors. He died while he was yet a young man, in consequence of injuries received by a fall from a horse.

The subject of this sketch was evidently a man of highly cultivated mind, an earnest Christian, and a devoted, able and useful minister of the Gospel. The deeply serious tone of his conversation and conduct kept all strongly impressed with his sincerity and spirituality, and thus became an important element of his usefulness. Though his labors extended over a space of not much more than four years, he did much, in that brief period, for the interests of Christianity. He enjoyed, in a high degree, the confidence and affection of his flock, and his death was felt as a deep affliction throughout the whole community in which he had lived.—*Sprague.*



REV. JOHN J. HEISCHMANN.

The Rev. John J. Heischmann is an excellent representative of the German-American pastor. Born in New York in 1853, his first instructions were received in the public schools. At the age of twelve years he entered the Hagerstown, Md., academy, at that time under the direction of the well known Prof. Joseph B. Updegroff. After having successfully completed the prescribed course of study, he became a member of Knapps' Institute in Baltimore, from which he graduated with honors, to enter the German-American College at Bloomfield, N. J. It was here that he was privileged to enjoy the teachings of a number of thorough German professors, who had formerly occupied University chairs in Germany and who exercised a great influence on the mind of the young student.

In 1876 he entered the Philadelphia Lutheran Seminary, the full course of which he successfully absolved, graduating honorably in the spring of 1879. In October, 1878, before completing his studies, he was called to St. Peter's Lu-

theran church in Brooklyn, N. Y. By permission of the faculty, he accepted the call in view of the great possibilities of the field. St. Peter's at that time consisted of but twenty-nine families, who worshipped in a small and unpretentious building in De Kalb avenue. Under the leadership of Pastor Heischmann, the congregation grew phenomenally, so that in 1888, the largest Lutheran church in Brooklyn or New York was erected on Bedford avenue, at a cost of \$100,000. The congregation now numbers fifteen hundred active members and contains many of the most prominent German families of the city. English services are held once a month. In 1888, as the congregation was becoming too large, Pastor Heischmann organized the Evangelical Lutheran Bethlehem church, which, at the present writing is self-sustaining, has a fine church costing \$12,000, and a membership of four hundred.

As a preacher, the subject of our sketch takes a very high rank among the clergymen of the "City of Churches."

His sermons are eminently popular and practical. Combining brilliancy with originality of treatment, a natural eloquence, with a happy gift of illustrating, the pastor of St. Peter's always finds his spacious church filled to the very doors, so that it frequently has been compared among German churches to that of Dr. Talmage among the English. His services as a popular speaker, are frequently in demand both in local and wider circles, and in public movements he and his congregation are always to the fore. Many of his sermons and speeches find a very wide circulation through the medium of the public press, while his frequent engagements as a lecturer, brings him into contact with various sections of the country.

Several calls have come to him since 1878, notably that of the German Evangelical church of Brooklyn, in 1886, but the people of St. Peter's have always protested emphatically against any change.

During the last twelve years, pastor Heischmann has made three trips across the Atlantic for the purpose of studying countries and people. He has visited nearly every European country and embodied the results of his travels in numerous letters of travel as well as in lectures. Our own land was, however, by no means neglected by him, he having become acquainted with it pretty thoroughly in the North, East, South and West.

Pastor Heischmann is prominently identified with the New York Ministerium. Joining it in 1881, he has, at various times held offices of trust and responsibility in that body. At present he is the secretary of the Executive Committee and as such has the supervision of the Beneficiaries and the Ministerium in the Philadelphia Seminary and Wagner College. He also supervises

the various mission congregations of the Synod. He is also a member of the Examining Board of the Synod, having the special province of Symbolics and History of Doctrine. Always having been a warm friend of Wagner College, in Rochester, N. Y., he has been a director of that institution ever since it was connected with the Ministerium. He is also honored by Synod in being elected as a delegate to the meeting of the General Council.

While being pastor of one of the largest congregations in the East, Pastor Heischmann has, nevertheless, found time to devote attention to literary labors. Besides contributing liberally to various religious and secular papers of this country and Europe, he was, for a time, prominently identified with the *Lutherisches Kirchenblatt* and before that with the *Ilger*. In 1887, by request of the First District Conference of the Ministerium, he prepared an essay upon "How can the Social Question be Solved?" This was so favorably received, that it was officially ordered to be printed and distributed gratuitously among the congregations of the Conference. After having been augmented by the author, it finally appeared in pamphlet form and was very favorably reviewed by the press and many prominent divines of this country and Europe. His chief literary efforts, however, are now concentrated upon the "Teachers' Commentary of the Sunday School Lessons." In 1887, together with three other members of the New York Synod, the Revs. Peterson, Loch and Haas, Pastor Heischmann issued "Sunday School Lessons for the use of German Lutheran Sunday Schools," together with a "Teachers' Commentary." Two volumes have already appeared, and the third, for the year 1891, is now in press. This work has received the official recommenda-

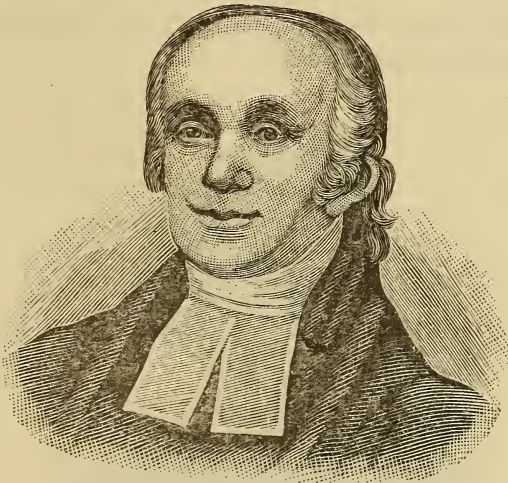
tion of Synod, besides having met with most encouraging success among those for whom it was intended.

For the last two years he has also represented the Lutheran denomination in Brooklyn in the Expository Lectures on the International Sunday School Lessons, which are given by representative clergymen of the various Christian denominations under the auspices of the Brooklyn Sunday School Union.

Pastor Heischmann has always taken a lively interest in great religious movements outside of the limits of the Luth-

eran church. He was elected a delegate to the great National Christian Conference, at Washington, D. C., in 1887, and also to the one at Boston in 1889. He is at present a member of the State Committee of the Evangelical Alliance and of the Executive Committee of the city of Brooklyn.

Thus, while comparatively young in years, the subject of our sketch has been permitted to do no small amount of work in the Lord's vineyard, and has had the great satisfaction of seeing many of his efforts rewarded with success.—*Dr. W. R.*



REV. JUSTUS H. C. HELMUTH, D.D.

Justus Henry Christian Helmuth was a son of John Christopher and Justina Helmuth, and was born in Helmstadt, Brunswick, May 16, 1745. From his fourteenth year he was educated among the orphans, in the Orphan House at Halle. He prosecuted his theological studies at the University of Halle, and was afterwards, for some time, connected with the Orphan House institution as Preceptor. In his twenty-fourth year, the Faculty of Theology at Halle presented him a call from America, which he was pleased to accept. He was, ac-

cordingly, ordained by the Stollberg Consistorium at Wernigerode, and journeyed to England, by way of Hamburg, (visiting his widowed mother at Hanover,) and embarked at the former place for Philadelphia, where he arrived April 1, 1769.

He had been in this country but a short time when he was chosen pastor of the Lutheran church at Lancaster, Pa., which had been vacated by the resignation of the Rev. Mr. Gerock, an excellent man sent by the Wurtemberg Consistorium, at the request of that

congregation. Here he continued till March, 1779, when he accepted an unanimous call to Philadelphia. He labored in this charge with great zeal and fidelity during the rest of his active life. He especially exhibited the most heroic self-denial, in remaining at his post, and attending upon his multiplied and arduous duties, during the prevalence of the yellow fever in 1793. On one occasion, when six hundred and twenty-five of the members of his church had already been buried, he said from the pulpit,—“Look upon me as a dead man;” and immediately went forth again to minister to the sick and dying.

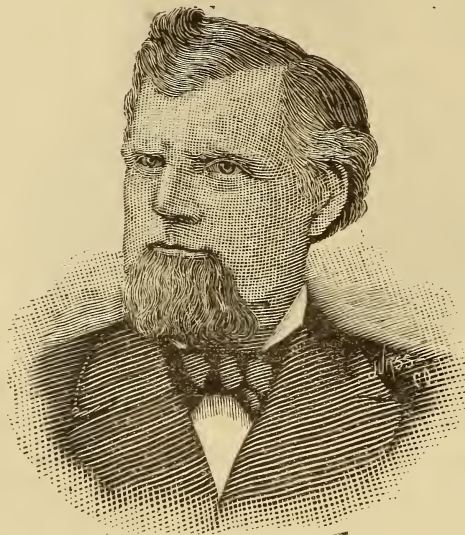
In 1785, the honorary degree of Doctor of Divinity was conferred upon him

by the University of Pennsylvania.

Dr. Helmuth continued to preach until September, 1820, when he resigned his pastoral charge. He died Feb. 5, 1833, in the eightieth year of his age. His funeral sermon was preached by the Rev. Dr. Demme, in the German language, from Hebrews xiii, 7.

He was married July 5, 1770, to Maria Barbara Keppeler, with whom he lived in wedlock fifty-four years. They had five children.

The following are Dr. Helmuth's publications: “Taufe und Heilige Schrift, 1793, “Unterhaltungen mit Gott,” “Geistliche Lieder,” and numerous works for children.—*Sprague*.



REV. JOHN B. HELWIG, D.D.

In giving a sketch of one whose life has been so prominent and widely known as that of Dr. Helwig, we shall not attempt to go into any extended discussion of the remarkable traits of his character, which, however, are not few or common among men. We will give only some of the facts concerning his life, education and labors.

John B. Helwig was born near Canal Dover, Tuscarawas Co., Ohio, March 6, 1833. On his father's side his parents were of German descent. On his mother's side they were of English descent. His grandfather came to Ohio from Northumberland Co., Pa., in 1800. Jacob Helwig, the father of our subject, was born in Ohio. He was united in marriage in

1824 to Jemima Jennings, a lady of English parentage, who came from England to New Jersey. John B. was the youngest of five children. His mother having died in his infancy, he was brought up by his grandfather and grandmother, who were farmers. His father married a second time and moved to the state of Indiana. His grandparents were Lutherans and Puritanic in their faith and customs. They came into the General Synod as soon as it was organized. John B., having been raised in a Christian home, the influences thrown around him were of the best kind. He received a good common school education for that day. Attending school in an old-fashioned log school house, with benches without backs, made of slabs of wood, for seats, and in other respects similar to those houses of that day. However, these rude surroundings were no hindrance to the progress of the young, keen mind, for at that early age we discover some of the characteristics which marked so prominently his after life. At the age of fifteen years, through the earnest request of those in his neighborhood who knew him, he was persuaded to teach a select summer school, for which he received six dollars per month, which was fair wages for a summer school of that kind in that day. His folks having been farmers, he spent most of his time on the farm, doing farm work. When he was about eighteen years old he began to teach a district school near Bellefontaine, Logan Co., O., and taught three winters. About two years and a half were spent at the blacksmith trade in Winfield, O. This trade was chosen by him because he thought himself well fitted for it on account of his physical strength and development. It was while engaged at this work he was converted to Christ, through the influence of Rev. Aughe's

preaching, and united with the English Lutheran church at Winfield, O. One day shortly after this, while standing at the bellows in the blacksmith shop, Rev. Mr. Aughe, and Dr. Sprecher, who was visiting the churches in that part of the country, in the interests of Wittenberg college, came into the shop. Dr. Sprecher stepped up to him and said: "Brother Aughe thinks you might be a useful man in our work," meaning the ministry of the Gospel, to which he replied, "I think I am engaged in the work I am best fitted for." But the words spoken by Dr. Sprecher had a good effect, and from that time he began to think seriously on the subject. In September, 1855, he went to college. When he arrived there he had but ten dollars to pay tuition, room rent, buy books and meet other necessary expenses. But he commenced with a determination to win. Beginning in the preparatory department, he went up through the entire college course. In the beginning of his course he waited on the table in the college dining hall to pay for his board, and did such work as he could find to pay other necessary expenses. His college course was somewhat broken, like that of nearly every one who has to struggle against financial difficulties. He spent three months traveling through Alabama selling fruit trees, and was in Decatur, Ala., December, 1849, when John Brown was hung. Great excitement prevailed there at that time. He also traveled through Kentucky and Illinois engaged in the same business. Prof. Breckenridge, now of Wittenberg College, was his most intimate companion, and traveled with him, passing through the like experiences. His life in college was always of the most exemplary Christian character, exerting a great influence for good among all of his associates. Indeed, all through

his college life there was recognized in him that strong, manly, Christian bearing and earnest spirit of devotion which has been so remarkably characteristic of him all through his after life, wherever he has gone. He was a diligent student, and by continued perseverance and patient toil surmounted the difficulties of college life one by one. The literary society was of special interest to him. He was strong in debate, seldom ever losing a question. His work in society was always faithfully done. Three times he represented the Excelsior society, of which he was a member, on public occasions. He graduated with the class of 1861.

The following summer he was married to Miss Eliza Miller, of Bellefontaine, O. They have but one child, Miss Grace. The first winter after his marriage, he taught school near DeGraff, O. He was licensed and ordained by the Wittenberg Synod, and in May, 1862, became the pastor of the Sulphur Springs charge, Crawford Co., O., which consisted of three congregations, at a salary of \$250 per year, which was afterwards increased to \$550. This was during the war of the "Great Rebellion," and because of a difference in political opinion among his people, much difficulty was experienced. Dr. Helwig, always being a firm supporter of the Union and its principles, observed all the President's proclamations, and preached some special sermons for the soldiers. This led to one of his churches being nailed shut and the windows being broken out.

While at Sulphur Springs, in 1864, he received a call from the church at Lancaster, Fairfield Co., O., which he accepted, but by his earnest and efficient labors he had so engrafted himself into the hearts of his people that it was with great reluctance they let him go. From Lancaster he went to Springfield, O.

The Lutheran church here, while under his earnest preaching, became one of the strongest and most influential congregations in the city. Having remained here but one year, he next went to Cincinnati, where the church rapidly gained strength and prominence under his leadership. In 1872, the church at Dayton, O., tendered him a call, which he accepted. It was while he was there that the writer became personally acquainted with him. Though but a small boy at that time, some of the sermons preached by Dr. Helwig were so forcibly impressed upon the mind of the writer that they are still fresh in memory and will never be forgotten. Dr. Helwig's labors in Dayton, both as preacher and pastor, were such that all were drawn toward him, not only his own people, but those of other pulpits and churches. In 1874 he was elected president of Wittenberg College, and called to fill the position made vacant by the resignation of Dr. Sprecher. This news was very unwelcome to the Dayton church. We well remember of seeing the eyes of some of those people fill with tears when his going away was mentioned. They said that while they felt it was right for them to respond to the call of their institution, yet it was so hard to give him up.

When Dr. Sprecher felt that his declining health required him to give up the presidency of the college, Dr. Helwig was the man to whom his thoughts first turned as the one best fitted to fill the responsible position. During his administration the affairs of the college prospered, and that strong Christian influence that was so noticeable in his student life, now strengthened and developed by full manhood, was forcibly felt in the college; and wherever he went he was recognized as a powerful preacher and one of God's noblemen.

As president of the college he was loved by all. He knew how to sympathize with those who were struggling against the difficulties of this life and in need of encouraging council and a helping hand. As an instructor he was thorough and impressive. By his amiable disposition he drew his students close around him, and greatly assisted them through their difficulties.

As an author, besides his book, "Romanism and American Institutions," which is a work of considerable note and much interest, he has made many valuable contributions to different papers and magazines. Some of his recent articles prepared for the *Pulpit Treasury*, of New York, have been republished by the foreign press.

He served in the presidency of the college eight years, at the end of which time, because of failing health, at the advice of his physicians, he resigned his

position and went abroad, traveling through England, Scotland, Germany, France and Italy. About six months after leaving the college he took charge of the church at Akron, O., where he labored with remarkable success. Indeed, wherever he has gone God's providence has attended his ministerial labors and crowned his efforts with rich reward. While at Akron he was appointed to deliver the dedicatory address of the "New Wittenberg" college building. The address was eloquently delivered June 16, 1886. In September of the same year a call was extended to him from the First Lutheran church of Springfield, O., which he accepted, and is at present located there. Dr. Helwig is a man of sanguine temperament, large frame, nearly six feet tall, weighing about two hundred pounds, and gives promise of many years of usefulness.—*History of Wittenberg College.*



REV. AMBROSE HENKEL.

Rev. Ambrose Henkel, the fourth son of Rev. Paul and Elizabeth Henkel, was born in Shenandoah Co., Va., near Solomon's Church, eight miles northwest of New Market, on the 11th day of July, 1786, and was initiated in the church through the Holy Sacrament of Baptism, in his infancy, and, at a more mature age, entered into full communion with the Evangelical Lutheran Church, through the ancient and solemn rite of Confirmation.

In 1802 he started, on foot, to Hagerstown, to learn the printing business. After working for three or four years he purchased the bed and irons of a Ramage press and some old type, and, in 1806, established the first printing office

in New Market, Va. With these old type, and cuts made by himself, he published a pictorial German spelling-book of his own arrangement. In 1807 he commenced the publication of a weekly German paper called the *Virginia and New Market Popular Instructor and Weekly News*, which continued for two years—and suspended for want of advertising patronage. The office was, however, continued as a book and job office by him until he sold to his brother Solomon about 1817.

He entered the ministry in the year 1823, and preached his first sermon in German, in Mt. Calvary (Hawksbill) Church, Page Co., Va., on the 23d day of November, 1823, from 1 Corinthians

10, 1-12, and continued actively, faithfully, and successfully in the ministry till 1860. He preached his last sermon in Bethlehem Church, Augusta Co., Va., in the year 1868. He was engaged in the office of the ministry forty-seven years. His labors in all the departments of his ministerial office were extensive. He preached 3,995 sermons, of which 402 were funeral discourses; he baptized 1,625 persons, of whom 90 were adults; he confirmed 1,952 persons in the Church, and united in the holy estate of matrimony 400 men and women.

In 1838, under the order of the Evangelical Lutheran Tennessee Synod, he prepared and published the Church Hymn-Book, which has now passed into its fourth edition.

In 1833 he was appointed, by the same body, chairman of a committee to prepare a Liturgy or Book of Forms and submit it to the Synod; which was done, and it was approved and published in 1843.

He also aided in the preparation of a purely literal translation of the Augsburg Confession, the Apology, the Smalcald Articles, the Appendix, and the Articles of Visitation, which appeared in print in the Christian Book of Concord, in the year 1851.

In the years 1857-8 he prepared a similar translation of the first volume of Luther's Church Postil on the Epistles, as extant in Plochman's edition, which work, after having been carefully compared with the original German, revised, transcribed, and prepared for the press, was issued in serial numbers. He was, perhaps, the oldest practical printer and editor in the state—having edited a newspaper in New Market sixty-two years before his death.

As a writer and translator he was noted for the precision and accuracy of his style, rather than ornament. He was a profound thinker, an earnest student, and a forcible speaker.

He was married three times. His first wife was Miss Catharine Hoke, daughter of Frederick Hoke, Esq., of Lincoln Co., N. C. His second one was Miss Mary Kite, daughter of Mr. Martin Kite, of Page Co., Va., and his third one was Miss Veronica F. Heyle (Hoyle), daughter of Peter Heyle, Esq., of Lincoln Co., N. C.

He departed this life on the 6th day of January, 1870, at 1 o'clock a. m., aged 83 years, 5 months, and 26 days. He left six children, a number of grandchildren and great-grand-children.—*Hist. Tennessee Synod.*



REV. CHARLES HENKEL.

Rev. Charles Henkel was born in New Market, Shenandoah Co., Va., on the 18th of May, 1798. His parents, the Rev. Paul and Elizabeth (Nagely) Henkel, bestowed great pains upon his early education, and his early developments were answerable to their watchfulness and fidelity. He used to try his hand at preaching when he was a mere child,

and there is a tradition that, on one occasion, when he had been holding forth from a stump to a crowd of boys, he said, at the close of his service,—“Are you going to let your preacher starve? Why don't you take up a collection?” He was received into the church, under the pastoral care of his father, by the rite of Confirmation, in April, 1814,

when he was about sixteen years of age; and there is reason to believe that about this time he formed the purpose of entering the gospel ministry. He received his academical education chiefly in his native place, and subsequently spent some time in Baltimore, more particularly in acquiring a more thorough knowledge of the German language and of music. He studied theology under the direction of his father, and, having been licensed to preach the gospel by the Synod of Ohio, at its meeting in Somerset, in 1818, he immediately commenced his ministerial labors in Mason Co., Va. Here he continued for two years, and in 1820 accepted a call to Columbus, O., and the associated churches. This was then a difficult field to cultivate, embracing, as it did, several congregations, one of which was twenty-five miles from his residence, and the whole surrounding country being new and very little improved. Here he continued, laboring with great fidelity, but amidst many deprivations and discouragements, and often suffering from diseases incident to a new country, until 1827, when he accepted a unanimous invitation to take charge of the Somerset Church in Perry Co., O. Here his health became more vigorous than it had been during several of the previous years, and he seems to have labored for some time with increased alacrity and success. At length, however, a pulmonary disease fastened upon him, which no medical skill was able to arrest. For a year before his death he was unable to attend to his ministerial duties. But so strongly were his people attached to him that they refused to call another pastor as

long as he lived, and they accounted it no hardship to continue his support after he had been obliged to discontinue his labors. During the latter part of his illness his sufferings were very great, but no murmur ever escaped his lips. To a brother in the ministry, who visited him a short time before his death, he said,—“I have often endeavored to impart consolation at the bed-side of the sick and the dying, and these same truths I now find so comforting to myself. The doctrines which I have believed and preached during my life, I shall now seal with my death.” He died in perfect peace on the 2d of February, 1841, in the forty-third year of his age. The services at his funeral were conducted by the Rev. J. Wagenhals and the Rev. Dr. C. F. Schaeffer, at that time Professor in the Theological Seminary at Columbus, O.; the former delivering a discourse in the German, the latter in the English language.

Mr. Henkel was twice married. His first wife was Mary C. Siegrist, of Mason Co., Va. By this marriage he had two children,—a son and a daughter. The son is the Rev. D. M. Henkel, pastor of the Lutheran church in Stewartsville, N. J. His second wife was Mary Warner, of Columbus, O., by whom he had one child—a son, who died in infancy.

Several of Mr. Henkel's sermons were published in pamphlet form. One on the “Training of Children,” another on the “Unity of the Faith,” and a third on the “Reformation by Luther,” were printed by request of the Synod. The last mentioned discourse was the means of bringing him into a controversy with a Roman Catholic priest.—*Sprague.*



REV. DAVID HENKEL.

Rev. David Henkel was born in Staunton, Augusta Co., Va., May 4, 1795. His last illness was dyspepsia, which disabled him from officiating in a public capacity for the term of nine months. He bore his afflictions with a perfect resignation to the will of his Divine Redeemer. He embarked in the cause of his blessed Saviour when a youth (A. D. 1812). And we are happy to say, to the praise of this worthy servant of Christ, that his assiduity and vigilance to study and deep researches into the truth of Divine Revelation have seldom been equaled by any. He remained immovable in the doctrines he promulgated to the end of his life. This venerable servant of the Lord had to endure many trials, crosses, and temptations, but he maintained his integrity through them all, trusting to the promises of his Redeemer; and notwithstanding the difficulties he had to encounter, he left a bright example to succeeding pilgrims. His ardent desire for the promotion of his Redeemer's Kingdom, and his love of truth, caused him to submit cheerfully to the difficulties connected with his official labors. When on his death-bed, being interrogated by his friends, whether he still remained steadfast in the doctrines which he had taught, he confidently answered in the affirmative. Being again asked, whether he feared death, he replied in the negative. The last words which he was heard to utter, were: "O Lord Jesus, thou Son of God, receive my spirit!" and in a few moments expired.

He entered into the holy estate of matrimony with Miss Catharine Heyl (Hoyle), daughter of Hon. Peter Heyl (Hoyle) of near Lincolnton, Lincoln Co., N. C.

He commenced his Gospel labors at St. Peter's Church, in S. C., where he preached his first sermon, November 1st, 1812, from which period up to the time he preached his last sermon at Philadelphia Church, Lincoln Co., N. C., on Sunday, the 12th of August, 1830, where he administered the Lord's Supper,—which concluded upwards of three thousand and two hundred sermons; delivered generally to crowded and attentive congregations. He baptized two thousand nine hundred and ninety-seven infants, and two hundred and forty-three adults, and he confirmed one thousand one hundred and five persons.

During the whole course of his ministry, which was distinguished for industry and perseverance in the cause of his Divine Master, he traveled in all seasons, even the most inclement, and frequently preached two and three times in a day in the German and English languages. Besides which he maintained an extensive correspondence with many individuals distinguished for piety and learning, and wrote the following works:

"The Essence of the Christian Religion, and Reflections on Futurity," "The Carolinian Herald of Liberty, Religious and Political," "Objections to the Constitution of the General Synod," "The Heavenly Flood of Regenerations, or Treatise on Holy Baptism," "An Answer to Joseph Moore," who wrote in opposition to the doctrines contained in his Heavenly Flood; he draughted the Constitution, together with the remarks thereon, of the Evangelical Lutheran Tennessee Synod, and annexed to the Minutes, his Treatise on Prayer; A Translation from the German of Luther's Small Catechism, with Preliminary

Observation by the translator, "An Essay on Regeneration," "A Treatise on the Person and Incarnation of Jesus Christ, in which some of the principal arguments of the Unitarians are examined."

This much esteemed and venerable fellow-laborer, having finished the work

assigned him by Divine Providence, departed this life, June 15, 1831, at 9 o'clock in the morning, to the great grief of his friends and relatives; aged thirty-six years, one month, and eleven days.—*Hist. Tennessee Synod.*



REV. GERHARD HENKEL.

But very little is known about this early servant of the Lord. The only source of information relating to him is a journal that was preserved by an old lady in Philadelphia, a grand-daughter of Mr. Henkel. According to the reminiscences contained in this journal and the statements of this old lady, Paul Henkel was for some time court-chaplain for a certain prince near Frankforth-on-Main. Rev. Henkel preached the word of God without fear, and this the world seldom tolerated. At one of Rev. Henkel's sermons the prince became so enraged that he deposed him from his office. It is in this wise that the worldly-minded, who generally control the affairs of the world would fain silence the true preaching of the gospel. John the Baptist was cast into prison, and was beheaded because he remonstrated against the sins of the court, and there are many, who, since the time of John, had to suffer similar experiences. Rev. Henkel was a man considerably advanced in years when he was deposed from his court-chaplaincy. Exiled from his native country, he started for the new world with his family, among whom was a daughter, who was married to Valent Geyer, for the express purpose of sowing the seed of life among his

scattered countrymen there. From the "History of the Evangelical Lutheran Tennessee Synod," by Rev. S. Henkel, D.D., we gather that Gerhard Henkel was a descendant of Count Henkel, of Poeltzig, who was instrumental in sending Rev. Henry Melchior Muhlenberg to America; and Count Henkel was a descendant of Johann Henkel, D.D. LL.D., born in Leutschau, Hungary, and was father confessor to Queen Maria about 1530. Johann Henkel sympathized with Protestantism, and maintained friendly relations with Melancthon, Erasmus and Spalatin, who were engaged in the Reformation of the sixteenth century. Rev. Gerhard Henkel came to America about 1718, and located at Germantown, near Philadelphia, Penn. At New Hanover, and other places he preached the Gospel to his countrymen. Although but little is known of his later history, it is probable that his labors in this new field did not continue long. He met his death by being thrown from his horse near Chestnut Hill, Philadelphia, where he was also buried. Rev. Gerhard Henkel is the progenitor of a considerable number of faithful laborers in the American Lutheran church.

REV. PAUL HENKEL.

Rev. Paul Henkel was born December 15, 1754; died November 27, 1825. His biographical sketch compiled by his great-grandson, Ambrose L. Henkel.

Rev. John G. Morris, D.D., LL.D., Baltimore, Md., in his "Fifty Years in the Ministry," says of Paul Henkel:

"His narrative * * has all the interest of romance, and if he had performed the same self-denying labors in the service of any other church, he would have received a greater earthly reward."

He was truly a man for the times—a power which God raises up when a necessity comes—vigorous in mind and body. He labored unceasingly, willingly and cheerfully, undergoing many hardships and sacrifices for good and not for gain.

Only brief mention can be made of him and his wonderful works of good, which brought peace, happiness and comfort to thousands of those whom he met in his missions of love.

His parents were Jacob and Barbara Henkel, *nee* Teters. He was born Dec. 15, 1754, in Rowan Co., N. C., near the present city of Salisbury, where he resided until 1760. The Indians becoming troublesome, the family moved to Loudoun Co., Va.; thence to Maryland; thence to new Hampshire Co., Va., where they remained not quite a year, having frequently to live in block houses, for protection against the Indians. They then moved to Mill Creek, Hardy Co., Va., where the father of Paul Henkel died and was buried. His mother afterwards married and died, and her remains were buried in the neighborhood of the North Fork of the South Branch of the Potomac, in Pendleton Co., Va. At the age of about twenty-two Paul

Henkel, beginning to prepare for the ministry, placed himself under the instruction of Rev. Kruch, pastor of the Evangelical Lutheran church, Fredericktown, Md. After becoming proficient in German, Latin and Greek, and other studies, he was examined and licensed to preach by the Evangelical Lutheran Synod of Pennsylvania and adjacent states—the only Lutheran Synod at the time in North America. He located at New Market, Va., and at once became an active, earnest, zealous minister, laboring in Shenandoah, Rockingham, Frederick, Madison, Culpeper, Pendleton, Betetourt, Wythe and many other counties in Virginia.

On June 6, 1792, he was solemnly set apart for the office of pastor, in Philadelphia, Pa., the ordination being performed by Rev. John Frederick Schmidt. He labored at New Market for awhile, and then located at Staunton, Va., where he remained three years, when he returned to New Market, Va. In 1800, he felt it to be his duty to accept a call to his native home in Rowan Co., N. C., in which and the adjoining counties he successfully labored.

In 1805, owing to the malarious condition of the country, he returned to New Market, Va., and became an independent missionary. He did not desire wealth or fame, but strove to do good. He began his missionary works, relying upon the promises of his Master and the good will of those he served for the necessities of life. He made tours on horseback and "gig" through Virginia, Tennessee, Kentucky, Indiana, Ohio, and North and South Carolina, preaching the Word of God, in its purity, simplicity and power, organizing congregations, catechising and confirming

the young, and giving words of comfort and cheer to all. He underwent sore trials and severe privations without faltering; kept a faithful diary of his labors which to us, at the present day, seem almost incredible; he endured hunger, thirst, fatigue and loss of rest, excessive heat and cold—every hardship and discomfort incident to sparsely settled sections and dangerous frontier life.

When the war of 1812 came, he went to Point Pleasant, Mason Co., Va., where he organized several congregations.

In 1803, whilst in North Carolina, he, with several other ministers, organized the North Carolina Synod. In October, 1812, he was actively engaged with the Pennsylvania Synod in church work; in 1818, he took part in the organization of the Ohio Synod, and in 1820, in that of the Tennessee Synod.

In 1809, he published a work on "Christian Baptism and the Lord's Supper," in German, and later in the English language. He published a German Hymn book in 1810; then in 1816 another Hymn-book, in the English, containing 476 hymns, many being of his own composition and adapted to the Gospels and Epistles of the Ecclesiastical Year. In 1814, he published a German Catechism, and soon after an English Catechism, to which were appended admirable explanations of all the Fast and Festival Days observed in the Church.

He was never idle, and though ardently engaged in traveling, preaching, catechising, and admonishing in private and public, he found time to write many books and letters. One of his books in rhyme, *Zeitvertreib* (Pastime), was a strong rebuke to fanaticism, superstition, corruption, and folly. It was full of sarcasm, and created much friendly and unfriendly criticism. He was a man of indomitable energy in

church work, and his liberality was almost in excess of his means in such labors and works of charity. It is said that, more than a century ago, he helped to fell the trees and build a "log church" at New Market, Virginia, his equally energetic wife cooking in an open field, in wash kettles, for the hardy men who came "to the hewing and log raising;" and that he had made a trip with a one horse cart to Philadelphia, three hundred miles distant, for glass and a bell, which some friends in that city gave him for the church. In defense of the truth and pure doctrine of the Church, he was uncompromising, and by those who did not know him well, he may have seemed stern, yet kind, gentle, affectionate, and peace-loving, often suffering great personal injustice without resenting it.

Paul Henkel was almost perfect in physique, fully six feet high, commanding in appearance, honorable in every respect, liberal in attainments, eloquent in discourse, and churchly in deportment. The gown worn by him on all church occasions, and when serving under Muhlenberg of Revolutionary fame, is still in possession of a grandson, Rev. S. Henkel, D. D.

His first sermon was preached in Pendleton County, Virginia, in 1781, from Phil. 2, 5, and his last one in New Market, Virginia, October 9, 1825, from Luke 2, 34, a month prior to his death—having been actively engaged in the ministry forty-four years.

He and Miss Elizabeth Nägely (who came with her parents from New Jersey to Virginia), were married November 20, 1776. She was born September 20, 1757, and died April 11, 1843. To them were born nine children—six sons, five of whom became Lutheran ministers, and one a doctor and publisher, and three daughters.

At the age of 70 years, 11 months,

and 11 days, this true, tried, and noble man died of paralysis, at his home, New Market, Virginia, November 27, 1825, lamented by all who knew him. The funeral sermon was preached by Rev. George H. Riemenschneider, from Phil. 1, 21, to a very large congregation.

"His zeal for the promulgation of the Gospel of Christ Jesus was exemplary, and his labors were many and difficult. He is now with Christ and no evil can befall him."

As a matter of interest to some, his ancestry is here traced back as far as it can be with the data at command, and the names given of his near relatives.

Rev. Paul Henkel was a son of Jacob Henkel, who was a son of Justus Henkel, a son of Rev. Gerhard Henkel, who was a Hofprediger (preacher to a German court), and came to America about 1718, locating at Germantown, near Philadelphia, Pa. Rev. Gerhard Henkel was a descendant of Count Henkel, of Poeltzig, who was instrumental in sending Rev. Muhlenberg to America. Count Henkel was a descendant of Johann Henkel, D. D., LL. D., born in Leutschau, Hungary, and was Father Confessor to Queen Mary about 1530.

He sympathized with Protestantism, and maintained friendly relations with Melancthon, Erasmus, Spalatin, and others who were engaged in the Reformation of the sixteenth century. The manuscript of a prayer-book, written by Johann Henkel, is still preserved in Breslau.

The brothers and sisters of Paul Henkel were: Moses, Methodist minister, Pendelton Co., Va.; Elizabeth, wife of Creutz; Hannah, burned to death in a fort during an Indian war; Christena, wife of Harman; Benjamin; Isaac, a Lutheran minister, buried in Rockingham Co., Va.; Joseph; John, Lutheran minister, buried under the pulpit of Zion's Church, Shenandoah Co., Va.; and Jacob.

The sons and daughters of Paul Henkel were: Solomon, doctor and publisher, Va.; Philip, a Lutheran minister, Tenn.; Naomi, wife of Rupert; Ambrose, Lutheran minister, Va.; Sabina, wife of Adams, Ohio; Andrew, Lutheran minister, Ohio; David, Lutheran minister, N. C.; Charles, a Lutheran minister, Ohio; and Hannah, wife of Rev. John N. Stirewalt, Va.



REV. POLYCARP C. HENKEL, D. D.

Rev. Polycarp C. Henkel, D. D., was born on the 20th of August, 1820. The oldest son of Rev. David and Catharine Henkel, in Lincoln Co., N. C. That son was the Rev. Polycarp C. Henkel, D. D., who is a descendant of a long line of distinguished Lutheran ministers. He inherited very great physical and mental powers from both his parents.

He was early dedicated to God in holy baptism, and was received into full communion with the Evangelical

Lutheran Church with St. Peter's congregation, Catawba Co., N. C., having been catechised by Rev. Daniel Moser and confirmed by Rev. Adam Miller. On the 5th day of September, 1843, he was married to Rebecca Fox, of Randolph Co., N. C., daughter of David Fox. The issues of the union were two sons and one daughter. The youngest son preceded his father into the spirit world. The other son, Hon. David S. Henkel, of New Market, Va., and Mrs. Catharine

C. Lail, of Conover, N. C., and his aged widow, survive him, to mourn their loss.

He died at his late residence in Conover, N. C., on the 26th of September, 1889, after a few days of intense suffering, at the age of 69 years, 1 month, and 6 days, and was buried at St. Peter's Church, Catawba Co., N. C., September 28, 1889. Rev. J. M. Smith preached the funeral from 2 Tim. 4, 6-8, in the presence of hundreds of people who came from far and near. He was followed in brief, appropriate addresses, by the pall-bearers, Revs. Yoder, Schaid, Koiner, Bernheim, Little, and Rudisill.

Dr. P. C. Henkel was an extraordinary man, and unique in his character. He has been so long and so favorably known in this country, that anything like an attempt at a sketch of his life would seem useless; yet we offer these few lines as a tribute of respect to his memory. As a husband and father, he was kind and devoted to his wife and children, anxious for their welfare, both temporal and spiritual, and supplied them with both precept and example.

As a neighbor and citizen, he was kind and obliging, always ready to do a favor, if it were in his power, frequently disobliging himself and family to oblige others.

Intellectually, he was a powerful man. He was an original thinker and a fine logician. He would clinch every argument, and in debate and controversy was a formidable antagonist. He would consider well, make up his opinion deliberately, and when once made up, was very decided. He was immovable from an opinion which was the result of long and careful consideration. He would never, for any consideration, go back on his word. His word was as sacred to him as a solemn oath. In his manners he was humble and unassuming. Humility was manifest in all his

intercourses with his fellow man. Integrity was also a salient point in his character. He was rigidly honest and truthful.

As a minister, he was a power. His style of preaching was expository, plain and forciful. He entered the ministry of the Evangelical Lutheran Church of the Tennessee Synod in 1843, having been ordained in Green County, Tennessee. He preached for forty-six years without interruption, and wholly in the Tennessee Synod, except a few years, while in the state of Missouri, where he led in the organization of the English District of the Missouri Synod. He labored exceedingly hard in the vineyard of the Lord. At one time he had pastoral charge of fifteen congregations. He did an immense amount of missionary work, traveled thousands of miles, in cold and heat, and rain and storm, in obedience to the call of the Master to this work. He never shirked from duty, but was always punctual, and ready to speak the word of encouragement to the weak, the word of comfort to the sorrowing, the word of life to those seeking a knowledge of the way of life. He was an uncompromising antagonist of error, and boldly and fearlessly denounced it wherever he met with it.

As a theologian he was very profound. His range of study was broad, and his investigations were intense and searching, and descended into the very depths of theological problems, perhaps as far as human mind could go. His chief text-books were the Bible and the Confessions of the Lutheran Church. On Dogmatic Theology he was an acknowledged authority in the Lutheran Church, in the south at least.

As a writer, he showed the same originality of character as in other fields. His ideas were original, and his style bold and vigorous. His writings are

not numerous, but the treatment of the subjects he handled is exhaustive. It is to be regretted that he could not devote more of his time to writing, and thus transmit to generations to come, the results of his deep researches in theology.

His influence in all the relations in which we have mentioned him, as husband and father, as neighbor and citizen, as a man and as a preacher, and as a theological writer, was very great. In the Lutheran Church of the South he was, perhaps, the greatest man in its history.

He labored hard and made great sac-

rifices to establish our school, Concordia College, for the Tennessee Synod, in which the Word of God should be recognized as a factor in education, and in which the Bible and Luther's Catechism should be taught daily. His influence is felt far beyond the limits of his own Synod, even throughout the whole Southern Church. He was in the midst of his earnest labors, both writing and preaching, to raise the Lutheran Church of the South to a higher plain of doctrine and practice, when the Master called him to his reward.—*History Tenn. Synod.*



REV. PHILIP HENKEL.

The subject of this notice was a son of the Rev. Paul Henkel, and a fellow-member of the Lutheran Tennessee Synod, of which he also was one of the first framers. He was born on the 23d September, 1779, in Pendleton Co., Va.

In early life he imbibed the principles of the Christian religion, and in a short time became a zealous defender of the same. In 1800 he commenced his Gospel labors in the Lord's vineyard, in whose service he continued with undaunted zeal, for 38 years and three months, during which time he preached upwards of four thousand three hundred and fifty sermons, of which one hundred and twenty-five were funeral sermons. He baptized four thousand one hundred and fifteen infants, and three hundred and twenty-five adults; and confirmed to the Christian Church one thousand six hundred and fifty persons.

At the session of Synod, in Lincoln Co., N. C., he was nominated President of the Tennessee Synod. And after the

close of the Synod, he proceeded, in good health, to visit the congregations in Guilford and the adjacent counties. After he had arrived in Randolph Co., N. C., he preached in Richland Church, on September 21st, from Col. 3, 1-5. (His last sermon on this earthly stage!) Being invited by a neighboring friend, he retired to his house, where he was at the same evening attacked with the bilious fever, to which, after a short illness, he fell a victim. He departed this life on Wednesday, the 9th of October, 1833. On the following day he was buried at Richland Church.

His earthly abode was 54 years and 17 days. A short time before he expired, he said: "If it is the will of the Lord, to take me to rest, I am willing." And then repeated the following lines (which also were the last words that were heard from his lips):

"Christ is my life alone,
To die is gain for me;
I give myself to be his own:
O, may I ever with him be."

SAMUEL G. HENKEL, M. D.

This distinguished person was the third son of Dr. Solomon Henkel, and was born Feb. 16, 1807. He was dedicated to God April 10, 1807, by the Rev. Paul Henkel, through the holy ordinance of baptism, and admitted by the same, by the rite of confirmation, to a full communion with the Evangelical Lutheran church, April 19, 1823, at Armentrouts' church, Rockingham Co., Va., and married by the Rev. Ambrose Henkel to Miss Susan, daughter of Casper Coiner, Augusta Co., Va., Nov. 1, 1832.

At an early period of life he evinced great fondness for books, and was noted among his schoolmates for his untiring industry and promptness in the prosecution of his studies. As early as the year 1829, in company with his younger brother Solomon, he undertook a tour to North Carolina and Tennessee, in a one horse vehicle, for the purpose of circulating more extensively a number of religious works published by his father. From the diary he kept of his journey, we learn that he prosecuted with great zeal, and operated, by the light of his camp-fires, the study of medicine successfully on three different cases of cataract whilst in North Carolina and Tennessee. In the spring of 1832, he graduated with honor in the medical department of the University of Pennsylvania. It is the fortune of few men to acquire the wide-spread reputation enjoyed for more than thirty years by Dr. Henkel. His superiority was especially acknowledged in chronic diseases and in cases of surgery.

But in no relation in life was the character of Dr. Henkel more lovely and excellent than in that which he

sustained to the Christian church. He loved the Lutheran church, sincerely believed her teachings, and cherished with great ardor her time-honored practices. His faith was unwavering, and his hopes for a blessed immortality most brilliant. The Lutheran church was the church of his fathers, the choice of his youth, and the preference of his mature manhood. In her and for her he labored with surprising energy and perseverance against many opposing circumstances. Like his father before him, he conceived at an early day the idea that incalculable good would flow from a correct translation of the synodical works of the church into the English language, believing, as he did, that a more general acquaintance with the confession of the church would do much toward removing the unhappy dissensions existing in her, and bring about a closer union among all true Lutherans in America. Influenced by this noble motive, and in strict accordance with the cherished desire of his father, he proposed in October, 1845, to the Tennessee Synod (then in session at Zion's church, Va.,) the propriety and expediency of translating and publishing in the English language, the acknowledged symbols of the Evangelical Lutheran church, as contained in the book entitled "The Christian Concordia." To this proposal the Synod responded by resolutions expressing her entire approbation, and earnestly encouraged him in his undertaking.

In 1847, his father was removed by the hand of death, and he was left alone to pursue and complete the arduous task undertaken. In this laudable enterprise, it must be confessed with regret, he did

not enjoy the sympathy and co-operation of his own family and brothers to that degree which would have rendered the undertaking less laborious. They feared the responsibilities and liabilities the enterprise would incur. Yet, notwithstanding these impediments, he toiled on year after year, passing many midnight hours in reading the manuscripts furnished by the different parties engaged in its translation, and in revising the proof-sheets as they came from the press, until at last, in the year 1851, he was able to present the first edition of the Book of Concord to the American church. Conscious of the inaccuracies which would naturally attend the first edition of such an important work to the church, Dr. Henkel labored with indefatigable zeal for the publication of a revised edition. In this enterprise he called to his aid the first talent of the church, and with hearty co-operation, he was enabled to issue in the year 1854, the second edition of the Book of Con-

cord. Nine years of toil and anxiety passed away before he saw the consummation of his work; but he lived to see the time-honored confessions of the church very generally circulated among Lutherans, and realized the satisfaction, too, of noticing many of the happy results growing out of his labors of love. In 1853, he published "Luther on the Sacraments;" and in 1855, he issued, in one neat volume, "Luther's Small and Larger Catechism, together with an historical introduction, and the unaltered Augsburg Confession.

Unwearied with these labors, he proposed to the Tennessee Synod in 1855, to procure and publish a correct translation of "Luther's Church Postille." The Synod highly approved the proposition; but, unfortunately for the church, he was not spared to complete this work.

This worthy and unusually active layman of our church died at his home in New Market, Va., on Sunday, March 8, 1863, leaving a wife and eleven children.



REV. SOCRATES HENKEL, D.D.

Rev. Socrates Henkel, D.D., was born in Lincoln Co., N. C., March 23, 1823, and is a son of Rev. David Henkel, deceased, who was a son of Rev. Paul Henkel, who was a son of Jacob Henkel, who was a son of Rev. Gerhard Henkel, who was a German court preacher, and came to America about 1718, and located at Germantown, near Philadelphia, Pa. Rev. Gerhard Henkel was a descendant of Count Henkel, of Poeltzig, who was instrumental in sending Rev. Muhlenberg to America. Count Henkel was a descendant of Johann Henkel, D.D., LL. D., born in Beutschau, Hungary, and Father Confessor to Queen Maria,

about the year 1530. He sympathized with protestantism, and maintained friendly relations with Melancthon, Erasmus, Spalatin, and others who were engaged in the Reformation of the sixteenth century.

Rev. Socrates Henkel is a nephew of Revs. Philip, Charles, Andrew and Ambrose Henkel, and a brother of the late Rev. P. C. Henkel, D.D. At the age of fifteen years, he entered into full communion with the Evangelical Lutheran Church; and whilst a youth he located in New Market, Shenandoah Co., Va., and after a full course in literature, mathematics, and the arts



REV. SOCRATES HENKEL, D.D.

and sciences, and in theology and church history, he entered the gospel ministry, as pastor, in connection with the Evangelical Lutheran Tennessee Synod, and took charge of Emmanuel Evang. Luth. Church in New Market and of several other congregations in the surrounding country, in the year 1850, where he has been laboring successfully ever since, averaging about nine sermons per month. Possessing a strong constitution, indomitable energy, and a high degree of vitality, notwithstanding his arduous and incessant labors and numerous exposures, there has not been a single Sunday, until February, 1890, that he was not able physically to perform the duties of his office.

He prepared the English translation of the Christian Book of Concord, or Symbolical Books of the Evangelical Lutheran Church, for the press, and had the general supervision of the revisions of the second edition of that work. He also prepared the translations of Luther's

Church Postil on the Epistles, as well as a considerable portion of the translation of Luther on the Sacraments. Recently he wrote the History of the Evangelical Lutheran Tennessee Synod, which has just passed through the press, and is now ready for circulation. He is editor in chief of a Lutheran Church journal, called *Our Church Paper*, printed by Henkel & Co., printers and publishers,*—the firm consisting of himself and two sons,—a paper which is exerting a very beneficial and healthful influence in the Church. He is regarded as one of the

* In regard to this establishment, Rev. G. D. Bernhein, D. D., says in his "History of the German Settlements and the Lutheran Church in the Carolinas," "The Lutheran Church in America has had its publication boards and societies in abundance which have doubtless accomplished a good work; but the oldest establishment of the kind is the one in New Market, Va., dating back to 1806. It was established by the Henkel family and has continued under their management to this day, ** and has issued more truly Lutheran Theological works in an English dress, than any similar institution in the world." In speaking of the Henkel family, *The Herald and Zeitschrift*, January, 1889, says: "For sixty or seventy years, it has done more than any other to arouse its brethren in the faith, in America, to a Lutheran consciousness."

most familiar men in this country with the Confessions and Doctrines of the Evangelical Lutheran Church.

As a writer, he may be regarded as clear, vigorous, forcible, and logical, hard to handle in a discussion or controversy. As a preacher, he is plain, systematic, impressive, and conservative. He is a man of energy and perseverance, zealously and incessantly laboring as a pastor, and otherwise in the Redeemer's

Kingdom. He is firm, conscientious, unvacillating; an untiring and successful defender of the faith of the Church, as set forth in her Confessions, with a good share of humor and cheerfulness, cool and deliberate. His labors and vigor have not as yet diminished. He is strictly conservative, and exerts a wide influence in the Synod with which he is connected, as well as in the Church generally.



REV. J. F. C. HENNICKE.

Since June 1, 1880, the Rev. J. F. C. Hennicke has been pastor of Zion Church, Brooklyn, N. Y. He went there at the instance of Pastor Steimle. He administered the church strictly in the Lutheran rite and introduced the Lutheran liturgy, which Pastor Steimle vainly endeavored to introduce. It is carried out at the present time according to the Pomeranian Agenda by John Bugenhagen, while for the other services the Saxon-Coburg Agenda of 1626 is still in use.

The church building, which is situated in a quiet portion of the city, has 1,500 seats, which are nearly all occupied during the principal services. The congregation numbers at present about 1,000 communicants. The property of the church is estimated at \$50,000.

The Sunday school numbers 600 children and owns a valuable library and a snug amount of money. For the last twenty-eight years the parochial school has been superintended by the teacher, Mr. August Zitzmann. The church has also a missionary society for the conversion of the heathen, in existence for twenty-five years; a Ladies' society, or-

ganized five years ago and numbering about eighty members, for the assistance of the poor and needy. There is also a literary society for young men.

Pastor Hennicke was born in Prussia in 1826, and attended school in Erfurt, Saxony, and in Berlin. In the latter city he also entered the University and the missionary seminary. He then took a position as teacher in the Luther Institute, in Berlin, which he kept until he came to America in 1855. His first place of worship in this country was Port Richmond, S. I., and soon after getting there he organized the German Lutheran church in Stapleton. A year later he was requested by the president of the New York Synod to go to Albany to reunite a congregation which had nearly been ruined by dissension. He remained there three years and started the St. Johannes' church, on Washington street, which is at present the largest church in that city. In 1860 he returned to New York, where he became pastor at St. Matthew's church on Walker street, to assist Pastor Stohlmann. He stayed there four years, and during that time organized St. Peter's

church, corner Forty-seventh street and Lexington avenue, and about the same time another German Lutheran church in Hicksville, L. I. On account of sickness, however, he had to give up his place and went to Michigan, where he preached for three years in Rossville, near Detroit. He there organized a German church in the back woods near Unionville, Tuscola Co., now Columbia, which has been so prosperous as to have at the present time three branch churches. When he returned to New York City, he accepted a call to St. Paul's church, corner Fifteenth street and Sixth avenue, where he preached with pastor Koenig. He then became Vice President of the German Lutheran Synod, and in that capacity held church visitations, ordained clergymen and introduced them to their congregations. Among others he organized a German Lutheran church in Greenport, L. I., and also the German St. Johannes' church in Greenpoint. In 1879 he

went to Martinsville, Niagara Co., but after having been there hardly one year, he accepted a call from Brooklyn, where Pastor Steimle wanted him to become his successor in Zion church.

He edited for some time the *Kirchliche Informatorium* in New York City, and is at present director of the Martin Luther College, in Buffalo. He is also the author of a number of hymns and poems. While in Prussia he was highly esteemed by King Frederick William IV., whose spiritual adviser he has been for some time.

He also made himself famous as an inventor, and spent a considerable amount of time and money in the invention of rubber composition, with which to cover ships on the outside to prevent, as much as possible, the serious consequences of collisions. This invention, however, proved to be a too expensive one and has never been applied to any great extent.—*Brooklyn Times*.



REV. F. P. HENNIGHAUSEN, D.D.

Fredrick P. Hennighausen was born July 27, 1839, in Fulda, a town of about 11,000 inhabitants, at that time being a part of the Electorate of Hessen-Cassel, but now belonging to Prussia. The population of Fulda is largely Roman Catholic, it being the See of a Bishopric. Its famous cathedral was built at the beginning of the seventeenth century after the pattern of St Peter's at Rome. Besides the cathedral and one Evangelical church, the list contains a number of Catholic churches, a nunnery and a monastery of the St. Franciscan brothers, schools, a Royal Palace and a college. The parents of Rev. Hennighausen

were members of the "Evangelical church." His father was an officer in the army and had fought in the wars with Napoleon, having been forced into the army at the early age of fifteen years. The family comprised ten children, of whom our subject was the youngest. He was baptized in early infancy and in due time attended the public schools. When not quite ten years old, the boy entered the Royal Gymnasium (College) at Hersfeld, whither his father had previously been ordered by the government; thus, as he was about finishing his teens, the young student was wrestling with the study of



REV. F. P. HENNIGHAUSEN, D. D.

four different languages, besides the other branches of a higher education. Before he had finished his fourteenth year he was, according to the custom and the laws of the land, confirmed after a two years' course of catechization. Soon after, for various reasons, chiefly in view of the length of time of study necessary to qualify him for the office of the holy ministry, which he had even then in view, the heavy expense necessarily accruing therefrom, but chiefly, the certainty of military service required and the uncertainty of an early appointment to office, there then being an abundance of candidates for the ministry, Mr. Hennighausen emigrated, in company with a relative, to America, landing in New York city early in August, 1853. Two brothers, also chiefly in order to escape the military service, which had been such a hard master to their father, had preceded him; though instrumental in this younger brother following them, they were, with the best intention, unable to assist him any. Thus, the boy, who had previous-

ly to this hardly ever left the parental home, and never been outside the bounds of parental protection, was suddenly and rudely thrown upon his own resources in a strange land, in a large city, of whose ungodliness and wickedness he had not the slightest idea. Without parents, without counsellor, he had to battle for his daily bread, amidst trials and difficulties and temptations sufficient to overcome many a stronger heart; but the hand of God was over the homeless boy, and not only kept him from falling into evil ways, but during the great revival of 1857, drew him still nearer, yea, into a personal and immediate communion with himself. The desire to consecrate his life to God's service awoke anew and more intense, and also more intelligently at the same time. Soon he was enabled to take up his studies again in Rutgers College.

In the fall of 1860 Mr. H. went to Washington, D. C., and took charge of a school, assisting at the same time in the Sunday School of a small German Lutheran Church and thus became ac-

acquainted with the Rev. J. G. Butler, D.D., through whose influence he finally became a member of the Evangelical Lutheran Church. Soon the late civil war broke out and even the little German church felt its effects severely. The pastor, no longer sufficiently supported by the impoverished people, secured an appointment as chaplain of one of the regiments that passed through Washington, and left.

The people unable to call and support a regular pastor, earnestly implored him to take charge of their devotional meetings, and so much pleased were they with his services that they begged him to become their regular pastor at a salary of \$150 per annum. Under the guidance of Rev. Dr. Butler he studied theology, and in the fall of 1861 passed a most creditable examination before the Lutheran Synod of Maryland, at Baltimore, and was licensed. Two years later he was regularly ordained at Taneytown. The salary was very small, but the church, composed then of only about twelve families, was also heavily in debt. Within a few years the debt was very materially reduced, the church was renovated, a school house built and a flourishing parochial school organized, Mr. H. being both teacher and pastor for some time. At the same time the young pastor, in company with Dr. Butler, almost daily visited one or the other of the many hospitals in and around Washington, with ten thousand wounded ones, giving his services chiefly to the German soldiers, some of whom were not able to understand or make themselves understood in the English language. Thus Mr. Hennighausen received part of his education for dealing with men's souls, under the most trying circumstances. His heart, however, almost failed him, when early during the war, and when he had but

very little practical experience, he was requested to prepare a German soldier, who, for murdering his officer had been condemned by a court martial to be hung. Mr. Hennighausen considered this one of the most trying duties that ever devolved upon him during the entire period of his ministry. In 1864, he received a unanimous call from St. Stephen's Church in Baltimore, which was then in most deplorable circumstances. At the earnest request of his congregation the call was declined, so persistently repeated however, that Mr. Hennighausen, contrary to the wish and advice of his Washington people and friends, felt constrained to accept the call as a matter of duty, and took charge of St. Stephen's on Oct. 1, 1864. Only about eighty members were left, an expensive law suit was pending, and the minds of the people, both those who had remained and those who had withdrawn with the former pastor, were fearfully excited and embittered against each other. The law suit was finally decided in favor of the congregation by the court of appeals.

The spiritual condition of the people under the leadership of previous pastors had been most lamentable. They had entirely forgotten that by their charter they were a member of the Maryland Synod. The necessary finances were partially raised by questionable means, whilst contributions for benevolent objects outside of their own congregation were almost entirely unknown. A debt of \$3,000 was also still resting upon the small and insignificant looking church. It was no small undertaking to which Mr. Hennighausen had given himself, but he undertook it trusting in God, and in this he has not been disappointed. To-day a fine church building valued at \$40,000 occupies the place of the old one. The pastor's salary has been more than

doubled, whilst the apportionment placed upon the congregation is regularly met. The church is well organized, the young people taking an active part in all its affairs. The Sunday School numbers some 600 scholars, whilst the church may claim 1000 entitled to communion. Mr. Hennighausen has, during his stay in Baltimore, received some sixteen invitations and calls to other places, but has steadily clung to his people. In October, 1889, the church and Sunday School celebrated in a most happy manner his twenty-fifth anniversary among them.

For a while Mr. Hennighausen was the editor of "The Lutheran Kirchenfreund." He was the president of the German Home Missionary Board of the General Synod while in existence. For a number of years he acted as the German Secretary of his Synod, and was repeatedly elected a delegate to the General Synod and a director of the theological seminary at Gettysburg. For eighteen years he has been a member of the Examination and Education Committees, and is at present its honored president. In 1886 the College of North Carolina conferred upon him the title of D. D.

Mr. Hennighausen has never published anything at his own expense, but for years has been a regular contributor to German periodicals, while a number of his sermons, sketches and speeches have been published in both the English and German languages.

Mr. Hennighausen preaches chiefly in German, and uses neither notes nor manuscript in the pulpit. Mr. Hennighausen visited the home of his childhood in 1875, when he made an extend-

ed tour through England, Germany, France, and Austria.

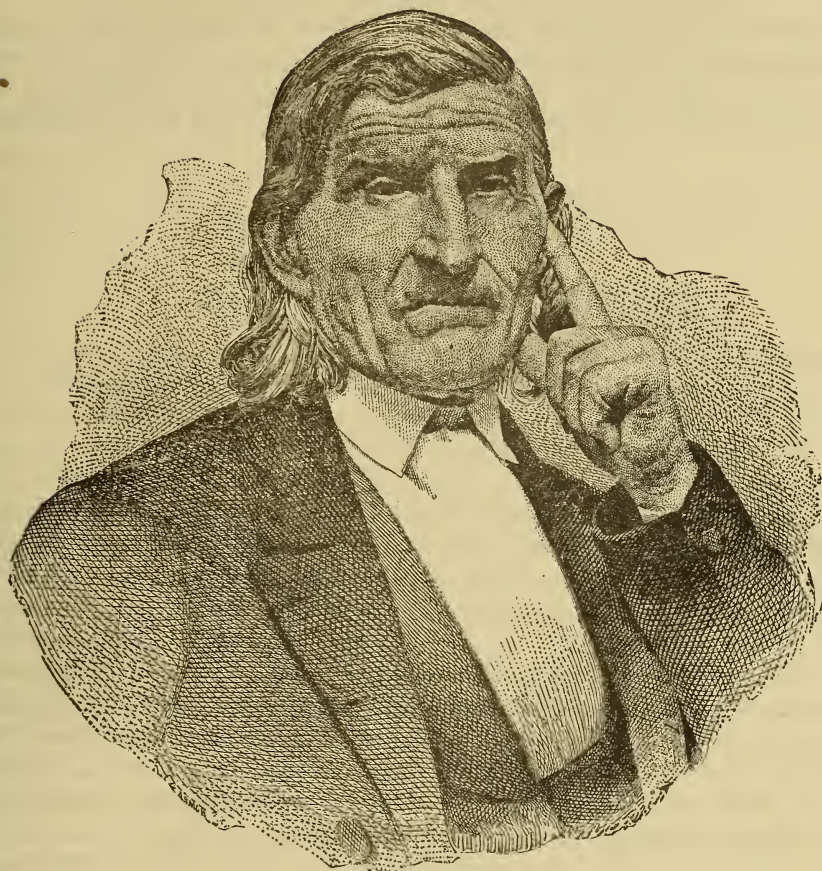
His oldest brother is one of the most respected merchants in the ancient city of Nurnberg, whilst his youngest brother, who died during 1889, had become one of the richest merchants of Dusseldorf on the Rhine. His brother in Baltimore is one of the most prominent lawyers, an active mover in all popular and benevolent undertakings, and also the attorney for the German Imperial Consulate. Another brother is a tobacco merchant in Richmond, Va.

In 1865 Mr. Hennighausen married Eva S., daughter of Rev. Ch. Lepley, who is also still living; their oldest son graduated at the law Department of the University of Maryland, and for several years has been in partnership with his uncle. A second son is located as a merchant in Middletown, Va.

For years he has been a member and vice-president of the Board of Foreign Missions; also the president of the Children's Mission Society of the General Synod of the Evangelical Lutheran Church. From the beginning of his ministry to this day he has always been a member of the Maryland Synod.

Since 1877 he has been secretary and treasurer of the Lutheran Ministers' Insurance League and as such has handled some \$70,000. He was one of the speakers at the dedication of the Luther statue in Washington in 1884, is one of the organizers, and from its beginning was the secretary of the Society for the History of German in Maryland; has been one of the directors of the Maryland Sunday School Union and the Maryland Tract Society for years.





REV. FREDERICK HEYER.

Father Heyer was born at Helmstedt, Germany, July 18, 1793. At the age of seventeen he came to America, and after preparing in the school of Zion's congregation, Philadelphia, he studied theology under Dr. Helmuth.

For years he labored as a home missionary in Western Pennsylvania, where a number of prominent churches own him as their founder. With this home training, he was sent, in 1841, as the first foreign missionary of the American Lutheran church to found a mission in India. For about fourteen years he labored with marvelous success. Imme-

diately after his return he was engaged as traveling missionary among the Germans of Minnesota, where, after some years, he organized the Minnesota Synod. Difficulties arising in the mission in India, he was called thither again to toil two years longer in his old age. On his return in 1872, he became House-Father in the Theological Seminary in Philadelphia, where he died Nov. 7th, 1873, at the advanced age of eighty years.

He was, for his time, a model missionary. Frugal in his habits, he was able to administer with rare economy, the

scanty revenues of a mission in a time of scarcity. Himself a plain and simple minded man, he was well fitted to deliver to plain people the simple message of the gospel, while as an example of that faith which overcometh the

world, he will always occupy a high place. We can truly say of him, he was full of years and good works. A patriarch and pioneer in home and foreign missionary work, he toiled for his Master because he loved him.—*Indicator*.



REV. PROF. CORNELIUS R. HILL.

The subject of this sketch, Cornelius R. Hill, was the eldest of a family of seven children, and was born near Meriden, Ill., on the 12th of November, 1862.

His father, Rasmus O. Hill, emigrated from Norway when only sixteen years of age; a year later his mother, Martha Govig, came over. They met, and in 1861 were united in marriage.

After a stay of four years near Meriden and Leland, Ill., the family moved to Lee county, Ill.

Here they lived until the year 1870, when they went to Chicago, Ill., where the father began studying for the ministry. The following year, however, he was called to take charge of five or six congregations in Illinois and Wisconsin, and accepting the call he moved with his family to Creston, Ill. From here they moved to DeForest, Wis., in the year 1877.

During all this time the children were kept to English school, and also Norwegian school as much as possible, from an age of six years and on.

As an example of the limited conditions under which the people (new-comers) at that time lived, may be mentioned that many hours were spent by the young Cornelius, standing on a chair, making out the words of the newspapers with which the rather cracked and soiled walls of the com-

bined dining-room, bed-room, kitchen, and sitting-room were concealed. The father and mother united in drawing out and stimulating whatever faculties the Lord had implanted in their children, and leading their youthful thoughts upward to Him as the Good Giver of all gifts, temporal, intellectual, and spiritual. At the age of seventeen Cornelius went back to Illinois to teach district school. He taught two terms, and was then sent to Red Wing, Minn., to attend school at the seminary there. After one year's attendance here he applied for admission and was accepted into the sub-freshman class of the University of Wisconsin, at Madison.

After five years of hard work here, due partly to the but imperfect preparation he had, and partly to the financial circumstances of the family which drove him, in spite of the earnest remonstrations of a fond and anxious father, to go out teaching, and make up the work lost by extra work later on in the course; after five years of such work he took the degree of A. B., with special honors in Greek, of the university in 1887. Summers were spent on the farm.

While preparing for the final examination, a severe blow fell upon him in the death of a father who had ever been all that word should imply, to him,—a friend, a severe yet sympathizing

watcher of all his actions, a counsellor whose opinions were freely expressed and implicitly trusted.

The period immediately following was perhaps the darkest in his life. Whilst yet preparing for graduating, he was tendered a position to teach at the Red Wing Seminary, where he had spent some time as a student five years previous. This he accepted and still

occupies, instructing in English, Greek, and the Mental Sciences.

He was married in the fall of 1887 to Miss Isabella C. Williams, who was born in La Salle Co., Ill., in the year 1865, but later moved with her parents to Badger, Ia.

They have one child, Ruth Marguerite, born to them in 1889.



REV. REUBEN HILL, A. M.

Rev. Hill, the superintendent of the seminary buildings at Mount Airy, Philadelphia, was born in Hughesville, Lycoming Co., Pa., July 22, 1826. His mother was a member of the Steck family, which has given to the Lutheran church in Pennsylvania a large array of prominent members. How closely identified his family has been with the church may be inferred, when it is learned that no less than five of his sisters were married to Lutheran ministers. Mr. Hill, after preliminary training at Lewisburg, Pa., entered the Freshman class of Pennsylvania college, Gettysburg, Pa., in 1848. He graduated at the head of his class in 1852. After graduation he taught for a year in Roanoke College, Va. Then pursuing his theological studies at Gettysburg, after a brief period as principal of an academy at Shamokin, he returned to Gettysburg as pastor of St. James' church. For seventeen years Rev. Benjamin Keller, who is justly regarded one of the founders of the Philadelphia Seminary, had been pastor of this church, although a short pastorate had intervened between his period and that of Mr. Hill. During the four years of Mr. Hill's pastorate, his church was

very largely attended by the students of the Theological Seminary and the College at Gettysburg, especially in the evenings when they were free from the obligation of presence at the College church. During his pastorate at Gettysburg, he was married to Miss Rose F. Schaeffer, daughter of Rev. Prof. C. F. Schaeffer, D.D., then professor at Gettysburg, and afterward the first Chairman of our Faculty. Mrs. Hill is the grand-daughter of Rev. J. G. Schmucker, D.D., formerly president of the Ministerium of Pennsylvania. From Gettysburg he was called in 1859, to St. John's church, Hagerstown, Md., where his father-in-law had previously ministered. During the succeeding year Dr. C. P. Krauth was called from Pittsburg to the pastorate of St. Mark's church, Philadelphia, and Mr. Hill became Dr. Krauth's successor. After six years in Pittsburg he accepted a call to Rhinebeck, N. Y., and thence, three years later, removed to Rochester, N. Y., where he founded the English church of the Reformation, whose present prosperity is largely due to the self-sacrificing labors which he there performed. After a pastorate of five years, in 1874, he became pastor of St. John's

church, Allentown, Pa., and as such, the pastor of the professors and students of Muhlenberg College. During his entire course there he was one of the most active members of the College Board, and, for a time, acted as professor. After nearly eleven years' service there, in the beginning of 1885, he became financial agent of the seminary. Mr. Hill has thus filled a number of most responsible positions, and in them all has

been eminently faithful and successful. Not only has he collected a large portion of the funds for the erection of the new building and the purchase of the entire property, but the plan of the new building has originated with him. The excellent taste displayed in all the arrangements and furnishings belong to him and Mrs. Hill, both of whom deserve the warmest thanks of all the students and friends of the seminary.—*Indicator*.



REV. ALFRED HILLER, D.D.

Dr. Hiller was born in the town of Sharon, Schoharie Co., N. Y., April 22, 1831. He graduated at Hartwick Seminary in 1857, was licensed to preach the Gospel by the New York Ministerium September 8, 1857, in Zion's German Lutheran Church, Utica, N. Y., and was ordained by the New York Ministerium in St. Matthew's German Lutheran church, Walker St., New York City, September 28, 1858. After licensure in 1857 he became pastor of the Lutheran church at Fayette, Seneca Co., N. Y., where he remained for one year, when

by advice of the president of synod he accepted a call to the Zion's Evangelical Lutheran church at German Valley, Morris Co., N. J. Here he remained for twenty-three years, when at the beginning of the school year 1881 he entered upon his duties in the Hartwick Seminary, Otsego Co., N. Y., as Dr. G. B. Miller's successor, and professor of Systematic Theology, which position he continues to hold. The title of D. D. was conferred upon him by Wittenberg College, Springfield, O., in 1882.

REV. G. A. HINTERLEITNER, D.D.

Rev. Gustav Adolph Hinterleitner was born in Weissenburg, Bavaria, Germany, on the 2d of October, 1824. His parents and ancestors were members of the Lutheran Church as far back as to the time of the Reformation. Having taken a course in the classical institution of his native place, and afterwards a seminary course, he emigrated to America in 1849 locating in Bucks Co., Pa., where he received a call as assistant pastor of Rev. Wm. Kaemmerer. In this capacity he labored for eighteen months during which time (1851) he became a member of the Pennsylvania Synod. In the latter part of 1851 he received a call from the Lutheran congregation in Kutztown, Berks Co., Pa., and later from three other congregations, which he has served nearly fifteen years. In the year 1865 his Synod called him to become the successor of

Dr. Charles F. Schaeffer, Professor in the Pennsylvania College and Theological Seminary. In 1866 Dr. Hinterleitner received a call from the German Lutheran Trinity church at Pottsville, Pa., where he has labored for twenty-four years. Dr. Hinterleitner has been trustee of the Muhlenberg College for twenty-two years, and for a number of years also a member of the examining committee of his synod. By the consent of his synod he has instructed a number of young men from Germany in theology and prepared them for the ministry, some of whom occupy prominent positions. In 1887 Muhlenberg College conferred upon him the degree of Doctor of Divinity. Dr. Hinterleitner has been a frequent contributor to our German church papers. He has written a number of poems of a historical character which were appreciated and well received.



REV. CHRISTIAN F. HOCHSTETTER.

Rev. Christian Friedrich Hochstetter was born in 1828, in the city of Lorch, a Swabian town in South Germany, received a Christian education and was graduated by a classic academy in Nuerdingen, later on by the Evangelical university at Urach, and then entered the university at Tuebingen. After passing the examination in theology in 1850, he visited a conference of Evangelical ministers from all parts of Germany, convened at Stuttgart, to discuss the various mission fields. It was pointed out that, whereas a great many Germans emigrated to America, that was, indeed, a great field for such work. Mr. Hoch-

stetter was much impressed by the truth of the fact. After vicarizing several years he passed the customary "*Examen pro ministerio*," and, through the efforts of Dr. Chr. Barth, received a call to the so-called Lutheran Swabian church at Fort Wayne, Ind., and accepted, moreover since the congregation at Fort Wayne had joined the Ohio Synod, he too became a member of that body (1853). From the first he made it an object to make more pronounced the spirit of confessional differences (confessionelles Bewusstsein) and to that end edited a pamphlet: "Ob Gottes Wort oder Menschen Meinungen gelten



Chr. Hochstetter.

sollen in der Lehre vom heiligen Abendmahl"—If God's Word or mere opinion shall prevail in the doctrine of the Lord's Supper (1855). As a result of this pamphlet he became acquainted with the Rev. J. A. A. Graubau, of Buffalo, and (1857) was called to labor with him in the work of Christ in his congregation at Buffalo, at the same time acting as tutor in the Martin Luther College of that city.

When some time later the dispute arose in the Buffalo Synod about church government Rev. Hochstetter and some members separated from the congregation and held their services in the so-called French church (Franzosenkirche). Then in 1866 the overtures to a conference were made by the Synod of Missouri, and resulted in a meeting of Dr. Walther and Dr. Sihler in behalf of the Missouri Synod, and Rev. Hoch-

stetter and von Rohr, to represent the rump Buffalo Synod, in Fort Wayne, at which occasion all differences that existed between the two synodical bodies were removed. Rev. Hochstetter was convinced that the doctrine held by the Missouri Synod was correct and in fact the only Lutheran doctrine. A union with the Missouri Synod was effected.

The task now before Rev. Hochstetter was to bring about a union between his congregation and the one at Buffalo, Mo. This, too, was soon accomplished, and a new church built by them. In 1868 Rev. Hochstetter accepted a call to the Evangelical Lutheran St. Paul's church at Indianapolis, Ind. After a nine years' stay he left to take charge of the church at Frohna, Perry Co., Mo., and soon after (1878) accepted another call to Humberstown, Ontario. While

there he was elected president of the District of Canada of the Missouri Synod, and editor of the semi-monthly Evangelical Lutheran *Volksblatt*. In 1883 he took charge of his present congregation at Wollcottsville, N. Y.

In the meantime he edited a history of the Evangelical Lutheran Missouri Synod in North America, from the Emigration in 1838 to the year 1884," published by Naumann, Dresden.



REV. JOHN M. T. E. HOFFMANN.

John Martin Theodore Ernst Hoffmann was born at Treppeln, Prussia, Nov. 10, 1823, a descendant of a family whose records, leading back to the early days of the reformation, show them to have been stanch Lutherans at all times. His first tuition was received from his father, a sound Lutheran clergyman. In 1839 he entered the gymnasium at Guben, with the avowed purpose of studying theology, but his teachers knew how to dissuade him from his object, and in October, 1842, he entered the government school of engineering at Berlin. Regular attendance at the religious meetings held in the "missionshaus" of the Berlin mission society, awakened in his heart the old longing to labor in the vineyard of the Master. A long and serious illness compelled him to leave the school of

engineering, and in 1844 entered the seminary at Berlin, and after a severe probation of six months, was accepted as a regular student. Upon the death of his father in 1848, he supplied the parish at Buchholz, his father's last charge, for nearly a year. In March, 1849, he passed his final examination.

There were no vacancies in the missionary fields of the Berlin society, and the society, not being in a position for new undertakings, prevented him from entering upon the work in the calling of his choice. For a whole year he waited, then receiving a call to America, he decided, with the consent of the mission committee, to accept. On June 19, 1850, he was married to Sophie Friedericke Hauße, and on Aug. 11 of the same year, set sail from Hamburg for America, arriving in New York on Sept. 4,

after a long and stormy voyage of three weeks.

The field of labor to which he was first assigned was West Leyden, Jefferson Co., N. Y., and on Sept. 20, he entered upon his pastoral duties. At the session of the New York Ministerium in September, 1851, he was formally received as a member and continued in the connection for upwards of thirty-five years. In 1852 he was called to the old congregation at Rome, N. Y., which he served until 1856, when he received and accepted a call to the newly organized congregation at Poughkeepsie, N. Y. In 1857 he removed to Lafargeville, Jefferson Co., N. Y., and two years later went to Albany to take charge of the young St. John's congregation of that place. On May 1, 1859, the day on which the first church was dedicated, he was installed as pastor, and continued in his position until removed by death in 1887.

He was a highly esteemed member of the New York Ministerium, and was frequently called to positions of honor and trust. From 1861 to 1866 he was a member of the visiting committee for Hartwick Seminary. In 1865 he was a member of the committee on revision of the liturgy, and in the same year was chosen to represent his synod at the meeting of the General Synod. From 1864 to 1868 he was a member of the examining committee. After the separation of the Ministerium from the General Synod took place, he was secretary

for two years, until forced to give up on account of an injury to his right arm. For many years he was a member of the executive board of the Ministerium. He repeatedly represented that body at the General Council, and as a representative was present at the first session, when he was appointed a member of the Churchbook Committee for his Synod.

His end came suddenly though not unexpectedly. After the death of his wife in 1886, a serious heart ailment, superinduced by grief, set in. The difficulty rather grew worse than better, although at times it seemed to have disappeared. On Sept. 21, 1887, he was in attendance at conference which met at Castleton, a village about eleven miles from Albany. After attending evening service, he, together with several brethren, hurried to catch an evening train for Albany, when he was overtaken by his end, swift and painless. He was buried on Sunday, Sept. 25, 1887, at Albany, in the cemetery of his congregation, beside his wife.

He was a man of profound sentiment, full of true love for his church, his family and his Synod. But on the other hand, he had a firm will. He was extremely conservative and reluctantly gave way to innovations. His voice and pen were very active, and at the time of his death he was engaged upon a work in practical theology. His age reached 63 years, 10 months and 11 days.



REV. PROF. A. HOENECKE.

Rev. Prof. Adolph Hoenecke, pastor of the Evangelical Lutheran St. Matthaeus Church, at Milwaukee, Wis., was born February 25th, 1835, in Brandenburg on Havel, Prussia. He received his classical education in his native city, and his theological education in the University of Halle, on the Saale. He was ordained in 1862 at Magdeburg, Germany, and came to the United States in 1863, where he located in Farmington, Jefferson Co., Wis. Here he remained three years, when he was called to Watertown, Wis., where he remained three years, also serving as Professor in the German University. In the summer

of 1870 he was called to the pastorate of his present charge at Milwaukee.

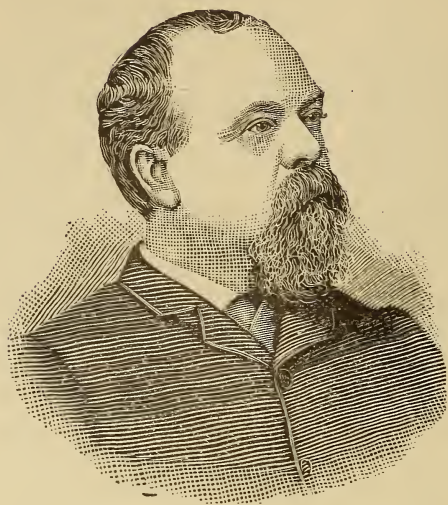
Since the fall of 1877 he has been Professor of Dogmatic Theology in the Evangelical Lutheran Theological Seminary of the Synod of Wisconsin, also performing full pastoral duties. He is a member of the Board of Trustees of the Northwestern University at Watertown. He was married in 1865 to Miss Matilda Hess, daughter of a clergyman of Canton Berne, Switzerland. They have six children. Prof. Hoenecke is a successful teacher and devoted pastor.—*Hist. of Milwaukee.*



REV. ROBERT C. HOLLAND.

Rev. Robert Christian Holland, pastor of the Wentworth Street church, Charleston, S. C., is a brother of President Holland of Newberry College. He was born near Staunton, April 30, 1843. He was baptized in infancy and confirmed at the age of fourteen by the Rev. X. J. Richardson. He entered Roanoke College in 1856 and graduated in 1861. Under the war pressure he enlisted as a member of Pickett's celebrated division, and was wounded three times. During the fearful carnage at Gettysburg he was shot in both arms and taken prisoner. Being paroled, he took the law course at the University of Virginia, and received his B. L. from this renowned school in 1866. After practicing law two years he began a preparation for the ministry, and was

married during this period to Miss Kate B. Shirey. He was ordained in 1869 and served in the following positions to this date: Pastor at Madison C. H., seven years. After serving two years at Shepherdstown he was elected vice-president of Roanoke College, filling this position with great credit for three years. In 1881 he accepted a call to Martinsburg, W. Va., where he served successfully seven years. He has been at Charleston two years as pastor of an influential church in this important stronghold of Southern Lutheranism. Mr. Holland is a member of the United Synod's Mission Board. He is a man of lovely character and devoted to his holy calling. He is a cultivated gentleman, a noble Christian, and a loyal Lutheran of the genuine type.



REV. G. W. HOLLAND, D.D., PH.D.

Dr. Holland was born at Churchville, Virginia, July 16th, 1838. His father was of English stock, his mother of German. At an early age he was put to the best schools the neighborhood afforded, and entered the Sophomore class in Roanoke College in 1854, graduating from that institution in 1857. He taught one year as tutor in Roanoke College, and in 1858 entered the Theological Seminary at Gettysburg, Pa., remaining one year, then spent one session at Union Theological Seminary, New York city, and returned to Gettysburg, graduating therefrom in 1860. He was licensed by the Virginia Synod at Bridgewater in October, 1860, and at once became pastor of what was then known as the Rockingham charge in that Synod.

In July 1861, he enlisted in the Confederate army, both as private soldier and Company Chaplain, serving in this capacity until in October, 1861, he lost

his left arm. He taught school till 1863, when he was elected to a position in Roanoke College as Principal of the Preparatory Department, which position he held until in 1867, when he resigned and again became pastor of the Rockingham charge, served by him in 1861. In 1867 he was married to Pauline, the eldest daughter of Rev. D.F. Bittle, D.D. of Salem, Va. He served the charge in Rockingham Co. till 1873, then accepting a call to South Carolina, as pastor of churches in Newberry Co.

In 1874 he was elected Professor of Ancient Languages in Newberry College, then at Walhalla, S. C. In 1877, when the College was relocated at Newberry, S. C., upon the resignation of Rev. Dr. Smeltzer as President, he was made President of the College, which place he still fills. He received the degree of Ph. D. from Roanoke College in 1883, and the degree of D. D. from the University of South Carolina, in 1888.



REV. SAMUEL A. HOLMAN, D.D.

From the "History of the English Lutheran Church of Pottsville, Pa.," edited by Rev. E. G. Hay, pastor, we gather the following facts in regard to the life and work of Rev. Samuel A. Holman, D. D.

He was born in Harrisburg, Pa., Oct. 6, 1831. He prepared for college in the schools at Harrisburg and at Norwich, Vt., and entered the Freshman class of Pennsylvania College, Gettysburg, Pa., in 1851, from which he was graduated in 1855, having been appointed Valedictorian of his class. After having been engaged in business for two years he began a theological course under Rev. Dr. C. A. Hay, pastor of the Lutheran church in Harrisburg, and completed it in the theological seminary at Gettysburg, from which he was graduated in 1859. In September, 1859, he was licensed by the Synod of East Pennsylvania to preach the Gospel. He had been called, previous to his licensure, to the pastorate of the English Lutheran church of Pottsville, Pa., which he accepted, and labored there successfully until September, 1861, when he accepted an appointment as chaplain in the forty-eighth regiment of Penn-

sylvania volunteers, which had just entered the service of the United States in the war of the Rebellion. He served with his regiment while it was stationed at Fortress Monroe, Va., Hattaras, N. C., and whilst it took part in the battles of Roanoke Island and Newberne, N. C., Chantilly, Va., Second Bull Run, Va., South Mountain and Antietam, Md., and Fredericksburg, Va. In 1863 he was married to Frances, daughter of Jacob A. and Matilda Hazen, of Pottsville, and in that year again entered the pastoral relation, having accepted a call to the First Lutheran church of Altoona, Pa. In 1865 he founded a Lectureship on the Augsburg Confession in the theological seminary at Gettysburg, Pa., which has elicited from the pen of some of our ablest ministers and theologians articles of great and permanent value to our Church. By the terms of this foundation the Board of Directors of the theological seminary appoint or cause to be appointed, annually, a suitable person who shall deliver a lecture on one of the twenty-one doctrinal articles of the Augsburg Confession. The first series of this course of lectures, 1866-1886, has been published by the

Lutheran Publication Society, Philadelphia, Pa., in a large and handsome 8vo. volume of 888 pages. The following is a list of the lecturers with the titles of their lectures:

Art. 1. The Trinity—J. A. Brown, D. D., LL D.

Art. 2. Original Sin—S. Sprecher, D. D., LL D.

Art. 3. The Person and Work of Christ—S. S. Schmucker, D. D.

Art. 4. Justification by Faith—M. Valentine, D. D., LL D.

Art. 5. The Office of the Ministry—C. A. Hay, D. D.

Art. 6. New Obedience—C. A. Stork, D. D.

Art. 7. The Church—T. G. Morris, D. D., LL D.

Art. 8. The Church as it is—H. Zeigler, D. D.

Art. 9. Baptism—F. W. Conrad, D. D., LL D.

Art. 10. The Lord's Supper—G. Diehl, D. D.

Art. 11. Confession—A. C. Wedekind, D. D.

Art. 12. Repentance—S. W. Harkey, D. D.

Art. 13. Use of the Sacraments—W. M. Baum, D. D.

Art. 14. The Call to the Ministry—L. A. Gotwald, D. D.

Art. 15. Human Ordinances in the Church—S. A. Holman, D. D.

Art. 16. Civil Polity and Government—L. E. Albert, D. D.

Art. 17. Christ's Return to Judgment—E. J. Wolf, D. D.

Art. 18. Free Will—H. L. Baugher, D. D.

Art. 19. The Cause of Sin—S. A. Repass, D. D.

Art. 20. Relation of Faith and Good Works—E. Huber, D. D.

Art. 21. The Invocation of Saints—J. C. Koller, D. D.

In 1868 Rev. Holman removed to Philadelphia to fill a position in the office of the *Lutheran Observer*, and in the same year he organized Grace Lutheran Church, West Philadelphia, which was subsequently located at the corner of Thirty-fifth and Spring Garden Streets, under the pastoral care of Rev. J. H. Menges. In 1874 Calvary Lutheran Church, corner of Forty-third and Aspen streets, West Philadelphia, was organized, and Rev. Mr. Holman was called to become its pastor, which position he has since that time occupied. In the year 1884 he received the degree of Doctor of Divinity from Pennsylvania College. He has been a member of the Lutheran Board of Publication for the last twenty years, and at the present time is its corresponding secretary, and also one of the two persons appointed to represent the General Synod in the Board of Publication.





REV. H. C. HOLLOWAY, D.D.

The subject of this sketch is the fourth son of John Brown Holloway and his wife Margaret, was born in Aaronsburgh, Centre Co., Pa., on the 17th day of September, 1838.

In the spring of 1854 he assumed his baptismal vows, by the rite of confirmation, administered by his pastor, the Rev. M. J. Alleman. Not long after this, he had strong convictions that he was called to the office of the holy ministry. With this end in view he entered upon a course of classical studies in the academy of his native town. In the fall of 1856, his parents removed to the state of Ohio, and this made it necessary for the young student to rely upon himself and Divine Providence for financial support in the prosecution of his studies. After undergoing many

and severe trials, alternating between teaching school and other honorable employment, and at the same time diligently pursuing his studies, in the fall of 1857, he repaired to Pennsylvania College at Gettysburg, and entered the Freshman class of that institution. After the usual full collegiate course, he graduated in September, 1861.

The same fall he entered the theological seminary at Gettysburg and completed the full theological curriculum of that institution, being graduated in the fall of 1863. During his student life in the seminary the great battle of Gettysburg was fought, and though not an enlisted soldier in the regular army, he nevertheless did much good service, both on the field of battle and in the hospitals. He was unwearied in his

attentions, ministering to the wounded and dying soldiers. In company with General Buford's signal corps, he was an eye witness, from the cupola of the theological seminary, to the opening of that great battle on the morning of July 1, 1863. On that memorable day, as well as the two succeeding days of bloody warfare, while attending to the wounded and dying, he made a number of miraculous escapes from death. His experience was varied and thrilling during that, the greatest battle of our civil war.

On June 3, 1863, previous to his graduation in the fall, he was set apart to the sacred office of the gospel ministry in the Evangelical Lutheran church, by the laying on of hands, at the meeting of the "Lutheran Ministerium of Pennsylvania and adjacent states," assembled in Reading, Pa. While yet a student in the Theological Seminary, shortly after his ordination, he received in the same week calls from two pastorates, respectively, the Cantou mission at Baltimore, Md., and the Westminster charge in the same state. He accepted the call to the latter pastorate, and served the congregations as a supply until some time after the battle at Gettysburg, when he took up his residence in Westminster. Here was a large field, the pastorate consisting of four congregations in the country, with many miles intervening, and it was required of the young pastor that he preach in both the German and English languages.

On account of the bloody war waging in the land, and the consequent division of sentiment as to civil affairs, so firmly entertained in various sections, the entrance upon the pastorate by the young minister was attended with more than the ordinary trials. Especially was this the case in the state of Maryland and in this district, where sentiment was about

evenly divided. People had decided convictions and they had the courage to assert and maintain them. In common with others, the incoming young pastor had his convictions which were decidedly those of loyalty to the government. Only once, however, did he experience, what, at first sight, had the appearance of serious trouble. He preached a sermon on the death or assassination of Abraham Lincoln. He inveighed eloquently against the sin of murder, and his sermon also abounded in decided sentiments of patriotism. After the service, as the young pastor was passing out of the church door, one of his deacons took him rather violently by the arm, and pulling him to one side, exclaimed in a very excited manner, "this is the last time, sir, you are going to preach in this church." The young pastor was about as much irritated as he was surprised, and requested the angered deacon to let go his hold on his arm, and at the same time wished to know the reason for the deacon's bad manners. He proceeded to denounce his pastor's sermon in the most violent manner, and by his own declarations declared himself to be a pronounced secessionist. He could not endure his pastor's outspoken patriotism. No harm, however, came from the rude conduct of the young deacon, and the young pastor peacefully continued ministrations in that church. He lost nothing by this innocent encounter, as in a month after that time his salary was increased by the addition of two hundred dollars.

On Oct. 6, 1863, Rev. Mr. Holloway was united in holy marriage with Miss Salome F., the elder daughter of the late Rev. F. E. Vandersloot and his wife, Rebecca, at Gettysburg. The marriage contract was solemnized by the late Rev. C. F. Schaeffer, D.D., professor of German in the college and Theological

Seminary, assisted by Rev. A. Essick, pastor of St. James' Lutheran church of the same place.

Soon after taking up his residence in Westminster, it became apparent to the young pastor that there was a good opening for a church in that growing town, and he at once proceeded to agitate the subject. At the outstart he received no encouragement, but believing that he had a good cause, he took the initiatory steps looking toward the erection of a church building. Having only a dozen members in the town, and no church organization, such an undertaking was hazardous. Though having been pronounced a "fool" by the richest of his members for attempting such an enterprise, yet after three years of incessant toil, and many and untold sacrifices, it was the joy of his heart, as well as the delight of the people of Westminster, to see completed what was then the finest church edifice in that county, at a cost of \$16,000. The new church was dedicated on Feb. 23, 1868, the Rev. C. A. Stork, D.D., preaching the sermon. A congregation was organized the week following the dedication. Thus the Lutheran church was planted in that thriving town, the county seat, and the wisdom of doing so has been abundantly proved. That church is now self-sustaining and independent of the churches in the country with which it was originally connected.

With the new church in the town, the Westminster charge became still more laborious, consisting then of five congregations, four in the county and the newly organized one in the town. This required the pastor to preach three times each Lord's day, and travel from fifteen to twenty-four miles the same day. With this increased labor, the pastor found his strength taxed beyond his endurance, and receiving a call to

Christ Lutheran church at Cumberland, Md., in the spring of 1868 he accepted the same. It was a great trial for both the pastor and the people to be parted. Westminster was his "first love," and in the five years of his ministry there he made many friends, and attachments were formed that are abiding and tender. Possibly no minister is held in higher esteem by any people for his labors in their midst than the Rev. Dr. Holloway is to-day by the people in the Westminster pastorate. They feel that through his untiring zeal, under the divine blessing, the Lutheran church found a home in the city of Westminster.

After a painful separation he removed to Cumberland, Md., on the 10th of May, 1868. Here, having but one congregation, he had more time and better opportunities for study and pulpit preparation. His ministry among this people was profitable and delightful and continued for eleven years. During this time an old church debt was cancelled, a new personage secured, the church edifice remodeled, and the congregation greatly enlarged.

In the winter and spring of 1874 his health became so impaired that a cessation from all ministerial labors was necessary. His congregation very kindly and generously gave him leave of absence for three months, and with some assistance, made it possible for him to spend this time in what was then the territory of Colorado. Having traveled extensively in the Rocky Mountains, and employing his leisure hours in writing for the public press, he returned to his home, greatly improved in health, and with renewed zeal resumed his labors among his people. The lectures he delivered on "Pen Pictures of what I saw in Colorado," were well received, and his services were often called into requisition.

But with all the improvement his health was not permanently restored, and frequently, during the coming years of his pastorate at Cumberland, he was disabled from doing full duty. Upon the repeated advice of his physician, who was convinced that the climate was largely the cause of his frequent disabilities, Rev. Mr. Holloway was induced to resign his pastorate. He did so in the spring of 1879, with great reluctance. Only a sense of duty, both to himself and the congregation, influenced him to do so. The congregation at Cumberland as such, had been generous and kind to him to a fault, during the eleven years of his ministry among them, and failed not to show their appreciation of the retiring pastor in the most substantial golden tokens of love and esteem. The separation from this people, among whom he had labored so long and so successfully, was painful indeed.

The Rev. Mr. Holloway made his home with his mother in Burbank, O., for the greater part of the coming summer. His health being much improved, he received and accepted a call from Zion's Lutheran congregation at Newville, Pa. This being a section of country noted both for its beautiful scenery and healthful climate, he felt that he could, with safety, undertake this field of labor, and removed to Newville in August, 1879.

In the summer of 1881, his congregation giving him leave of absence, he made a delightful tour through Europe. He visited respectively, England, Belgium, Switzerland, Italy, France, Germany and Scotland. His notes on "Foreign Travel" contributed to the columns of the *Lutheran Observer*, during his travel and after his return, were extensively read and much admired. On his return he had a narrow escape from death, the vessel on which he was a

passenger, having taken fire in mid-ocean. The whole way from Liverpool to New York was a thrilling adventure, alternating between storm and fire.

After a pleasant and profitable ministry of five years at Newville, during which time the debt of the church was removed, and the church edifice extensively repaired and beautified, Rev. Holloway received and accepted a call to St. Peter's Lutheran church at Middletown, Pa. He took charge of that congregation in June, 1884. Under his ministry here the congregation was revived and large accessions were made to its membership. By a plan of his suggesting, the church was also relieved from a debt of long standing.

In the summer of 1888 a great sorrow befell Rev. Dr. Holloway in the death of his beloved wife. She was universally esteemed for her noble Christian character and many virtues, and her memory lingers as sweet savor among the people of the various congregations her husband served in the gospel ministry.

In the summer of 1889 the subject of this sketch received a call to Grace Lutheran church at Pittsburg, Pa. He resigned his congregation at Middletown, and removed to his present field of labor, preaching his introductory sermon on the 10th of November, 1890. He was installed pastor of this church on the 8th of December, by the Rev. Dr. W. A. Passavant and Rev. D. M. Kemerer.

In the spring, May 14, 1890, Rev. Dr. Holloway was married to Miss Clara J., second daughter of William F. McClure, Esq., and his wife Catharine Ann, of Middletown, in St. Peter's Lutheran church. The rite of marriage was performed by the Rev. M. C. Horine, A. M., pastor of St. James Lutheran church, at Reading, Pa.

The work of his ministry at Pittsburg is prospering; already a fine new parsonage has been secured, and also a large corner lot, on which will be erected a beautiful new church.

Rev. Dr. Holloway is universally acknowledged to be a vigorous, graceful writer. His productions give proof of careful preparation. He has been a large contributor to both the secular and religious press, as well as theological reviews and quarterlies. Some of the latter have received high encomiums from cities in foreign theological quarterlies.

Dr. Holloway has also lectured considerably and is the author of some valuable publications, books and pamphlets, which have been well received and extensively read. Amongst these are the following: *A New Path Across an Old Field*, a charming volume of a European trip; *God, the Nation's Guardian*, a Thanksgiving sermon; *A Nation's vows to God*; *The Bible Qualifications of Sunday School Teachers*; *The Duty of the Church to Supply an Adequate Ministry*; *The Pastor among his People*, a Thanksgiving sermon; *Memorial of Dr. D. P. Weefly*; *The Harvest Time*; *Memorial of Dr. Geo. B. Fundenberg*; *The Growth of Spiritual Life*; *Affectionate Tribute to Rev. C. J. Deininger*; *Eulogy on Hon. Wm. R. M. Culley*; *Memorial of Mrs. Salome F. Holloway*; *Systematic Giving*; *The Nation's Heroes*, an address before the G. A. R. on Decoration day; *The Moral of Change*, on the death of the Rev.

F. A. Barnitz; *The Advantages of a Synodical League for Mission Work*; *How can we make good Church Members out of our Sunday School Scholars*; *Infant Baptism Defended*.

Besides these, he contributed largely to the various church publications, and many of his sermons have been published in the secular and religious press.

At the commencement of the Theological Seminary at Gettysburg in the spring of 1879, he delivered the address before the Alumni association of that institution. His subject was, "God in Christ."

In June, 1887, Wittenberg College, at Springfield, O., conferred on him the degree of Doctor of Divinity; and in the same week the same title was conferred on him by the trustees of the Western Maryland College, located at Westminster. For many years Dr. Holloway was a director of the Theological Seminary at Gettysburg, and frequently chosen as delegate to the meeting of the General Synod, and has held many offices of trust in the Synods to which he has belonged. Dr. Holloway, from a theological standpoint, has ever been known as a pronounced Lutheran, one who sincerely believes the doctrines of his Church, and earnestly teaches and preaches them. He is now only in the prime of life and has the prospects of many years of successful work before him. As a pulpit orator, he ranks among the best. His taste for theological and literary pursuits is of a high order, and he is never idle.



REV. DR. GEORGE C. HOLLS.

The Rev. Dr. George Charles Holls was born on February 26, 1824, at Darmstadt, Germany, and was educated there and at Strasburg, in Alsace. He early became interested in charity work, writing several important monographs on the subject and accepting a position as assistant to the celebrated Dr. Wichern, founder of the Rauhe Haus near Hamburg. When only twenty-five years of age he was placed in charge of the Governmental charities in the Prussian Province of Upper Silesia, and in this position he organized the general work of relief during the terrible famine of 1848-49 in that province, having at one time upward of 4,000 destitute children under his care. Disagreeing with the religious policy of the Government he resigned and came to America in 1851, and after several years' experience as a teacher in Ohio, he accepted the position of Head Master and House Father of the Lutheran Orphan Farm School at Zelienople, Pa. In 1866 he accepted a call to the newly founded Wartburg Farm School near Mount Vernon, where he remained for nineteen years, besides holding various positions of dignity and influence in the Church. He was an active member and for some time secretary for foreign correspondence of the American Christian Commission. In August, 1885, failing health compelled Dr. Holls to resign his positions, and he lived at Mount Vernon with his wife and only son, Frederick W. Holls. Dr. Holls died August 12, 1886.

To do justice to the character and life work of the deceased, in the brief limits of this notice, is simply impossible. We know not which to admire most in Dr. Holls, his goodness or his greatness,

as evinced in his absolute submission to the authority of the Divine Word, his renunciation of self-reliance and merit, and his implicit trust for salvation in the righteousness of Christ Jesus his Saviour. A great reader, a thinker, a scholar, a teacher, a philanthropist, who, while he gave his first thought to the care and instruction of the orphans, was yet alive to every form of rescuing mercy in the Church, and withal an able Christian minister who fed the flock which Christ had purchased with his own blood, he was a marked character and a very unusual personage. Working his way up from the trade of a book-binder, and having set up binderies at the industrial institutions in Strasburg and Beuggen, he was called to the Rauhe Haus of Dr. Wichern, at Horn, to perform a like work. In all these positions, while working with his own hands, he was a close student of books and men, of languages and systems, so that on coming to America, in 1851, he at once took charge of an English High School at Pomeroy, O. His growth in thought and general knowledge was only excelled by his familiarity with Christian doctrine, and strength and manliness, with the grace of charity, were the adornments of his character.

These fine abilities were not stored away for self-enjoyment or the admiration of friends, but were laid at the feet of Christ for the service of the Church, in the persons of her suffering members. The Farm School at Zelienople, where he spent twelve years, and the one at the Wartburg, near Mt. Vernon, were model institutions. Thoughtful men came from far to study the working of these charities. The latter, where he labored for seventeen years, in his best days

was the most admirable institution of the kind we have ever known. On various occasions leading educators were there from New England, and one of these, the Hon. Mr. Barnard, came expressly to obtain the service of Pastor Holls for a Training House for Christian "Brothers" like in the institution at Horn. In several instances generous salaries were offered him as Superintendent of Reform Schools, but he recognized in his position a vocation from God, and being "rightly called" by the Church to work among her father-

less ones, neither money nor "the prospect of great usefulness," as the world has it, could move him from the post of duty. There he lived and died—deeply thankful, when he could work no more, that God had provided a successor to whom he could give his fullest confidence and love.

Dr. Holls was a member of the Missouri Synod, and the one who more than any other, by his great worth and services, brought it into favorable notice in the Eastern States.—*Workman*.



REV. K. F. W. HOPPE.

Rev. Karl Friedrich Hoppe was born in Hanover, Germany, on March 4, 1824. When four years old he lost his father, and ten years later his mother. His uncle, who kindly took him into his care, gave him a good education, and at the age of twenty-eight years, Mr. Hoppe emigrated to America. Having completed his theological studies at Gettysburg, Pa., he received a call, in 1854, from the German St. Stephen's church at Baltimore, and was ordained Oct. 3, of that year. In this congregation he

labored for seven years, and in 1861, he accepted a call to a congregation in Schuylkill Co., Pa. In 1858, having received an honorable dismissal from the Maryland Synod, he was received as a member of the Pennsylvania Ministerium. After having ministered for thirty years to four congregations in Skuylkill Co., he accepted a call from the Evangelical Lutheran Zion's congregation in Lancaster, Pa. Here he labored for ten years, and was instrumental in building a large church. In

1874, he accepted a call from Zion's congregation at Rochester, N. Y., when he also joined the New York Ministerium. When Dr. Krotel, in 1876, resigned the presidency of that body, Rev. Hoppe was elected as his successor, which position he held for two years, resigning in 1878, at the annual meeting

held in Utica. Rev. Hoppe preached his last sermon on Sunday Reminiscere, 1881, and died April 4, of the same year. He was married July 1, 1855, to Miss Margaretha Bruning, a sister of Rev. H. H. Bruning, of White Haven, Pa. He had ten children, of whom two sons and five daughters survive him.



REV. C. HORACK.

Rev. Horack was born in Schlesichen, Vorstadt, near Königgratz, Bohemia, May 9, 1856. His parents being poor and abundantly blessed with children, he could not exercise the good abilities to learn, which he possessed, and obtain a higher education. At an early age he was obliged to assist his parents in the the maintenance of their large family, and until his twenty-second year was engaged in mercantile pursuits. During all this time he neglected no opportunity to store his mind with useful knowledge

Regarding his future life, the year 1879 was to be one of especial importance. At that period, Rev. E. K. von Lanyi, of Cermilow, Bohemia, who was greatly attached to him, and learned of his desire for a higher education, offered him free tuition at the Missionary Institute, "Kommet zu Jesu," in Preus-

sich Schlesien, an institution of which he was director.

The original plan was, that he should prepare himself for the vocation of teacher of schools. In the year 1882, he passed the teachers' examination, and was appointed as instructor in the parish school at Galetzien. Before leaving the seminary, however, the urgent call of the missionary committee of the General Council for young men educated as teachers, to work among their own people in North America, was received, the faculty of the seminary advised him to go, but his relatives would not listen to the idea. The spiritual need of his fellow countrymen, and the appeal to bring them God's word finally conquered. He arrived at New York in the autumn of 1882, and with others of his college companions was assigned to the charge

of Rev. J. A. Dewald, New Brunswick, N. J., where they were to be instructed in the several branches of theology. His sojourn with Rev. Dewald was to be of but short duration. The missionary committee, urged by the appeal of his fellow countrymen, decided that he should go to Pennsylvania and preach the word of God in their midst, prosecuting at the same time his studies, under the direction of Rev. E. A. Bauer, at Hazleton, Pa.

In the beginning of October, 1883, he passed the theological examination at Muhlenburg College, and on the sixteenth was ordained minister of the Gospel. He was the first Slavonian minister in the United States, and the founder of this mission. Soon after his ordination, which occurred in the "stone church" Kriedersville, Northampton Co., Pa., he journeyed back to the old home,

where he married Miss Rosine M. Holececk, of Buckovina, Bohemia. After a short sojourn in the mother country, he returned at the end of March, 1884, with his wife to Pennsylvania, and officiated there until October, 1886. Although undergoing many hardships and sacrifices, his work was pleasant to him. He next received a call from the Slavonian Evangelical Lutheran congregation at Streator, Ill., whither he removed with his family in March, 1887. Under his charge this congregation steadily increased, and is now the centre of the Slavonian mission in the Western states. Here, though laboring under many difficulties, he gladly works and hopes, by the grace of God, that he may long be spared to help his people in their desires to reach a higher and better life beyond.



REV. EDWARD T. HORN, D.D.

Rev. Edward T. Horn, was born at Easton, Pa., June 10, 1850. His father, Melchior Hay Horn and mother whose maiden name was Matilda Keller, were members of families long settled there; she of German blood, he of German and Scotch (the Scotch from the Orkney Islands being most likely *Norse*). His father died at Catasauqua, Pa., in 1890, whither he had removed in 1857 to take charge of the National bank of Catasauqua. Its first cashier, he died its second president. He was a citizen of eminent usefulness, whose worth was acknowledged by the whole community. Besides his influence as a man of business, he organized the schools at Catasauqua and brought them to great efficiency. He was prominent in the

militia. During the war he was an aid to Gov. Curtiss, and in 1863 commanded the 38th Pa. Regiment. He was genial, large-minded, neighborly and benevolent; from youth he was active in the church. He was a representative Lutheran of his town. It is but right to connect his usefulness in this sphere with two pastors whom he loved and who loved him, Rev. Dr. C. F. Schaeffer and Rev. Dr. B. Sadtler, both of whom had been his pastor in St. John's Church at Easton. Dr. Horn's mother was a member of the German Reformed Church; but at Catasauqua united with the Trinity Lutheran Church, in which she and the Doctor's brothers still serve the Lord. He was baptized by Rev. John Hecht,

receiving the name Edward Traill Horn. The middle name preserves the memory of Robert Traill, his father's grandfather, an emigrant from the Orkney Islands, the son of a Presbyterian clergyman, a person of great note at Easton, and important in the history of Eastern Pennsylvania.

He went to school at Catasauqua, then at Allentown Academy, under Prof. J. N. Gregory, an odd, but earnest man, whom all his pupils remember with singular affection. In 1865 he was entered at Pennsylvania College at Gettysburg, of which Dr. Baugher was then president. Of all the faculty of that day, only F. A. Muhlenberg, D.D., LL.D., survives. He was our admired professor of Greek. He was confirmed 1865, in Christ church, Gettysburg, and thence forward studied for the ministry. When he wrote his father that he had chosen that calling, he set before him that it provided no temporal gain, and while he gave a cheerful consent, urged his son to a thorough deliberation. He graduated in 1869, taking first honor and other distinctions. In 1872 he entered the Theological Seminary at Philadelphia, under Drs. Krauth, Mann, C. F. and C. W. Schaeffer. Those were three delightful years. His professors have continued to be his indulgent friends. He was ordained by the Pennsylvania Synod at Philadelphia, in 1872, and the same summer became Missionary Pastor of Christ church, Chestnut Hill, Philadelphia. Here he remained until the summer of 1876. Of his experience there he writes: "I learned pastoral theology there. The first year I thought my people all saints; the second I thought them all hopeless; the third, I loved them with all my heart." While at Chestnut Hill, he wrote and published the *Christian Year*, a study of the Christian festivals and seasons. The Litur-

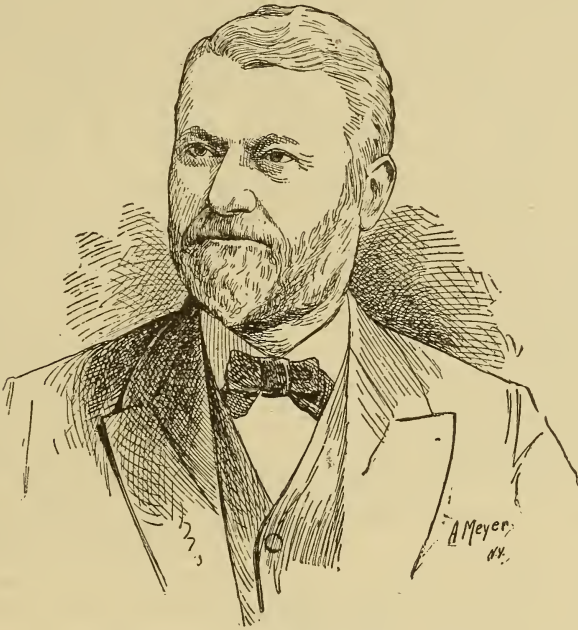
gical services in his beautiful chapel was unusually complete, owing to the taste of his predecessor, Rev. G. W. Frederick, and he was thus led to the study of Liturgics. His first volume was intended to break the way, and though he has often turned resolutely to other lines of study, he seems to have found in this line what he might call his public calling.

On May 10, 1876, he was called to St. John's, Charleston, S. C., one of the historic congregations of the Lutheran church in this country. Here he has served ever since, in much quiet happiness. On June 15, 1880, he was married to Miss Harriet Chisolm, and six children were born to them. He is a member of the South Carolina Synod, and as such has done a great deal for the college and theological seminary at Newberry. In 1886, both Roanoke College of Salem, Va., and Newberry college, promoted him Doctor of Divinity, which was done in recognition of his loving labor as chairman of the committee of Liturgical Revision in the Southern Church, and as secretary of the committee on common service of the General Council, the General Synod and the United Synod. Dr. Horn counts what he has been permitted to learn and to write in doing in that work, one of the greatest blessings of his life. The Communion Service was published in 1888. Dr. Horn is now president of the United Synod of the South, and chairman of its Board of Missions and Church Extensions.

Besides publishing several articles in the Reviews, in 1883 he edited the "Service and Hymns for Sunday Schools," and in 1887 published the "Evangelical Pastor," a summary of the Lutheran principles of pastorate. He has now in press a "Manual of Liturgics," and is engaged on a study of the

"Worship of the Western Church." He writes: "I love to teach the catechism and catechize; I preach expository sermons, without manuscript. I believe the best rule for the preparation of sermons is find out exactly what the

text brings to yourself, then give it to your people with all simplicity. We ought not to be afraid to declare anything God's Word says; and we ought to be afraid to say less."



REV. A. R. HORNE, D.D.

Abraham Reasor, the great grandfather of the Rev. Dr. A. R. Horne, was an early settler in Springfield, having one hundred and thirty-two acres located on Cook's creek, and in 1760, John and Thomas Penn conveyed to him one hundred and fifty acres additional. This tract is now owned by Rev. Dr. A. R. Horne in whose family it has been for over a century and a half. How early the Horne's came into Springfield we know not, but in 1765 Valentine bought sixty acres. His descendant A. R. Horne, A. M., D. D., one of the most prominent instructors of youth in the State, and the founder and editor of the *National Educator*, is the son of David L. Reasor Horne and was born

on March 24, 1834. His birth-place is the oldest house in Springfield to-day. The one story part was built in 1743 and is an interesting relic of the past.

His father David L. in connection with his labors acted as Secretary of the School Board many years, and boomed educational interests at an early date.

At an early age young Horne manifested a taste for reading, and in one of his crisp editorials in the *National Educator*, he recounts how, when only eight years old, he waited every Wednesday evening, sometimes in the darkness of the night, for the "post-rider," who delivered the Doylestown papers for a basket of apples. He also early exhibited a talent for preaching, and frequent-

ly expounded the gospel to his young playmates.

Dr. Horne attended school within a half mile of his birth-place, and John Price's boarding-school at Line Lexington, Bucks Co., Pa. In 1850, at the age of sixteen, he commenced his work as a teacher at the school he received part of his education. He taught three successive terms, and was then called to preside over the public schools of Bethlehem, Pa., where he remained until the fall of 1854, when he entered the Pennsylvania College, Gettysburg, Pa., where he graduated in 1858. Before his graduation he had already entered upon his labors as Principal of the Bucks Co. Normal and Classical school, Quakertown, Pa. Dr. Horne continued in his work of educating teachers and others, both young women and men, at this institution until 1863. Many of the students of this school are now occupying prominent positions in life.

In 1867 Dr. Horne became City Superintendent of schools at Williamsport, Pa., which position he held until he was called to the Principalship of the Keystone State Normal school at Kutztown, Pa. In 1872, while he was principal of that institution the school attained a degree of prosperity that it had never enjoyed before, over five hundred students having been sometimes enrolled in a single term. Many of the students are now prominent clergymen, lawyers, physicians, professors and teachers, etc. He resigned in 1877, to take a chair in the Normal Department of Muhlenberg College, Allentown, Pa. He occupied this position until 1882. Here again a very promising number of young men were sent forth under his auspices. In the summer and autumn of 1881-82-83 he was engaged as State Institute Instructor

in Texas and Louisiana, traveling over the greater part of these States, and co-laboring with the State Superintendents and prominent educators not only of these but of other states of the south-west. Ex-Governor McEnery, of Louisiana and State Supt. Fay bear strong testimony of his service in behalf of the instruction of teachers and in the cause of popular education. In 1887-88 he did similar work in New Jersey. In the autumn of 1881, he was elected President of the New York and Western Short Line Railroad.

In 1883 he was elected Secretary of the Keystone Mutual Benefit Association, Allentown, Pa., which position he fills to-day in connection with other labors. In 1885 he was elected a member of the Allentown Board of Control, and in 1888 re-elected for a term of three years. Dr. Horne is a clergyman of the Evangelical Lutheran church, and has served congregations in connection with his educational and other labors ever since 1859, when he was ordained. No less than fifty men now in the ministry of various denominations who were directed and encouraged to enter the sacred office by him. He has always firmly defended the doctrine of the Bible.

In 1882 he engaged in a discussion at Doylestown, Pa., with the distinguished free-thinker, B. F. Underwood, which continued three nights, and in which he defended the doctrines of the Bible with great success. At teachers' institutes, in addition to his instruction in methods, Dr. Horne also delivered lectures on Common Science with experiments. He has also written a book "Experiments without Apparatus," thousands of copies of which have been sold. Being a Pennsylvania German, he also wrote and published a book especially designed, called "Horne's Pennsylvania German Manual," for the purpose of enabling

those of the community who spoke that language to learn English. He is also the publisher of a small book for students of botany, called "Horne's Botany," and the biography of the late venerable Rev. Joshua Yeager. In his *National Educator*, a semi-monthly which he has edited and published continuously since 1860, he disseminates a large amount of information for old and young—teachers, parents and pupils. His articles on "Common Sense in Teaching," "Health Notes," "Experiments without Apparatus" and "Useful Information" are very extensively copied and read. There is not another educational publication in the country that has been so long under the same management. He serves at present as pastor for four congregations in the vicinity of Allentown: The Lehigh church near Alburtis, Rittersville, Friedensville and Sheonerville. He is often called quite a distance to officiate upon special occasions, speaking both English and

German. His institute work extends over Pennsylvania and other States, and during the summer months of the past few years he has been one of the instructors at the Normal School at Niagara Falls and is engaged to do similar work this summer at Bedford Co. Normal school, Everett, Pa.

In 1857 he married Jemima Emelia, daughter of David I. and Sarah Yerkers, of South Bethlehem, Pa.; both enjoyed good health for four-score years. The offspring of the marriage are Sadie J., married to Rev. J. W. Mayne, Catasauqua, Pa.; M. L., professor at the Delaware College, Newark, Del.; D. R., attorney-at-law, Allentown, Pa.; T. K., business manager *National Educator*; A. F., student Lafayette College; Hattie B., attending public school at Allentown, Pa. Dr. Horne's wife, who has shared the joys of his busy life for a quarter of a century, has taken a deep interest in his labors.



REV. WINFIELD S. HOSKINSON, Sc. D.

Winfield Scott Hoskinson was born in Indiana Co., Pa., October, 1852. He is of English and German descent. His paternal grandfather was a Virginian, whose ancestry were of the leading people among early settlers. They were noted especially for their shrewdness and intelligence. Prof. Hoskinson's father has retained these traits in a large degree, being now recognized as a man of unusual intelligence and good, common sense, and although not a professional man, is of liberal education.

But that perseverance characteristic of the subject of this sketch came rather from the German, through the maternal

parentage. His maternal grandfather and grandmother were natives of York Co., Pa., and when young emigrated with their parents to the then sparsely settled western part of the State.

Both branches of the family were prosperous, and became the thrifty people of their respective communities.

They were Lutherans in church polity, and noted for their strict adherence to the faith of their ancestry, as well as for an honesty and integrity of character, which make their names revered to this day. Prof. Hoskinson's boyhood days were spent on his father's farm. Farming in the hilly country in which he



REV. W. S. HOSKINSON, SC. D.

was raised meant an unusual amount of hard work. His father being a practical mechanic, spent his time largely in looking after the interests of a flouring mill and saw mill, leaving the young boy to manage the plowing and sowing. This was done with an energy and determination truly remarkable in one so young. Like most boys, he was unusually fond of horses, and when but twelve years of age would make trips to the distant railroad station, six miles, hauling lumber, flour, tanbark, etc., managing his team on the rough hills with remarkable skill. Being the oldest of a large family of children, the burden of the work and management fell to him. He is remembered by those who knew him when a boy as one who always performed his nearest duty most faithfully.

His schooling when a child was but three months of the year. Of studious habits he made rapid progress, and after spending a short session at a normal school was chosen by the Board of

Directors of his home district to teach the winter term of school.

This was a severe undertaking, as many of his pupils, being neighbors, were much older than himself. Pluck prevailed, and he was successful, as his re-election to the same school the next year proved. He was not fifteen years old at this time.

Having acquired a taste for books and study, he continued teaching in winter and attending normal school in summer.

In the spring of 1870 he came to Wittenberg College, entering the preparatory department, and devoting his time to the study of Greek and Latin. His desire was to return to college at the beginning of the fall term, but was disappointed. He again taught in the winter of 1872, and attended another term of normal school the following summer. In the fall of 1872 he entered the Freshman class in Wittenberg, with the design of preparing himself for the ministry, and in due time was graduated,

standing among the first of his class. He then entered the theological seminary, and completed a course in theology. After graduating from the Seminary he was invited to fill the pulpit of Dr. S. A. Ort, in Louisville, Ky., during the summer of 1878. Several calls to fields of labor in the ministry were extended to him at this time, but being chosen tutor in the preparatory department of the college he accepted the position, and has filled it ever since.

Mr. Hoskinson is not one of those who is content with present attainments, but is ever desirous of widening his field of knowledge, and of more thoroughly mastering what he has already been over.

As a teacher Professor Hoskinson has been unquestionably a success, and during his work in the college he has always shown himself master of the branches which he taught. He is strict to the extent of requiring his students to prepare thoroughly what they pass over; feeling that their success, especially in Greek, in their after years in the college department, depended greatly on the thorough training and solid foundation they have laid while in the preparatory department.

In the summer of 1880 Mr. Hoskinson

was married to Miss Clara B. McKee, who had been for several years a teacher in the city schools of Springfield, O. They have a family of three children, two girls and a boy.

Mr. Hoskinson began his scientific studies in the fall of 1883, paying particular attention to chemistry and mineralogy. In 1884 and 1885 he published, in connection with Dr. E. F. Smith, "Notes on Minerals," and "Electrolysis of Molybdenum and Mercury Solutions"—papers appearing in the *Journal of Chemistry*, and in abstract form in foreign journals. In 1885 he translated "Stammer's Chemical Problems," published by Blakiston, Son & Co., of Philadelphia. This little work has been of great service to teachers of chemistry. The summer of 1886 he devoted chiefly to the study of geology and paleontology, making a fine collection of fossils, some of which, found in the Clinton limestone of Ohio, are new. His thesis for the Sc. D. degree relates to mixed halogen derivatives of salicylic acid.—*Hist. Wittenberg College*.

Dr. Hoskinson has spent one year at the University of Berlin, and is at present pastor of the English Lutheran church at Sacramento, Cal.

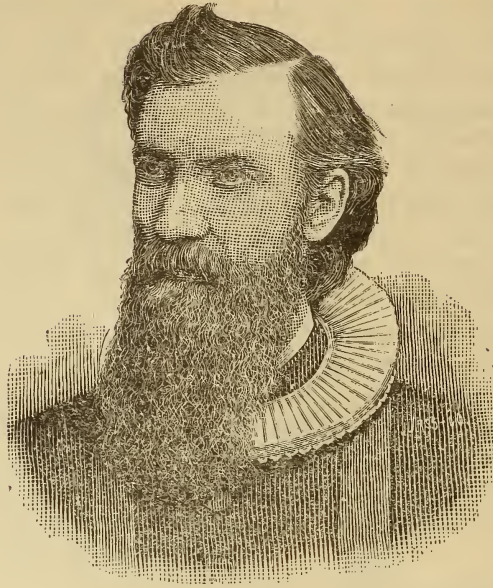


REV. GJERMUND HÖYME.

Rev. Gjermund Höyme is of Norwegian parentage and was born on the old homestead, called Höyme, in Valdres, Norway, Oct. 8, 1848. His parents were Gjermund Guldbrandsen Höyme and Sigrid Christophersen Ridste.

After a stormy and tedious seavoyage with a sail vessel, which lasted over four months, Mr. Höyme arrived in America with his parents in 1851. The

passage from Albany to Buffalo they had, at that time, to make with canal-boat. Thence they went with steam boat to Port Washington, Wis., where they settled down on a piece of unimproved land, built a small house, and began other improvements. But they were not successful in this undertaking. Young Höyme's father suffered a relapse from an old complaint, which he



REV. GJERMUND HÖYME.

had brought on by an accident in Norway, and they were finally obliged to apply to an older brother for aid.

After having spent four years in Port Washington, they moved westward to Iowa, with a yoke of oxen and a wagon. It took them over three weeks of tiresome traveling, before they reached Springfield township, near Decorah, Ia., a distance of about three hundred miles, having gone by way of Milwaukee, Madison, Prairie du Chien and McGregor. This entire distance young Höyme had to walk barefoot, driving a cow, which, together with the oxen and the wagon, was all the earthly goods they possessed. On the entire journey, which was rendered very difficult by reason of bad roads and many severe rainstorms, his sick father lay in a bed which had been placed in the wagon-box for that purpose.

Having reached their destination, they put up with a family which had arrived there the preceding year. Here they remained one year, and his father died. Now his brother, who was mar-

ried, took land, and young Höyme with his mother made their home with him. They supported themselves mainly by selling the butter they could spare of one cow, and by picking and selling berries.

In 1856 the Rev. P. Asbjornson came to Springfield in the capacity of colporteur. Besides selling Bibles and other good books, Mr. Asbjornson also preached the Gospel to the scattered Norwegian settlers, which resulted in a marked spiritual awakening. Höyme's mother and brother were among those who, from that time, began to seek the grace of God in Christ; and Höyme, who was then only about eight years old, was often observed to be engaged in fervent prayer, and was frequently deeply moved by the Spirit of God.

Some time later his mother married again, and Höyme, eager to contribute to his own support, hired out to the neighboring farmers, his first year's salary being \$10.

Even as a young child young Höyme had an insatiable thirst for knowledge

From ministers and others he would borrow books, and read early and late. In the summer he would work on the farm, and in the winter he would stay at home and go to school. When he was sixteen years old he was confirmed by the Rev. O. Estrem, then of the Augustana Synod. During the time of his catechetical instruction, preparatory to confirmation, he was deeply impressed with the truth of God. After confirmation, being desirous to try city life, where he frequently came into rather questionable company, his earlier impressions were almost forgotten, and his affections were drawn toward the world with its vain attractions. But he found no peace in sin. Although he diligently attended church services, a considerable time elapsed before he broke with sin, and in faith embraced Christ as his Saviour.

During twelve successive winters he attended English schools, and, being a very talented youth, he made rapid progress in all his studies. And, although it was quite evident that his youthful mind had not yet received that serious bent which characterizes the sincere child of God, several of the earnest Christians in the congregation, who knew him best, entertained the thought that he would some day become a Christian minister, and often admonished him to prepare for the gospel ministry. But he was poor, and did not consider himself a fit subject for such a holy office. Also ministers, with whom he was acquainted, encouraged him to enter some seminary for the purpose of preparing for the ministry. But he was, for a considerable time, unable to reach any definite conclusion in this matter, which seemed to him so overwhelmingly important. In the meantime he continued to read all the good books he could obtain, and his desire to

enter some higher institution of learning, especially one where he could fit himself for the ministry, became stronger day by day. But whenever he reflected seriously upon making this holy office his choice, the following words occurred to him like a warning voice: 'What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee,' Ps. 50: 16, 17. This made him hesitate. He knew that he lacked the one thing needful, and, if he should enter the gospel ministry, he was determined to become a sincere Christian minister. But this inner call became irresistible, and he sought in vain to pacify his mind by looking forward to other pursuits in life.

It was at this time that the peaceable division took place between the Swedes and the Norwegians in the Augustana Synod. The school of the Norwegian Augustana Synod was to open in the fall, at Marshall, Wis. Prof. A. Wenaas visited the Springfield congregation, and, on a certain Sunday, he preached on the subject of "Contrition, and the Distress of Soul occasioned by the law of God." Although this sermon made a lasting impression upon Höyme's mind, he was yet unable to realize, that his soul's distress was due to the operations of God's Spirit. But he was soon to learn by experience the deep significance of that sermon.

After many solicitations, he finally ventured to apply for admittance to the new school at Marshall, Wis. On the night after he had made his application, while reflecting upon his unfitness and utter unworthiness to enter upon the solemn preparation for which he had just applied, he learned better to comprehend the significance of true contrition. The multitude of his sins were

clearly before him. He was unable by faith to appropriate to himself the atoning and justifying merits of the blood of Jesus. He feared that he had been hardened to the extent that he was beyond the hope of salvation. With reference to this period of his life, Mr. Höyme writes:

"Oh, these were most fearful and trying hours that I have ever lived! Satan tempted me in a number of ways, but especially did he trouble my mind with the terrible thought that I should put an end to my miserable existence."

But the Lord held His protecting hand over him, the tempter had to flee, and it soon became light in the midst of his dark night of his sin and despair. A voice whispered to him: "Oh, how could you doubt the tender love of God! He loves you still, and will save you." From this moment his spirit, so long pent up in disguised and frigid gloom, found relief in a flood of penitent tears. He wept like a child on account of his many and grievous sins, and at the thought of God's infinite love, by which he now felt even himself embraced. Although the Lord had in reserve for him other lessons, which should give him a still deeper insight into the depravity and corruption of his heart and the all-sufficient mercy of God, the important change had now taken place in his life, and he now began earnestly to exhort his companions to quit the ways of sin and seek the living God.

In due time Mr. Höyme entered the school at Marshall, Wis., where he assiduously prosecuted his studies for two years. He was then sent, together with two other students, to the Wisconsin State University for the purpose of perfecting himself in the languages, especially in English, German, Latin, and Greek. Mr. Höyme came to the

university utterly destitute of means. But the Lord opened a way for him also there. Senator John A. Johnson, so well known among the Scandinavians in America, determined to give this hopeful young man his kind assistance. Hence, on the arrival of Mr. Höyme, the senator met him at the depot, and took him to his house, where he received a cordial reception. In Mr. Johnson's family he had a very pleasant home during his entire course at the university. Besides Senator Johnson and his family, Mr. Höyme also holds in grateful remembrance Prof. R. B. Anderson, who then occupied a professor's chair in the university, and who took particular pains to interest himself in Höyme's behalf.

Having finished his course at the university, he resumed his studies at the Augsburg Seminary, then removed to Minneapolis, Minn. Because of his lack of pecuniary means, the great need of ministers, the solicitations of his teachers, and the urgent call which he had received, he was not permitted to prosecute his studies at the seminary as long as he had at first calculated. Having received a most urgent call from the Norwegian Danish Evangelical Lutheran Church at Duluth, he was ordained to the holy office of the Gospel Ministry at the annual meeting of the Conference, held at Eau Claire, Wis., in the month of June, 1873.

In a communication addressed to a friend Mr. Höyme speaks of his experience as follows:

"Being destitute of the necessary means of support, my stay at the University, and especially at the seminary, was often very trying. The money I had earned at hard labor during the summer vacation, was not sufficient to carry me over to the next vacation. It frequently happened that I did not have enough

money to pay postage on a letter to my old mother. The books which I so highly needed, and desired so much, I was obliged to dispense with; and my apparel was often too plainly an index to the condition of my purse. When a change of clothes seemed indispensable, my method of renovation generally consisted in giving the old and thread-bare ones a thorough brushing. Nor could I entirely escape contracting some debt, despite my strong aversion to this dangerous policy. Spiritually, however (I say it to the glory of God), I had made some progress. My two first years at the seminary were especially helpful to me. Among the students with whom I associated there were several older and more experienced brethren, who kindly directed me in the way of Truth with brotherly affection and wisdom. Our morning devotions, conducted by the earnest and devout Christian professor, A. Wenaas, our evening prayer-meetings, mostly held in our own private rooms, and, on the whole, the decidedly Christian spirit that predominated in the school in those days of poverty and conflict, did considerable towards moulding my Christian character. I really attended a double school—in the one I learned, under the faithful guidance of God's Spirit, to know more and more of sin and grace; and in the other I learned gradually to appreciate how very little I knew, and how much I had to learn."

While at Duluth, Mr. Höyme applied himself to his work with unwearied

diligence. During the winter he taught a Norwegian religious school, devoting the evenings to English instruction, besides preaching twice every Sunday. His pastorate at Duluth, however, did not continue long. Jay Cook's failure so paralyzed the young city, that a considerable number of the laboring people were obliged to leave for some other quarter, which greatly reduced the congregation in numbers, and so entirely crippled it that they were unable longer to support a pastor. Mr. Höyme then moved to Menomonie, Wis., where he had accepted a call from a charge consisting of three congregations. While at Menomonie he was married to Ida Othelia Olsen, of Duluth. After having labored faithfully, as well as successfully, for two years at Menomonie, he accepted a call from Eau Claire, Wis., where he was installed on the 8th of October, 1876, and where he still continues to labor with exceptional success.

Mr. Höyme became a member of the Conference in 1874. Having served as Mission-Treasurer of this body for two years, he was elected secretary in 1881, which position he held until 1886, when he was elected president. He served in this capacity for four years, when, in 1890, he was unanimously elected president of The United Norwegian Lutheran Church in America, a body which numbers upwards of three hundred ministers with one thousand congregations.

J. C. J.





REV. ELI HUBER, D.D.

Dr. Eli Huber was born Jan. 14, 1834, in Pinegrove, Schuylkill Co., Pa., and belonged to that class of people known as Pennsylvania Germans, who are the descendants of the emigrants who came to this country at an early period from the southern part of Germany. Jacob and Sarah Huber are the names of his parents. His father's ancestors are reported to have come from Switzerland. Both parents possessed good natural abilities though deprived by force of circumstances and the times of a good education. His father used to say laughingly, that he completed the usual course of that day—from the alphabet to the Psalter—in three months. But though themselves deprived of the advantages of even a good common school education, they valued it all the more highly, and used all diligence and practiced self-denial even to secure better opportunities for their children. Both his father and mother were persons of superior moral character and earnest, warm-hearted Christians. His father was at first a member of the German Reformed church but subsequently

united with the Lutheran church to which his mother belonged. He received his preliminary education in the public schools of his native place, and was prepared in chief part for college by Hon. James L. Nutting, a graduate of Bowdoin College, Maine. He entered the Freshman class of Pennsylvania College, Gettysburg, in the fall of 1851, and graduated with honor from the same institution in 1855.

After leaving college he taught an academy at Green Castle, Franklin Co., for several years. He also held the position of tutor in Pennsylvania College during the summer of 1857. Whilst teaching at Green Castle during the winter of 1855-6, he felt the necessity of beginning a decided Christian life. Lying awake one night from pain caused by toothache, he made up his mind to postpone the work of repentance no longer, and accordingly resolved within himself that from that hour he would yield obedience to all God's will, doing what he commanded, and abstaining from everything that was displeasing in His eyes. Instantly a voice within

seemed to say: To-morrow morning when you go to breakfast you ought to say grace, thanking God for his goodness in supplying all your needs. He had to admit that he ought to do this, but the time was so near at hand when it was to be done, and he imagined that the family with whom he was boarding would think it strange on his part, and the result was he immediately recalled the promise made but a moment before and decided to postpone further consideration of the matter until the morning. Morning came and he awoke and took up his little Bible to read; he happened to get hold of the tenth chapter of St. Matthew, and in that met the passage concerning confessing Christ before men. This pointed declaration by Christ himself had sufficient influence to bring him to the determination to go to the table and do his duty. This simple act of asking a blessing before meals was his first open and decided step in his religious course, and it has had its influence over his thinking and teaching during his whole subsequent ministry. Acting on this same principle of doing what God wished, he made up his mind to join church. He accordingly entered the class of catechumens, which Rev. E. Breidenbaugh, pastor of the Lutheran church at Green Castle, was at the time preparing for confirmation. Soon after uniting with the church, he also abandoned his purpose of studying law, and decided to fit himself for the Christian ministry. A few words spoken by two Christian women, —Mrs. E. Breidenbaugh and Mrs. John Kitzmuller—had much to do in bringing about the decision to study theology. After studying privately for several years under the direction of Mr. Breidenbaugh, he entered the Theological Seminary at Gettysburg and prepared himself for licensure at the meeting of

the Synod of East Pennsylvania, held in Bloomsburg, September, 1858. He was, after due examination, admitted to the Christian ministry as a licentiate. He was ordained one year later at the meeting of this same Synod at Harrisburg, and is at this date a member of the Synod that licensed and ordained him.

He was married in the spring of 1860 to Miss Ellen Dubert, of Schuylkill Haven, Pa.

The degree of Doctor of Divinity was conferred upon him in 1884 by Pennsylvania College, Gettysburg, his Alma Mater.

His first field of labor was at Schuylkill Haven, having been directed there by prominent members of the East Pennsylvania Synod to start an English Lutheran church. An organization, consisting of twenty-nine members, was soon effected, and in a year thereafter a small brick church was erected. The fruit of this planting is the present prosperous St. Matthew's Lutheran church building and parsonage, surpassed by none in the place.

This work was accomplished without any aid from the Board of Home Missions. His salary the first year amounted to \$300 and he boarded at the best hotel in the place at that. At the end of two years he accepted a call to one of the Lutheran churches at Danville, but remained there only nine months. In the fall of 1861 he took charge of the church in Hummelstown, with which were connected two smaller congregations near by. He labored here for five years, till September, 1866, at which time he was appointed as a home missionary to Nebraska City, Neb., beginning his work there in the latter part of October, 1866. He established a church here, and also one in the country, about ten miles from the city.

On the 1st of March, 1876, he began his labors as pastor of Messiah Lutheran Church of Philadelphia, which is his present charge.

Whilst Dr. Huber's success in the ministry cannot be regarded as unusual, those who know him and his work look upon him as an efficient workman.

His method of preaching as to matter is expository, and in this he greatly delights and indulges in perhaps to excess. His manner of speaking is extemporaneous, but with careful preparation. He talks rapidly—too much so till people become accustomed to him—and with perhaps more animation than is generally agreeable. But though fast he is distinct, his ideas being clearly conceived and well arranged, and his language plain. He is easy to understand, even though his mode of thought is somewhat abstract.

After quitting his work in Nebraska he accepted a call to the Messiah Lutheran Church, of Philadelphia, March 1, 1876. The congregation at that time numbered about 125 members, and were

worshipping in the basement of their present fine edifice. The church has been completed at an additional cost of \$30,000, which has been paid off by degrees, together with part of a mortgage previously on the property. The present membership is between three and four hundred, and that of the Sunday School two hundred and fifty to three hundred.

He is at present a member of the Board of Directors of the Theological Seminary at Gettysburg; was for three years president of the East Pennsylvania Synod, and also a member of the Board of Publication and of the Examining Committee.

He was appointed to deliver the Holman Lecture for 1885, on the Second Article of the Augsburg Confession. This lecture is delivered annually to the students of the seminary, and the lecturer is appointed by the seminary's Board of Directors. He also prepared the little book intended to be put into the hands of persons after confirmation, called "Food for the Heavenly Way."



REV. W. E. HUBBERT, A. M.

Rev. W. E. Hubbert, A. M., was born in Roanoke Co., Va., Oct. 23, 1844, and is an Alumnus of Roanoke College (1867), and of the Theological Seminary, Philadelphia (1871), and was Professor of Ancient Languages in North Carolina College for four years; for a decade or more. He has been from its establishment editor of *Our Church Paper*. He has very superior business tact and is a most valued counsellor in all practical work of the Synod. He is secretary of the Southwest Virginia Synod. He has given as much

valuable time, without price, to the general work of the church, as any man in Southwest Virginia. Among those who have taken the commercial tide at its flood, Mr. Hubbert is a recognized leader, but he always keeps an eye on the Synodical work. To his enterprise we owe the success of the Pulaski mission and the work at Radford was also begun under his supervision.

He married Miss Mattie, youngest daughter of Col. Wm. Pettit, of Roanoke Co., who departed this life after a few months. In 1873 he married Miss

H. Virginia, daughter of Dr. Henry Ribble, of Montgomery Co., Va., with whom and three children he resides in Blacksburg, Va. He was delegate to the last convention of the General Synod South, held in Roanoke City in 1886, and to the first and second conventions

of the United Synod, in Savannah, Ga., 1887, and in Wilmington, N. C., 1889, respectively. He has repeatedly served as secretary of his Synod, and is the author of several pamphlets on current subjects.



REV. JAMES A. HUFFARD, A. M.

Rev. James Albert Huffard, A. M., was born at Wytheville, Va., July 26, 1862. Confirmed by Rev. A. Phitippi. Received preliminary education in Wytheville high schools. Graduate of Roanoke College, 1884. Principal of Prosperity High School, Prosperity, S. C., 1884, '85. Spent three years in Lutheran Theological seminary, graduating 1888. Ordained to the holy office of the ministry immediately after graduation by the Ministerium of Pennsylvania. His first pastorate was the Montgomery parish where he labored

for nearly two years. In the spring of 1890 he accepted a call extended him by the council of St. Mark's Lutheran church, Roanoke, Va., to act as assistant pastor with special reference to the Mission interests in the congregation.

He is a consecrated worker, a graceful writer, one of the most promising among our younger theologians, and a preacher of recognized ability. He represents a conservative type of Confessional Lutheranism and is an A. M. of Roanoke College.



REV. S. P. HUGHES.

The subject of this sketch was born in Barnwell Co., S. C., July 20, 1845. His father was of Welch or English extraction, while his mother's ancestors were Germans. He was born, baptized, confirmed, and reared a Lutheran. He was educated at Newberry College, graduating from that institution in the spring of 1873. In October of the same year he entered the Southern Lutheran Theological Seminary during its brief sojourn at Salem, Va., graduating there-

from in the spring of 1876. In the summer of 1874, while a student at the seminary, he visited some vacant fields along the Ohio river, and was instrumental in the erection of a Lutheran church at New Haven, W. Va. During the summer vacation of 1875 he supplied the church at Floyd Court House, Va., preaching at other points in the neighborhood, notably Burk's Fork, where a church was completed and dedicated while he remained with this people.

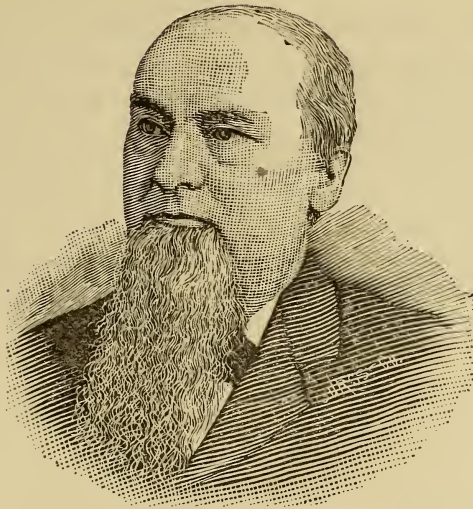


REV. S. P. HUGHES.

The last year (1875-6) of his course at seminary he supplied the church at Madison Court House, Va., preaching there once a month, and oftener when circumstances permitted. Prior to his graduation from the theological school he accepted the financial agency of his *Alma Mater*, returned to South Carolina in September, 1876, was ordained to the holy office of the ministry on the 15th of October following; and at once began the prosecution of the work of collecting for the Bachman Endowment Fund to which he had been assigned. This was continued without interruption for a period of more than two years. During this time almost every Lutheran church in the state of South Carolina was visited, and several trips made to Baltimore, Philadelphia, New York and Boston, in the interest of the College. In the spring of 1878 he went to Washington with a claim against the United States government, endeavoring to recover something for damages done the College building by U. S. soldiers just at the close of the war. Weary of this constant travel and excitement he

accepted a call to Luther Chapel, Newberry, S. C., and began his work as pastor of that church, in the early part of 1879. This relation continued until the fall of 1881. Having received and accepted a call to St. Paul's Lutheran Church, Williamsport, Pa., he resigned the pastorate of the church in Newberry, and entered upon his duties as pastor at Williamsport November 10 of that year. In March, 1882, the project of a new church was undertaken. This was pressed to completion and dedicated to the service of God March 18, 1883, and now stands as a splendid monument to the devotion of the good people of St. Paul's congregation.

On May 18, 1886, he was united in marriage to Miss Emily Hancock, of Lewisburg, Pa., with whom, on the 22nd of the same month, he set sail for Europe, spending the summer in different parts of the old world. He is the originator of the "Young People's Lutheran Alliance." He has passed the ninth anniversary of his connection with St. Paul's congregation, Williamsport, Pa.



REV. WILLIAM HULL.

Rev. William Hull was born on the 17th of April, 1830, in the town of Clavarack, about three miles from the city of Hudson. His mother, Alice Clum, was descended from the Palatines who settled in Germantown, in 1710. His father, Samuel Hull, was the son of John Hull, a New Englander, and Hannah Hermance, a lady of Dutch lineage, of Dutchess County. His parents subsequently removed to Dutchess county and from thence to Ulster. In 1848 he went to Hartwick Seminary to pursue classical studies, and while there he was baptized and confirmed as a member of the Lutheran Church by Rev. Dr. George B. Miller. He subsequently read law and was admitted as an attorney and counselor in the autumn of 1851, and soon after he commenced practice at Stone Ridge, in Ulster county. In 1853 he purchased the *Saugerties Telegraph*, removed to Saugerties in the same county, and for four years practiced law and edited the paper. In 1853 he married Elizabeth Skinner, daughter of Dr. Levi B. Skinner, of Hartwick Seminary. Six chil-

dren have resulted from this union, of whom three survive. Feeling called of God to the work of the gospel ministry, he removed with his family to Hartwick Seminary, in 1857, and pursued a course of theological study under Rev. Dr. Miller. In 1859 he was sent by the missionary committee of the New York Ministerium to Brooklyn, where he founded St. Matthew's English Lutheran Church, with nineteen members. He was licensed by the New York Ministerium, in Wurtemberg, in 1859, and ordained the following year at Syracuse. In 1862 he removed to Ancram, and labored there four and a half years. In October, 1866, he became pastor of Zion Lutheran Church, Athens, Greene Co., and at the same time organized St. John's Lutheran Church, in the city of Hudson, and served it as pastor. On building a church edifice in Hudson in 1869, he resigned the pastorate of the Athens Church, removed to Hudson and has since confined his labors to that field. In 1870 he was elected a trustee of Hartwick Seminary; in 1877 he became the secretary of the board, and in

1888 he became the president of the board.

For thirty-one years he served the *Lutheran Observer* as its New York correspondent, and wrote four hundred and thirty-four letters over the signature of "Manhattan." For nine years, ending in 1890, he was New York correspondent of the *Lutheran Evangelist*, and wrote one hundred and thirty-four letters under the signature of "Hendrick Hudson." He has contributed eighteen articles to the quarterlies. Since 1886 he

has been editor of "*The Drafted Men's Advocate*," and he is chairman of the State committee of Drafted Men, and is managing interests involving over twelve millions of dollars. On the first of January, 1891, he founded "*The Eastern Lutheran*," published monthly at Hudson, N. Y., of which he is the editor. Mrs. Hull died Jan. 30, 1890. Rev. Hull's son, Rev. William E. Hull, is pastor of the Lutheran church at Cobleskill, N. Y.



REV. A. J. IMHOFF, D.D.

Dr. Imhoff was born July 8, 1823, in Westmoreland Co., Pa. His parents were Pennsylvania Germans for three generations or more. When they came from Germany is not known. His father was William H. Imhoff and his mother Susanna Glessner. In 1833 they located in Ashland, O., and, when in 1835, they obtained a Lutheran pastor, they became very active members of the church, and continued so until death. Dr. Imhoff was educated at Wittenberg College, and graduated in 1851 with average standing. In 1852 he was married to Miss Margaret Ann Ruhl, and ordained to the ministry at Findlay, O., by the Wittenberg Synod in 1853. He is at present (1891) a member of the Miami Synod. In 1877 or 1878, the degree of D.D. was conferred upon him

by Wittenberg College. Dr. Imhoff's fields of labor in Ohio have been: Tarlton, Peckaway Co., 1852-55; Findlay, 1855-65; Ottawa, 1865-67; Urbana, 1867-73; Leipsic 1872-76; Urbana, 1876-89, when he retired from the ministry. He is now working for the *Lutheran Evangelist* as correspondent and traveling agent. While at Ottawa he organized a female academy which he taught for eighteen months in addition to his pastoral work. Through the efforts of Dr. Imhoff, the charge at Findlay has grown into four charges, each with a pastor. He is the author of "The Life of Morris Officer," published in 1876, which was well received, although the fact that Mr. Officer left the Lutheran church hindered to some extent the sale of the book. He has also published some sermons.



REV. DAVID JACOBS.

David Jacobs was born in Franklin Co., Pa., on the 22d of November, 1805. His parents, Henry and Anna Maria Jacobs, were of German extraction, and exemplary members of the Lutheran Church. Although early deprived of his parents,—his mother dying when he was in his fifth year, and his father before he had reached his sixteenth,—their good influence was still manifest in the formation of his character. From his earliest childhood he showed a mild and gentle disposition; and, before he had passed many years, he became fond of reading the Bible, and thoughtful concerning his immortal interests. He was diffident and retiring, and sought his enjoyment in books rather than in the sports in which young people are usually prone to engage. He spent his early years in the quiet of rural life, assisting his father in cultivating his farm. Though he had only the advantages of an ordinary country school, his very rapid progress in the different branches of study was noticed by his teachers and others, and suggested the desirableness of his being placed in circumstances favorable to a higher intellectual culture. Indeed, he undertook, of himself, studies outside of the prescribed course; and the farther he advanced, the more obvious it became that he had talents, which, if suitably cultivated and directed, would ensure to him an eminently useful life.

In the spring of 1822, a few months after the death of his father, Mr. Jacobs attended a course of catechetical instruction under the ministry of his pastor, the Rev. John F. Ruthrauff, who possessed remarkable power in interesting his catechumens in the truths of religion. Under this influence he con-

secrated himself to the service of God in an evangelical profession, the sincerity of which was made fully manifest by his subsequent life. About the same time he also determined to offer himself a candidate for the sacred office. From this point his piety assumed a more strongly marked character, and his path continued to shine brighter unto the perfect day.

In June, 1822, immediately after he had made a profession of his faith in Christ, Mr. Jacobs visited Hagerstown, and made known to the Rev. B. Kurtz, then the pastor of the Lutheran congregation in that place, his purpose to become a minister of the Gospel. Mr. Kurtz encouraged him to proceed in his preparation, and actually received him into his own family, and became, to a considerable extent, both his instructor and counsellor. Here he attended the Hagerstown Academy, then in charge of a Mr. Wilson, and engaged in a course of classical study. He began by the somewhat remarkable feat of committing the Latin Grammar to memory in nine days; and his subsequent progress was what might have been expected from this very favorable beginning. In all his studies he was distinguished for accuracy, thoroughness and facility of acquirement.

In the fall of 1823 he entered the Junior Class in Jefferson College, then under the presidency of the Rev. Dr. Brown. Here, also, he took a very high rank as a scholar, being more especially distinguished for his attainments in the languages. Here, too, he showed himself an eminently spiritually minded Christian, and his influence for good was powerfully felt throughout the institution. He graduated, with high

honor, at the Commencement in 1825.

Shortly after his graduation he placed himself again under the care of his friend, Mr. Kurtz, for the purpose of prosecuting his theological studies. But as the Theological Seminary at Gettysburg went into operation the next year, under the direction of Professor Schmucker, he removed thither in the autumn of 1826, and became one of the first students in that School of the Prophets. On the 25th of June, 1827, he took charge of the classical department, organized in connection with the Theological Seminary, and this proved the germ of Pennsylvania College,—an institution which has since risen to great respectability and usefulness. He acquitted himself here, in every way, with great credit. Not only was he highly successful in inspiring his pupils with the desire for thorough scholarship, and advancing them rapidly in the different branches of study, but he paid great attention to their moral and religious well-being, and the savor of his earnest and yet unostentatious Christian spirit was felt throughout the institution.

At the meeting of the West Pennsylvania Synod, in 1829, Mr. Jacobs was licensed to preach the Gospel; but, as he continued to be engaged in teaching, and as his health was delicate, he rarely appeared in the pulpit. He remained in his field of labor until the summer of 1830, when the enfeebled state of his health rendered it imperative that he should relax in the severity of his engagements. Though his friends were far from regarding him as alarmingly ill, yet they urged him, as a matter of prudence, and even necessity, to intermit temporarily his labors, and give himself to relaxation and rest. He, accordingly, made his arrangements for a journey to the South, and he did it the more cheerfully for the sake of accompanying to

his home in South Carolina a fellow student, the Rev. Jacob Wingard, whose health had for some time been in a declining state, and who died at the beginning of the next year. He left Gettysburg on the 10th of September, but it was eighteen days before he reached Lexington, S. C., the extreme southern point of his journey. On the seventh day after he set out, the stage-coach in which he was traveling was upset, though he received no serious injury from the accident. The next day, however, the coach was precipitated over the abutment of a bridge, seven or eight feet high, and broken to pieces, and he was so much injured as to be obliged to stop for several days. But in all these adverse circumstances he recognized the hand of an infinitely wise and gracious Providence, and was disposed to dwell more upon the mercies by which the afflictions were qualified than upon the afflictions themselves. He commenced his homeward journey on horseback. But he found it irksome and solitary; and the fatigue, together with unfavorable weather, and still much impaired health, served greatly to depress his spirits; though he did not lose his hold of God's gracious covenant. On reaching Shepardstown, Va., he found himself too feeble to proceed farther; and he stopped, as it turned out, to die among strangers. Mr. Smith, the Lutheran clergyman of the place, having heard that there was a minister of his denomination dangerously ill at one of the inns in the town, immediately called upon him, and had him removed to his house, where he received the kindest attentions as long as he was a subject for them. His disease was a violent fever, and, during part of the time, the exercise of his reason was suspended; but when he had the command of his faculties, he was sustained

by an unfaltering trust in his Redeemer. He died on the 4th of November, 1830, in the twenty-fifth year of his age. His remains were conveyed to his native place, and interred in the cemetery connected with the church in which he first made a profession of religion. The funeral services were conducted by the Rev. John F. Ruthrauff, and the Rev. Dr. Kurtz, of Hagerstown.—*Sprague*.



REV. HENRY E. JACOBS, D.D.

Rev. Henry Eyster Jacobs, D.D., was born at Gettysburg, Pa., on November 10, 1844, of Lutheran parentage, his father being at the time Professor of Natural Sciences and Mathematics at Pennsylvania College.

At a very early age he evinced that systematic and zealous ability which has always since been one of his leading characteristics, and which has placed him, though not yet past middle-age, among the foremost ranks of the Lutheran theologians of America. He graduated in 1862 from Pennsylvania College and in the ensuing scholastic year began his studies in the theological seminary there. In the following two years of his seminary course the country was undergoing the frightful throes of civil war, and much of his time during vaca-

tion was spent in administering to the wants of wounded soldiers of the Union. He finished the theological course in 1864 and was at once engaged as tutor in the college. This position he retained until 1867, when the pressing needs in the Home Mission field called him to Pittsburg, Pa.

After several years of labor in this important work he was made principal of Thiel Hall, then at Phillipsburg, Pa., at the same time undertaking the office of pastor to the church there. In 1870 he was elected to the chair of Latin and History in Pennsylvania College, in connection with which institution he remained until 1883, when he was called to fill the chair of Systematic Theology in the Evangelical Lutheran Theological Seminary at Philadelphia, made vacant

by the death of that eminent scholar and theologian, Rev. Charles Porterfield Krauth, D.D., LL.D.

During all these many changes of work and location it is to be remembered that Dr. Jacobs diligently kept up his studies of the Lutheran Confessions under circumstances and hindrances which would have discouraged any but the most thorough and determined student.

The death of Dr. Krauth caused an opening in the ranks of the Lutheran Church in America, which has never since been closed. His loss will always be felt by the Church at large, but the most pressing want was that which was created by his removal from the faculty of the Seminary. In the Providence of God, however, a man was being raised up to fill such a want. More than twenty years of unremitting research had ripened a scholar, and when the time came, the Church did not have to suffer for lack of the necessary instrument to carry on her work, but at once Dr. Jacobs was called forth to perform the service for which his rare attainments so well fitted him.

In another sphere of work also, Dr. Jacobs promises to make his scholarship felt to the advantage of the Lutheran Church. In the death of Dr. Schmucker, theological science lost one of its most distinguished specialists, and the Lutheran Church a devoted son, whose noblest monument will be her forms of worship and of pastoral ministration. The appointment of Dr. Jacobs to the General Council's Liturgical Committee, with Drs. Seiss and Spaeth, enlisted his energy and scholarship in this work.

In the literary field Dr. Jacobs' labors have been eminently those of the dogmatist, and he deserves the unbounded gratitude of the English-speaking Church for his successful work in the

translations of the Lutheran Confessions into English from their German and Latin originals. His historical introductions and explanatory notes to these translations have secured for him a wide celebrity.

He has, since 1883, been editor-in-chief of the *Lutheran Church Review*, through the pages of which periodical there have emanated articles from his pen such as his reviews of works of Drs. Schaff and Shedd, which have earned for the theological views represented by him broader and more intelligent recognition among the leading minds of other denominations in this country.

He is also a regular and frequent contributor to the Church papers, and in this field his productions have treated of questions which are constantly arising in connection with the growth and development of the Church, and in which it is most necessary to direct and educate the popular mind.

Dr. Jacobs has always belonged to the conservative wing of the Lutheran Church, and has steadily and ably opposed all innovations and changes which are the result of the Church's coming in contact with surrounding denominations and sects whose foundations are not built of the same rugged and enduring material of truth as those of our own beloved Lutheran Church.

His experience as a teacher has been an almost uninterrupted one, extending over a period of a quarter of a century, and he possesses, pre-eminently, the invaluable requisite of being able to impart the same clear, decided knowledge which he himself possesses, and a magnetic personality which secures interest in, and attention to, his instructions.

His deciding to move to Mt. Airy, followed naturally after his election as House Father or rector, and the classes

of future years will inevitably derive much benefit from coming into close personal contact with one who so well understands a student's strength, a student's weaknesses, and a student's wants.—*Indicator*.

There are in Dr. Jacobs special qualifications for the important post he holds at the seminary. Like Dr. Krauth, a child of the covenant, he grew up like him in the sanctity of a Christian home and the atmosphere of thorough scholarship. The growth of faith and learning went hand in hand, and before men were aware, the modest student had developed into a Christian manhood and a scholarship of unusual prominence. First a tutor in the college at Gettysburg, then principal of Thiel Hall, then Latin professor in Pennsylvania College, and afterwards Greek professor in the same institution, he passed up, step by step, through the varied branches and studies of these positions, mastering every one thoroughly and making full proof of his ability in all. So, too, his studies during these years made him at home in the German language, out of whose treasures of theology and literature he has already done so much, by translation and otherwise, to increase the sphere of the Church's knowledge.

The long familiarity with young men, the intimate acquaintance with their weaknesses and their virtues, the helpfulness of his spirit, and the entire absence of every element of cheat and sham, and the felt presence of Christian

nobility in his character, all give him special qualifications for the training of our future ministry. But most of all, and best of all, there is in Dr. Jacobs not only the assurance of a personal faith in Christ, but the assurance of the absolute truth of Christ's teachings, as confessed by our Evangelical Church. How he was led to both, need not here be told. It is enough to say that, as in the case of some others, it was not by earthly teachers, but by the Holy One, "who hath the key of David, who openeth and no man shutteth, and shutteth and no man openeth." In bowing before the authority of Christ he literally gave up all, resigning position, and going forth he knew not where, that he might be free to confess the whole truth as it is in Jesus. The strange result is known. He returned to honorable positions, to confidential relationships, to helpful associations, and to important services in confessing, defending and propagating the faith which was dearer to him than life.—*Workman*.

Some of Dr. Jacobs' publications: "Question of Latinity," "Adoption," "Conservative Reformation," "Luther as a Translator," "Confessional Principle of the Lutheran Church," "Book of Concord," "Address at Greenville," "Augsburg Confession, translated by Taverner," "Schmid's Dogmatik (with Dr. Hay)," "St. Stephan's Tracts," "Modern Calvinism," "Hutter's Compend of Theology (Tr.)," "Doctrine of the Ministry."



REV. MICHAEL JACOBS, D.D.

Rev. Michael Jacobs, D.D., was born in Waynesboro, Pa., Jan. 18, 1808. He graduated at Jefferson College, in 1828, and, after teaching in Maryland, went

to Gettysburg to assist his brother David, in 1829, taking the professorship of mathematics and natural sciences. On the organization of Pennsylvania Col-

lege in 1832, he became professor of mathematics and natural science, in which position he continued until 1865, when he resigned the chair of natural science. A year later he was made emeritus professor. He was licensed to preach in 1834, and received the degree of D.D. from Jefferson and Wittenberg colleges in 1858. He invented a process of canning fruit in 1845. In 1846 he read a paper on "Indian Summer," before the Society for the Advancement of Science; he published "Notes on the Rebel Invasion of Maryland and Pennsylvania, and the battle of Gettysburg," (Philadelphia, 1863), contributed an

article on the same subject to the *United Service Magazine*, published articles on theological subjects in the *Evangelical Review*, and scientific papers in the *Linnaean Record and Journal*, edited the last named publication for two years, was for more than thirty years a contributor to the publications of the Franklin Institute in Philadelphia, and the Smithsonian Institution in Washington, and left manuscript "Lectures on Meteorology," containing the fruits of his independent observations in that science. He died in Gettysburg, Pa., July 22, 1871.—*Appl. Cyclo. Am. Biogr.*



REV. ABRAHAM JACOBSEN.

Rev. Abraham Jacobsen was born in Norway, Jan. 3, 1836; came with his parents to the United States in 1848, and located at Muskego, Wis. In 1850 they moved to Iowa, settling in Winneshek Co.

The subject of this sketch began attendance at the Illinois State University, at Springfield, in the autumn of 1852, having accomplished about ninety miles of the journey on foot. He remained

there until 1860, when he went to Chicago as pastor of the first Norwegian Evangelical Lutheran Church. After one year he returned home and soon after went to Dakota as a missionary; thence in 1862 to Quebec, Can., as missionary; thence he returned to Iowa and for three years was engaged in farming. In 1866 he went to St. Louis to attend the German Lutheran Concordia College and in 1868 went to Perry, Dane

Co., Wis., as pastor of the church, where he remained until 1878. He then returned to his present home near Nordnäs, Iowa, owing to ill-health, and has since been engaged in farming.

In 1860 he was united in marriage to Mary H. O'Connor, who died in 1861. January 3, 1863, he was married to Nicoline Hegg, with whom he has eleven children.

Rev. Jacobsen was the first Norwegian Lutheran minister that labored in Dakota, having preached the gospel there as early as 1861. He was the first Norwegian that settled in Decorah, Ia., settling there in 1850.

In 1888 he made a trip to Norway. During the summer of 1890 he served, temporarily, Blue Mound's congregation in Dane county, Wis.



REV. PROF. J. D. JACOBSEN.

This exceptionally talented man was born near Skien, Norway, on the 16th of July, 1842. His parents were Daniel Jacobsen Ballestad and Anne Kirstine Olsen. In the spring of 1843 the family, consisting of the parents, three daughters and the only son, Jacob, emigrated to America, where they settled in Waukesha Co., Wis., one of the most beautiful tracts in the southern part of that state. After one of the lakes in this vicinity the Norwegians called this settlement "Pine Lake." On the 7th of February, 1847, Rev. W. Dietrichson organized the Norwegian Lutheran congregation at Pine Lake, in which the

names of Daniel Jacobsen and his family are found. From 1851 Rev. N. Brandt, of Rock River, served as pastor of the church.

While Prof. Jacobsen, even when quite young, had a weak constitution, his remarkable aptness to learn, his retentive memory and great fondness of reading gave early evidence of a powerful mind in a weak body. His superior mental traits attracted the attention, especially of his pastor, from his twelfth year—the time he joined the catechetical class preparatory to confirmation.

On the 29th of September, 1854, his father died of consumption, and from

this time on the duty of supporting a sickly mother devolved upon Jacob, who was the oldest son of the family. On the 10th of May, 1857, he was confirmed in the Rock River congregation, when the pastor gave him the flattering testimony of having acquired an excellent religious knowledge. During the winter following his confirmation he took private lessons in Latin and German from Rev. N. Brandt. Being now desirous of entering the Concordia College and Seminary at St. Louis, Mo., but lacking the necessary means for this purpose, Rev. Brandt kindly applied to his congregation on behalf of young Jacobsen for pecuniary aid, which was cheerfully and liberally responded to. Thus the Lord made an opening for him and he immediately began to make preparations for leaving home for St. Louis; but before he got started on his journey the strongest tie that yet bound him to the home should be broken, his dearly beloved mother dying of consumption on the 8th of August, 1858. Mr. Jacobsen then entered the college at St. Louis, together with Mr. Lasse Dasse and Mr. Torger Andreas. Torgeresen, the three first students of the Norwegian Synod in America to enter school with a view to the gospel ministry.

Without interruption Mr. Jacobsen prosecuted his studies at St. Louis until the spring of 1861, his expenses being largely defrayed by the churches that had aided him from the beginning. The college at St. Louis having closed in the spring of 1861, on account of the disturbances that were occasioned by the breaking out of the war, Mr. Jacobsen spent the summer teaching school in his home congregations, and in the fall he entered Concordia College at Ft. Wayne, Ind., whence the college that he had formerly attended had been temporarily removed. Before the expiration of the

year, however, he returned to St. Louis, where he remained until the spring of 1863. For three months, in the fall of 1863, he was temporarily employed as assistant professor at Luther College, Decorah, Ia.; the remainder of this year he devoted to teaching English school in Big Canoe, Ia. The following year (1864-5) he studied at Luther College, Decorah, when he again entered Concordia College at Ft. Wayne, finishing his collegiate course and graduating in the spring of 1867. He thereupon took a regular theological course under Dr. Walther in the Concordia Seminary at St. Louis, graduating in the year 1870. He received a call to become assistant pastor of Rev. Ottesen on Koshkonong Prairie, Wis., and was ordained by Rev. H. A. Preus at a pastoral conference held in Whitewater, Wis., in April, 1870.

Mr. Jacobsen was married on the 24th of May, 1871, to Miss Guro Ingebrigtsen, which union the Lord blessed with one daughter and three sons.

When, in December, 1871, Prof. S. A. Schmidt resigned his position as theological professor at Luther College, Decorah, to accept a chair in the Concordia Seminary at St. Louis, Mr. Jacobsen was called as Prof. Schmidt's successor at Luther College, where he entered upon his duties on the first of January, 1872.

The range of Prof. Jacobsen's knowledge was simply wonderful. He was a sound, loyal Lutheran theologian and perfectly at home in the standard literature of our Church. As a linguist he had few equals, speaking and writing fluently and correctly Norwegian, English, German and Latin. He had acquired a remarkable familiarity with all of the more noted authors. As a teacher he was clear and precise, always successful in holding the attention and interest of the students. From 1873 he was

secretary of the college board of trustees. In 1874 he took a trip to Norway, hoping thereby to benefit his failing health. While in Norway he met his friend and colleague, Prof. Knut E. Bergh, who had arrived there the previous year, and who had also gone there with a view to

benefit his health. His health having improved somewhat by his Norway trip he resumed his labors at Luther College in 1874, where he continued until 1880, when his old complaint terminated fatally on the first of April, 1881.—*Memorial.*



REV. R. JAEGLI.

Rev. R. Jaeggli was born in the Canton of Zurich, Switzerland, on the 6th of April, 1835. After a good education, he entered upon the mission work in Texas, in the year 1861. His first charge was in Ross Prairie, Fayette Co., which he faithfully served for eleven years. He was then called to Round Top, whither he removed, but the separation was an unnatural one, and he was recalled to his first charge where he served the church another eleven years. Believing that the time had come for a change, he accepted a call to Zionsville, where he labored until his death.

Pastor Jaeggli was president of the Texas Synod for a number of years, and rendered excellent service by his judicious and earnest counsels. The disease which carried him away was a most painful and lingering one. The physicians seemed not to understand his disease and could give him little relief, and he died on Friday, Nov. 26, 1886. His last words were, "Oh Lord, why so long!" But it is all over now, his toils and sufferings, and he rests from his labors, while his works follow him.



REV. RASMUS JENSEN AARHUS.

The Swedish Pastor Reor Torkil (Reorius Torkillus), who was sent out in 1636, or perhaps 1638, is generally spoken of as the first Lutheran pastor in America, and he certainly stands at the head in the later important Swedish Lutheran operations on the Delaware. Lutherans from Holland had arrived before the Swedes (about 1620), but they had no pastor before J. E. Goetwater arrived on the 6th of June, 1657, and he was sent home again by the Reformed, who had the control, and the Lutherans were without a pastor

until the arrival of J. Fabricius, A. M., in 1669. Thus the Swedes occupy the front rank of the entire Lutheran work in North America, and to Pastor Torkillus is due the honor of being the first pastor in America.

If, however, the efforts are taken into consideration, which were made by other Lutheran countries at explorations, where pastors were sent along as ship-chaplains, and if we include not only the United States with its neighboring countries, but also that part of America which belongs under European govern-

ment, then, which is not generally known, the Danish-Norwegian fleet was the first, and there was a Danish-Norwegian pastor in America before a Swedish pastor arrived.

Denmark sustained a friendly relation to Holland, which at that time had great power at sea. On their expeditions to East India, there were many Danish-Norwegian sailors in the service of Holland and when the decree was issued not to take strangers aboard on Holland vessels, the Danes were excepted. Christian the IV. applied to the Holland government and an East India Company was organized at Antvorskov in 1616. Then came Admiral Ove Gjedde's voyage to India with the vessels "Elefantén," "David," and "Christian," on the 14th of November, 1618. On these voyages there were ship-chaplains along. Then followed the Trankebar Mission, and the Danish congregation in India with Danish pastors. The re-exploration of Greenland, which had earlier been settled by Northmen, became the subject of serious thought. Christian the IV. sent out three expeditions in the years from 1605 to 1607, then the thought occurred of seeking a passage from North America to India. For this purpose two vessels were fitted out, the "Enhjørningen" with forty-eight men, and the "Lamprenen" with eighteen which men, started on their voyage on the 9th day of May, 1619, under command of Captain Jens Eriksøn Munk (born 1579 on the "Gaard," Barbo, near Arendal, Norway, of Danish parents).

June twentieth they discovered the southern coast of Greenland, and on the 8th of July the American coast; then they took a southerly course and entered the Hudson Strait, which Munk, in honor of the King, called "Fretum Christiani," and the north point he called after himself "Cape Munk" (Munkenas). In

August they entered the Hudson Bay, which he called "Mare Novum" (the New Sea), and "Mare Christiani" (Christian's Sea). He took possession of the land for the Danish crown under the name of "Nova Dania" (New Denmark). His winter-harbors he took near the Churchhill River, where they suffered untold misery by want and sickness, nearly the whole crew dying from scurvy.

On this voyage the ship-chaplain, Pastor Rasmus Jensen was along, and in all probability he was the first Lutheran pastor, who came to America. In the "Ecclesiastical Archives" (Kirke-historiske Samlinger), 3rd Series, Vol. V, p. 345 seq., is given a list of ship-chaplains, where it is stated that 22 pastors were ordained from 1610 to 1670 to accompany the vessels to East India. The given list of ship-chaplains from 1610 to 1670 contains names of 81 ship-chaplains, but as they are not arranged in rotation, and no year is given in several cases, it can not be said for certain, whether Pastor R. Jensen is mentioned among them. It must certainly, however, be him that is mentioned after Pastor Povel Erichsen Fionus (at whose name is given the year 1610), as "Rasmus Jensen Aarhus ad naves oestindia." After him is given the name of the Norwegian, Pastor Peder Jensen Skeen, 1618, also for East India.

Concerning the celebration of Christmas in Nova Dania, Munk writes: On the 24th of December, which was Christmas Eve, I gave the people wine and strong beer, which they had to thaw out ("finde om igjen") for it was frozen to the bottom, so that they became somewhat intoxicated, and were very jolly, though they did not with a single word insult one another.

The holy Christmas Day we jointly celebrated in a Christian manner, had

preaching and mass, and after the sermon, according to old usage, we offered to the pastor, each one according to his means. Although money was not very plentiful among the people, nevertheless they gave what they had, some giving white fox-furs which the pastor used for lining his gown, though he did not live long to wear it."

Munk continues to write: "On the 10th of January the pastor, Rasmus Jensen, and the barber, M. Casper Caspersen, had to take to the bed, after having been quite sick for some time; and after this a severe sickness began among the people, which grew worse every day. The sickness which prevailed was of a singular character, the patients generally suffering about three weeks from blood-flux before they died. On the same day my best cook died."

"On the 25th of January my helmsman, Hans Brock, who had been sick for about five months, died. The weather was fair that day, with beautiful sunshine, and the pastor, sitting in his berth, preached to the people, which was the last sermon he preached in this world." "In the evening of the 20th of February (1620), the above mentioned Mr. Rasmus Jensen, the pastor, died, having been sick for a long time."

Though the pastor died, M. Munk must have continued to conduct religious services, for he writes:

"On the 14th of April it was very cold, and we were only five persons that could sit and listen to the Good-Friday sermon." In May Mr. Munk lay deathly sick in his cabin, not having tasted food for four days. He made his testament and reminiscences, which he requested whoever should find them, to send to his Lord and King, and concluded with the words: "All the world good-night, and my soul in the hand of God."

The Lord helped; with two men Mr. Munk could sail with "Lamprenen" on the 16th of July, and all three arrived in Norway safe and sound in September 1620, arriving at Bergen on the 25th of that month. He closes with an earnest prayer to God. Munk died June 3, 1628.

New Denmark on the Hudson Bay did not become the possession of Denmark, nor does this voyage have much significance in the history of the church; but Pastor Rasmus Jensen, who was along and continued to preach the Word of God to the people, even when he was confined to his berth, and who died on the 20th of February, 1620, and found his grave in the long since forgotten Nova Dania on the Hudson Bay, must assuredly be credited with being the first Lutheran pastor in America who preached the word of God and was buried in America.—Substantially quoted from Rev. R. Andersen's History of the Ev. Luth. Church in America.



REV. ISAAC JENSSON.

Rev. Isaac Jensson, son of Jens Christian Abrahamson, son of Abraham Olsen Kleppe, was born in Norway, on a farm called "Roseland," in "Aarre Parish," in the diocese of Kristiansand, on the 12th day of October, 1838. His mother's

name was Gullikka Maria, born Jacobson. Isaac was the youngest of four children, three sons and one daughter, Jacob, Abraham, Isaac, and Stina. His father was born in the year 1804, and died in 1838, being then thirty-four



REV. ISAAC JENSSON.

years old. At the time of his father's death Isaac was only twenty-two weeks old. By reason of overwork in her efforts to maintain herself and her fatherless children, his mother was taken severely ill and had to be placed in a hospital for over eighteen months, when Isaac was only a year and a half old. From this time the children were placed in the care of strangers. Jens Skadsem, an eminently pious and highly respected man, who had no children, adopted Isaac in his family. Here he enjoyed the boon of a truly pious home, and was early brought under that excellent training upon which the Mother Church in his native country has always laid so much stress. His early education was attended to with truly parental solicitude. As soon as possible he was sent to the parochial school, where under the instruction of a Christian teacher his youthful heart became early impressed with the infinite love of God. The home example, together with the devoted home and school instruction, concurred in the establishment of an educational basis, which proved an in-

fluence of inestimable good throughout his life. In his fifteenth year he was confirmed in the Borre Church by pastor Hans Julius Knudsen, who on the day of his confirmation gave him highly commendatory testimonies for exemplary deportment, Christian character and knowledge.

Soon after his confirmation Isaac, together with eight other young persons in that neighborhood, was brought by the Word of God to know his natural sinfulness, and the abounding grace of God in Christ Jesus. When about eighteen years old he emigrated to America in company with his brother Jacob, locating at Leland, Ill., where he for a while followed his trade, blacksmithing, which he had learned in the old country. Being a young man of fluent speech and thorough Bible knowledge, ardent in spirit, and anxious to improve his talents and opportunities in his Master's cause, he frequently took active part with the older Christian brethren in their more private gatherings for mutual edification. While at Leland he is said to have been an in-

strument in the hand of God to lead a number of young persons to Christ.

In 1857 he entered the Illinois State University at Springfield, Ill., where he prosecuted his studies with characteristic diligence under the Rev. William M. Reynolds, D. D., the Rev. S. W. Harkey, D. D., and the Rev. L. P. Esbjörn, from which institution he graduated with high honors in 1861. Among his classmates in the university may be mentioned: Rev. Amund Johnson, at present (1890) of Aurelia, Ia.; Rev. N. W. Lilly, of Leetonia, O.; Rev. W. A. Lipe, of Omaha, Neb.; Rev. J. L. Guard, of Deer Creek, Ind.; Rev. Abraham Jacobsen, of Decorah, Ia.; Rev. John Pehrson, of Norseland, Minn.; Rev. G. H. Schnur, of Yutan, Neb.; Rev. John J. Nässe, of Newburg, Minn.; Hon. Robert T. Lincoln, son of President Lincoln.

Being destitute of pecuniary means, Mr. Jensson was obliged to provide for his support at the university during the summer vacations, which he spent partly in Leland, Ill., and partly in Milwaukee, Wis., buying and peddling beef, and doing other work. During the summer vacation of 1860, he compiled and published, in Milwaukee, a little hymn-book entitled "Some Spiritual Songs" ("Nogle aandelige Sange"), which he sold with some profit among his friends in the various Scandinavian congregations.

The Rev. J. J. Nässe, one of his classmates, and for two years also his roommate, tells the following incident, which occurred while attending the University: To make their scant funds carry them to the end of the school year, Mr. Nässe and Mr. Jensson were obliged to board themselves, maintaining themselves, the greater part of the time, on the plainest kind of fare. Toward the close of the school year, however, they found their

funds completely exhausted. Mr. Jensson, possessing an eminently cheerful temperament and a strong reliance upon the promises of God, did not allow this embarrassment to discourage him, but zealously prosecuted his studies, and bore up with such a remarkable cheerfulness, that it often provoked his anxious room-mate to criticise his apparent unsolicitousness. Finally, having been without a morsel to eat for two days, even Mr. Jensson's visage assumed a more grave expression, and it became evident that his mirthful spirit had become considerably dampened by this prolonged fast. On the evening of the second day, after he had talked over the situation with his friend, he threw himself upon his bed, and in a fervent prayer he laid the matter before his heavenly Father. Having finished his prayer, he sang his favorite lines:

We'll stand the storm;
It won't be long;
We'll anchor bye and bye.

That same evening a Danish student at the university loaned the two hungry young men fifteen cents, with which they provided a meal for themselves, which, though not particularly sumptuous, was nevertheless relished with special gratitude to God. Through some one of the students their destitute condition was brought to the knowledge of the good old Prof. Esbjörn, when the kind and eminently Christian gentleman immediately sent word to the boys to come and eat at his table until other arrangements could be made. But this seemed too much for the modest Jensson, and he therefore very politely declined to accept the generous offer. After a moment the professor himself called on them, urging them to come along with him. After some hesitation they finally consented. Nor did the poor boys ever forget the kind hospital-

ity with which they were received by their esteemed professor and his affectionate wife.

In the summer of 1861 he was ordained to the Gospel ministry, having accepted a call to the Evangelical Lutheran church in Neenah, Wis. At this place he labored very successfully for four years, organizing congregations at Waupaca and Oshkosh, and one about eight miles north of Neenah. Having applied himself with special earnestness to the acquisition of the English language, he was frequently called upon to preach in English, which he did with great acceptance. He devoted himself wholly to the spiritual interests of the people for whom he labored. He fervently loved the cause of his Master, in which he was engaged with undivided affection, and he devoted himself to his arduous and self-sacrificing duties with untiring zeal. While ministering to these congregations during the severe winters of Northern Wisconsin, he was not exempt from the hardships of the early pioneer life, and being generally poorly clad, and always ambitious, scrupulously to discharge his pastoral duties and fill his appointments, he contracted a severe cold which developed into a stubborn lung trouble to which his robust body finally succumbed.

In 1865 Mr. Jensson accepted a call from the Evangelical Lutheran church in Springfield township, Iowa, about six miles south of Decorah. It was thought that this change of climate would prove beneficial to his health, which had already become seriously impaired. It gradually became more and more apparent that the dread disease to which he had fallen a victim was pulmonary consumption, and on Jan. 27, 1866, after having taken a touching and affectionate farewell of his family, he died at the

residence of Jens T. Venem, near Calmar, Ia., being at the time of his death in his twenty-eighth year.

While at Neenah, Wis., Mr. Jensson was married to Miss Gretha Mikkaline, a daughter of Ole Sörli and his wife Anne, with whom he had two daughters, Olivia and Hannah, the latter having recently died. Gretha, his devoted Christian wife, followed her husband to the spirit world April 13, 1868, at the early age of 25 years, 7 months, and 14 days. Mr. Jensson was buried in the grave-yard a short distance west of the church, where may now be seen six graves alongside of one another, namely that of his mother, his wife, his wife's parents, his daughter, and himself. Appropriate monuments have been erected upon the graves by the generous Christian father in Christ, Mr. Jens T. Venem, who was one of Mr. Jensson's parishioners and the foster-father of his two orphan daughters.

Rev. Isaac Jensson's sister, Stina, and two brothers are still living. Jacob, having come to America in 1856, was for a number of years a very prosperous farmer in Fillmore Co., Minn. He is now living in the state of Washington. Abraham, (b. Dec. 12, 1836), came to America in 1862, settling for awhile in Neenah, Wis., where his wife, Maren, died in 1863. She was born in Norway, in 1837, her parents being Enok Gabrielsen Udsole and Karen. In 1858 she was married to Abraham Jensson Roseland. This union was blessed with three children: Jens Christian (b. March 25, 1859, confirmed 1874; married March 14, 1879, to Miss Rosa Andrina Thronsdon,—born in Marshall, Wis., March 17, 1862, of the parents Annanias Thronsdon and Britha—; ordained June 6, 1880); Karen Theonora Bertina (b. Jan. 2, 1861; and Abraham Ingeman (born Nov. 4, 1862). In 1864 Abraham was married again to a widow in Fillmore Co., Minn., Mrs. Anna Rasmussen, who had three children, Rebecca, Olaus, and Isebel. Their union has been blessed with three children: Rasmus Ahasuerus, Mark Matthew, and Jacob Annanias. Abraham still lives in Fillmore Co., Minn., where he has been a successful farmer and school-teacher for a number of years. He is a graduate from a seminary in Norway, and has occupied several important offices both in Church and state. Stina (born 1832), Isaac Jensson's only sister, was married in 1857, in Bergen, Norway, to Peter Reinertsen, a prominent contractor and builder of that place. They live in Fillmore Co., Minn., having come to this country in 1880. They have twelve children; six boys and six girls. Two of their sons have been ordained to the Lutheran ministry: Peter Ingbart Reinhard (b. July 18, 1858; confirmed 1874; ordained June 17, 1873), and Jens Christian (b. Sept. 30, 1863; ordained Nov. 17, 1889).



REV. AMON JOHNSON.

Rev. Amon Johnson, the subject of this sketch, was born in Urdahl, Norway, Dec. 9, 1838. His parents were John Williamson and Ingeborg Amonsens. The family came to the United States in 1848, and settled in the town of Norway, Racine Co., Wis. There his mother died the same year. She was an earnest Christian woman, and her prayers and sincere piety left a lasting impression on her son. In 1850 his father moved to Dane Co., Wis., and Amon, at the age of thirteen, learned the printers' trade at the office of the *Maanedstidende*, in Janesville, and afterwards in *Emigranten's* office at Rock Prairie, Wis. In the latter place were a few earnest Christians who met in private houses for prayer and mutual edification on Sundays. One of these families, Lars Skavlem and his wife, Gro Skavlem, having heard of him, the lady came to the house where he boarded, and invited him to the meeting the Sunday following at their house. He went, and this family, becoming interested in him, through their efforts and recommendations, sent him to the Illinois State University at Springfield, Ill., in 1854. After devoting six years to study, he graduated in 1860, receiving the degree of A. B., and two years afterwards that of A. M. After his graduation he entered the Augustana Theological Seminary at Chicago, now located at Rock Island, Ill., and took a two years' course in theology. At this time he was led through the preaching and instruction of Prof. Esbjörn to rely on Christ through faith. Before that time he sought, mainly by his own efforts, to conciliate God. He was ordained by the Augustana Synod, June 29, 1862, in Wasa, Goodhue Co., Minn., and began his ministerial work in Leland, La Salle Co., Ill. He remained there for three years and then went to Eau Claire, Wis., in the spring of 1865, where he remained until the close of the year 1876. Eau Claire was then ninety miles from the

nearest railroad. The charge, besides Eau Claire, consisted of Running Valley, Big Elk creek and Little Elk creek. The Scandinavians were mostly poor immigrants who worked in the mills. When they had laid by some money, they generally settled on government lands in the county. During his labors in Eau Claire, upwards of ten thousand dollars were collected for two churches and a parsonage in the city. Besides the charge, congregations were organized in Chippewa Falls, Sand Creek, Menominee, Springbrook and Drammen, most of which have since become separate charges, with resident ministers and flourishing congregations. It was a very laborious field. As the people had but lately come from Norway, the minister had to assist in locating and buying lands, and be general interpreter in business affairs. As Running Valley and Sand Creek had Eau Claire for their market, the settlers had twenty to thirty-five miles to travel, mostly with oxen. Hence, the minister was asked to take their groceries with him when he came around to preach, to save them a journey to the city. His buggy became sometimes quite heavily loaded, but on Sundays he was hailed with much joy. There were a number of laymen who rendered valuable assistance. In Sand Creek was Benjamin Waade. He was a gifted speaker and an exemplary Christian, beloved by all. In Eau Claire may be mentioned Ole O. Aanstad and his amiable wife. Al-

though no public speaker, he was an able business man; very firm, reliable, and of indomitable perseverance, and devoted to the interests of the church. He has, for the last twenty years, been prominently connected with all the leading enterprises of the Conference. In 1876 Rev. Amon Johnson removed to Aurelia, Cherokee Co., Ia., and took charge of Aurelia, Sloan, Onewa, Sioux Rapids, and a settlement in Pocahontas Co. Sloan and Onewa, being organized into a separate charge, he took Duncombe and Badger in Webster Co. They being again organized into a separate charge, he took Fulton, besides organizing a Danish congregation in Alton. Under his ministry churches were built in Aurelia, Sioux Rapids, Fulton, Badger and Alton. His health not admitting of confinement, he has given, by preference, his attention to missionary work and building up different congregations. Rev. Johnson was married at Leland, Ill., to Miss Anna Moland, Feb. 14, 1863. She was an amiable wife and an earnest Christian and was always prepared to sacrifice for the Master's cause. She departed this life, July 28, 1881, in firm faith in her Saviour. He was again married to Miss Carrie H. Oppegaard, Oct. 17, 1883. By his first wife the following children were born: Martha, Henry, Arndt, Sven, Aron, Julius, Godfrey and Ida Mathilda. Two children were born of the second marriage, Anna Maria and Julia.



REV. BENJAMIN KELLER.

Rev. B. Keller was born in Lancaster, Pa., March 4, 1794. He was confirmed by Rev. Dr. H. E. Muhlenberg, and soon after felt a strong desire to devote himself to the ministry. His classical and theological studies, in preparation for the work, were pursued at Frederick, Md., and at Lancaster Pa., under the direction of Rev. Dr. D. F. Schaeffer, and his revered and beloved pastor, Dr. Muhlenberg. On the completion of his course in 1814, before he had reached his twenty-first year, he was commissioned by the Synod of Pennsylvania to preach the Gospel, and at once entered upon the duties of the pastoral office. His first charge was Carlisle, Pa. Here he labored with zeal and fidelity for thirteen years, in serving eight congregations and performing an amount of service that seems almost incredible. In 1827, he received and accepted a call to the associated churches of Germantown, Barren Hill and White Marsh, where he continued for seven years. In 1834 he engaged in the service of the Parent Education Society. But his preferences for the pastoral office were so decided, that after a brief and successful mission, he determined to resume the work, and accepted a call as pastor of the Lutheran church in Gettysburg. Here he continued to exercise his office for seventeen years. The relationship was terminated in consequence of the urgent desire of the Synod of Pennsylvania to secure his services in its efforts to endow a German Professorship in the institutions at Gettysburg. The funds required were procured and warm friends secured wherever his labors extended. The enterprise having been accomplished, he settled in Philadelphia, and devoted his time and energies to the German population in the northeastern part of the city. The effort was crowned with remarkable success, and the result was the organization of the large and prosperous congregation of St James, and the speedy erection of a beautiful and substantial church edifice. But his physical strength was found inadequate for so extensive a field; he therefore withdrew, that another might enter into his labors. He did not, however, retire to rest. His active habits would not permit him to remain unemployed. He cheerfully yielded to the wishes of the Lutheran Board of Publication, and undertook a general agency and superintendence of its interests. His services, so faithfully rendered, have identified his name permanently with this institution. He visited many of our churches, interested in the work pastors and people whose confidence and affection he enjoyed in a high degree, collected funds, suggested and secured the publication of some of the most valuable and popular books the society has issued, and continued its general superintendent till his death; remained in the position by the unanimous wish of the board, even when the state of his health allowed him to give to the work only his wise and faithful counsels. During the last two years of his life, when able to travel through the Church, he was anxious to serve his Master by preaching the Gospel, and for a season, feeble as he was, regularly performed missionary labor for a German congregation at Germantown. Until the last, the master-spirit of his life was strong; the desire of his heart was to be useful; to labor for the advancement of the great work to which, in his early years, he had consecrated his powers. He died July 2, 1864, in

the seventy-first year of his age, and after a service of fifty years in the Gospel ministry. They laid his remains in the cemetery of St. Michael's church, Germantown, once the scene of his active labors.—*Morris*.



REV. EZRA KELLER, D.D.

Ezra Keller was born near Middletown, Md., May 12th, 1812. He entered Pennsylvania College in 1830; became President of Wittenberg College in 1845; died December 29th, 1848, in his 37th year.

Into so few years was compressed the work of Dr. Keller's mortal life. It is difficult to realize this, to one considering how large a place he occupies and how prominent a name he has as the founder of Wittenberg College. It might occur to some that perhaps his work was not so important as those about him were led to regard it and as it looks to be in the distance; that his name and fame are due to his circumstances and not to his intrinsic qualities. For it is often true that an ordinary man gets reputation from factitious surroundings, from sectarian emphasis laid upon him, or from a cunning skill in pushing himself into notice. But, however true this may be sometimes, it is not true in any of these

particulars as it respects Ezra Keller. There was no putting forward of himself; he was an unpretentious man; taking the lower seat, and going up higher only as the Master called him.

He was not lifted into eminence by sectarian zeal, for there was not enough sectarian zeal in his denomination to emphasize him or any one else. He was, indeed, praised more highly by people of other denominations than by those of his own. When the professors of Lane, Presbyterian, Theological Seminary visited Springfield, at the request of the New England Society for the aid of western Colleges, to inspect Wittenberg College and make report to said Society, they not only spoke favorably of the spirit and prospects of the new institution, but took occasion especially to speak highly of Dr. Keller. Other instances might be cited of like high estimate of him by others than his own particular people.

Nor was Dr. Keller rendered noteworthy simply by the fact of his having been the founder and first President of an institution that has since become great. Things that become great are not started by small men. Wittenberg College began as all things begin, that rise to a great future; it had, as all such things have at their beginning, the proper man Providentially fit to plant it and stand by it in its early years. Wittenberg College came not of any "private interpretation." It was moved in the hearts of a people who were just waking into a sense of their educational wants in this country, and of their crying need of an educational center in the west. Wittenberg College came in answer to that cry. It was begotten of the creative breath of God that was refreshing the hearts of the people, and the same creative breath filled and lifted into view the man to be at the head of it and carry it forward into fact. The one so chosen could not be other than an uncommon man. He was greatly open and responsive to the spirit of God. He was a man of unusual mold. Not physically. Most of the extant portraits of him make him appear to have been of large frame and ultra-severe brow, and in so far are incorrect. He was not physically tall nor broad. His weight did not exceed 140 pounds. But there was in him a gravity, strength of purpose, sincerity, natural wisdom, and an aggressive force that would have made him a marked man even if he had not had all these and other qualities enlarged and quickened by the spirit of the Master whom he so devotedly served. He possessed an unusual combination of natural and spiritual qualities that fitted him for extraordinary things. And what his hand found to do he did with his might. Whatever work he had to do he took to his heart. It lay on his soul like the

"burden" of a prophet, and he rose under it with all the strength he had. No past estimate of him has been too great. No most careful analysis of the man and of the work he did, both before and during his connection with Wittenberg College, will reduce him to a lower place. He was capable of doing much in his short life and had the heart to undertake it; and he had that about him that made the churches turn to him and put important work into his hands.

Already while he was yet a student at the Theological Seminary, an extraordinary mission was put upon him. The scattered and spiritually destitute condition of the Lutheran people in what was then the "far west" was giving serious thought to the churches in the east. The Pennsylvania Synod decided to send an exploring missionary to visit the States of Indiana, Illinois and Missouri, and they appointed young Keller to the work. They had come to know enough of him to feel that he had the fit qualities for the arduous undertaking. It was as unexpected as it was unsolicited by him. He accepted the appointment, but wrote in his journal: "I somewhat dread the mission." He prepared for it at once, and gave to it six months, from September, 1836, to February, 1837, inclusive. Of his extraordinary labors and the perils of that mission tour, there is not room here to write, but he more than met the expectations of those that sent him. In the close of his reports, he said: "The results of this mission, which cost me so much toil and anxiety of mind, eternity alone can reveal." The effect of the tour upon himself was to develop his native magnanimity of soul, but the extremities to which he was subjected, not improbably, made some rents in his bodily health that never closed, and that helped to make him an early victim of death.

During the following year, while at Taneytown, Md., he was compelled to cease preaching for six months, owing largely to the effects of his severe exposure in the west.

He continued in the pastoral office till May, 1844, about seven years. At that date he came to Wooster, O., to enter upon the duties of the Professorship in Theology which he had accepted. The following year the institution was removed to Springfield in obedience chiefly to the judgment of Professor Keller. He was first selected solely to be teacher of theology, but by the time he had been on the ground some months and Springfield had been made the location of the school, he yielded to the repeated solicitation of the Board and became President. Another that had been chosen for the position failed to come, and it had, in the meantime, become thoroughly manifest that he was the proper head of the institution.

The few short years that remained to his shining light before it went out in the darkness of the grave, constitute to those who know it a wonderful record. It cannot be recounted here.

Dr. Keller had exceeding power as a preacher. He had a soul on fire with the love of Jesus Christ and of men. When he could not preach he ceased to be happy. In this work he had the ardor of an apostle. He had wonderful power in the scriptural handling of a subject. His preaching was plain and practical, but highly attractive to thoughtful men.

Zealous as Dr. Keller was in his ministry, he was not narrow in the line of his work or in his sympathies. He was deeply interested in the progress of religious work in all the different denominations.

The affairs of our country had a large place in his thought. Though a citizen

of a slave state, he was decidedly opposed to slavery. While on his mission tour he became acquainted at Alton, Illinois, with Lovejoy, who was afterwards killed by a pro-slavery mob; and when he heard of his murder, he lamented him in the language of David's lament of Jonathan. He had formed a high estimate of Lovejoy's noble qualities.

Dr. Keller was also one of the foremost of his time in the cause of temperance. The frequent entries in his journal upon this subject show how deeply its iniquities stirred his soul.

On December 14th, 1842, he notes the fact that it was Thanksgiving Day in Maryland, and it was the first appointment of the kind ever made by the governor of that State. Nothing occurred in the wide field of public interests, indicative of progress, that did not catch his eye. His view of the Christian religion was, that it was the power of God for the advancing of all the interests of humanity in the church, the state, and in society. He was a man whose great soul was absorbed in getting Christ's work done in the world. He was unselfishly devoted to this. He made no effort to advance himself. He never sought a call from a congregation for the glory of having the fact published, when it was, perhaps, never intended to be accepted. Indeed, he adopted the rule of Spenser: "To make no efforts to enter a new pastoral charge; and not to regard it as a divine call unless it came without his seeking."

A sketch of Dr. Keller's life intended for a college work must make some reference to his experience in getting an education. Impelled by powerful conviction of his duty to study for the purpose of fitting himself to preach the gospel, he sought the consent of his father. The history of his life for about a year at this point is very sorrowful.

The struggle of his soul between his deep sense of duty and the angry opposition of his father gave him great distress; but his "spirit became fixed on the work" before him. His father disowned him and did not become reconciled to him until nearly ten years afterward; but from that on, in his last days, he could not have enough of his son's society. When young Keller set out to college, he traveled on foot, and arrived at Gettysburg on the second day with "fifty cents in money, a scanty supply of clothing and a few books." To trace his ascending course through college would carry this sketch too far.

It was no young fanatic that had wildly broken with his father; but it was a great soul, in which the spirit of God moved like the winds upon the

deep. The young man had read himself aright. Never in his life did he show the wisdom of his judgment, or his willingness to do sacrifice, more than in his steadfast course "right onward" to fit himself for the work to which he felt himself called.

Dr. Keller's moral qualities were perhaps greater than the intellectual, but this does not mean that in the latter he was ordinary. He was much more. He had very sensitive susceptibilities to the beautiful in nature. Many passages showing his descriptive powers might be cited from his journal. He had much of Wordsworth's enjoyment of a starry night, though in him there was a sense of solemn sadness which that poet did not have.—*Hist. Wittenberg College.*



REV. EMANUEL KELLER.

Emanuel Keller, a son of Peter and Catherine (Schaeffer) Keller, was born at Harrisburg, Pa., Sept. 30, 1801. Enjoying the advantages of a Christian education, he was early brought under the influence of religious truth, and gave evidence of having experienced a spiritual renovation. His thoughts and desires were early turned to the Christian ministry. He commenced his classical studies under the direction of his uncle, the Rev. Benjamin Keller, and subsequently studied as a student of Dickinson College, though his name does not appear on the list of graduates. He pursued the study of Divinity with his pastor, the Rev. Dr. Lochman, and, in the year 1826, was inducted into the sacred office by the Synod of Pennsylvania. The first year of his ministry he labored at Manchester, Md. Thence he removed to Mechanicsburg, where he continued his labors without interruption until a short time before his death,

when his health had become so feeble that he was obliged to resign his charge. He died April 11, 1837, in the thirty-sixth year of his age, and was buried in the graveyard connected with Trindle Spring Church, by the side of his two sons who had died before him. Two discourses were delivered at his funeral,—the one by the Rev. D. Gottwald, from the words,—“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day;” and the other, by the Rev. J. Ulrich, from the text,—“Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.”

On April 14, 1825, Mr. Keller was married to Sabina Seltzer of Harrisburg, Pa. They had five children.—*Sprague.*

REV. THOMAS W. KEMP.

Rev. Thomas W. Kemp, son of Col. Lewis Kemp, was born in Frederick Co., Md., Dec. 2, 1834. His childhood and youth was spent in the city of Baltimore, where he enjoyed the best advantages for mental improvement. In his fifteenth year he entered the preparatory department of Pennsylvania College, but an injury which he sustained from an accident, led to his temporary withdrawal from the institution, and, for a time, he continued the prosecution of his studies in Baltimore, under the instruction of Dr. Webster. In 1851 he returned to College, and was graduated in 1853. He immediately commenced his theological course, part of the time pursuing his studies under the direction of Drs. Morris, Seiss, and Webster, and the other part in the Theological Seminary at Gettysburg. He was licensed to preach the Gospel by the synod of Maryland, in 1855, and was, for a season, associated with Rev. Dr. Stork, in the pastoral work of St. Mark's Church, Philadelphia. In the spring of 1856 he was appointed by the Executive Committee of the Home Missionary Society, to take charge of a mission church in Chicago, Ill. Here he labored faithfully and successfully for nearly a year, when the climate proving unfriendly to his health, compelled him to resign his position. In June, 1858, he sailed for Europe, in the hope of resuscitating his health. Spending the summer, autumn and winter in Germany, France and Switzerland, the spring of 1859, was passed through Italy, crossing the Mediterranean into Egypt, thence to Palestine and other countries; returning again to Europe, he remained for some time at the university at Berlin. He landed in New York, December, 1859. On his return he preached occasionally, and delivered several lectures on the Holy Land with great acceptance. He was also engaged in the preparation of a narrative of his foreign tour for publication, which work was, however, never completed. On the 18th of Sept., 1861, in the city of Frederick, he gently passed away, full of hope, and with unswerving confidence in Him in whom he trusted for salvation, leaving the clearest and most decided testimony to the preciousness of Christ and His gospel. Gifted by nature, a man of more than ordinary culture, of a pure character, and earnest piety. Mr. Kemp won all who approached him, and excited the fondest expectations in reference to his future career.—*The Lutheran and Missionary.*



REV. ERNST G. W. KEIL.

Rev. Ernst Gerhard Wilhelm Keyl was born in Leipzig, Saxony, May 22, 1804. He graduated from the Nicolai Gymnasium and University of his native city. Soon after his graduation he received a call from a congregation in Niederfrohna, near Penig, in Saxony, where he entered upon his pastoral duties on the ninth Sunday after Trinity, 1829. In a brief biographical sketch of Rev. Keyl by Dr. Walther, in the *Lutheraner*, the latter tells us of a visit he made to Keyl's church at Niederfrohna, while a student in the year 1830, to hear this

man who had obtained such a favorable reputation for his earnest piety and powerful preaching. Dr. Walther says that it seemed as if the whole congregation was in tears, and he received a deeper impression of Keyl's sermon, than any other sermon he had heard before. Rev. Keyl's labors in Niederfrohna were attended with marked blessings and success, especially in awakening the multitudes, who came to hear his earnest preaching, to a sober Christian life. At one time he became warmly attached to pastor Stephan, of Dresden, whose influence upon him did not have the very best effect either for Keyl himself or his work, which he frankly confessed as soon as he learned to know what Stephan really was. Mr. Keyl, with one hundred and nine persons, mostly of his own congregation at Niederfrohna, joined the company of persecuted Saxons, who, in 1838, emigrated to America under the leadership of pastor Stephan. He left the German port Bremerhafen, on board the *Johann Georg*, Nov. 3, 1838, and arrived at New Orleans Jan. 5, 1839. On the passage it was the duty of Keyl, by order of Pastor Stephan, to minister to the spiritual wants of the passengers on board the *Johann Georg*. On Feb. 9, 1839, he arrived at St. Louis, Mo., where the entire company of about seven hundred persons met, according to agreement, before they embarked for America.

Mr. Keyl was one of the first to advocate the ill-reputed "Declaration of Submission," which Pastor Stephan had caused to be drawn up upon the steamer "Selma," and which he (Stephan) had signed, by way of an oath, by all the men and women of the company on the passage up the Mississippi. Concerning his regard for Pastor Stephan, Mr. Keyl tells the following incident: During the passage up the Mississippi, a young per-

son revealed to Pastor Keyl under four eyes that he feared that Pastor Stephan lived in secret carnal sins. At this Mr. Keyl became highly indignant, as if he had heard a blasphemy of God, and smote the young person in the face, warning him from harboring such wicked thoughts against such a holy man, who had suffered so much for Christ's sake.

In April, 1839, Mr. Keyl, with a considerable number of the other emigrants, removed to Perry Co., about one hundred miles from St. Louis, where they bought several thousand acres of land and settled. Here Mr. Keyl organized a congregation mostly of those who had accompanied him from his old charge at Niederfrohna, which he called "Frohna." A very bitter doctrinal struggle soon arose among the emigrants in which Mr. Keyl at first stood on Pastor Stephan's side; but when he learned to know the real character of the so-called Bishop Stephan, he made an open and frank confession of his sad mistake. Mr. Keyl served this small Frohna congregation and shared its trials for about eight years, when, in 1847, he received and accepted a call from a congregation in Freistadt, and from the Evangelical Lutheran Trinity church at Milwaukee, Wis. At that time this large city numbered about 9,000 inhabitants. Mr. Keyl arrived here with his family Oct. 7, 1847. When the Evangelical Lutheran St. Paul's church at Baltimore, Md., became vacant by the removal of Pastor Wyneken to St. Louis, in 1849, Mr. Keyl received a call from this church, which he accepted, preaching his farewell sermon in Milwaukee, June 23, 1850, and on July 14, 1851, he held his inaugural sermon at Baltimore. In this field Rev. Keyl labored with indefatigable devotion for nineteen years. He then accepted a call from Willshire, O., where he was installed by Dr. Sihler Sept. 26,

1869, which he served until late in the fall of 1871, when he laid down the ministry, being sixty-seven years old and quite enfeebled.

Mr. Keyl was married three times. His first wife was Miss Ernestine Amalia Walther, to whom he was married Nov. 15, 1836. She was a sister of Rev. Otto Hermann Walther and Dr. C. F. W. Walther. Four children was the result of this union; two sons and two daughters. His first wife died May 23, 1842. In 1843 he was married to Miss

Kathrina Popp, who died Sept. 30, 1845. In 1846 he was married to Miss Sophia Amalia Vogel. Mr. Keyl died Aug. 4, 1872, at Monroe, Mich., whither he had removed after he had retired from the ministry.

Mr. Keyl is the author of the "Predigt-entwuerfe ueber die Sonn- und Festtags-Evangelica aus Dr. Luther's Predigten und Auslegungen." He is also the author of *Katechismusauslegung aus Dr. Luther's Schriften und den Symbolischen Buechern.* Four volumes.



REV. F. TRAUGOTT KOERNER.

The Rev. Fr. Traugott Koerner was born in New York City in 1845, where he attended the German Evangelical Parochial School of the Holy Trinity. His parents soon after moved to St. Louis, where he attended a parochial school until he reached the age of thirteen years. He then went to the college in Fort Wayne which is connected with the Missourian Synod. From there he went to the Concordia Seminary in St. Louis to prepare himself for the ministry, and completed his studies 1865. The first position he accepted was as assistant pastor of the Church of the Holy Trinity, in New York City, where he went to school before his parents moved to St. Louis. He only remained there for one year and then accepted a

call to Harlem, where he became pastor of St. Johannes' Church. Two years later he went to Middle Village and Winfield, L. I., to remain there up to 1871. His next pastorate was at St. Paul's Church, where the Rev. Mr. Strodach officiated. In 1875 certain difficulties arose among the congregation and the pastor concluded to organize a new congregation, which he called Emanuel Church. Pastor Koerner belongs to the Missourian Synod and is a member of the Board of Managers of the Evangelical Lutheran Hospital in East New York and also of the Wartburg Home for Aged People in East New York, and a member of the mission among the Jews in New York City.



REV. DAVID J. KOONTZ.

It may not be generally known that there is one synod of colored Lutherans in the United States. This is found in the state of North Carolina and was organized in the old historical St. John's Church, Cabarrus Co., N. C., seven miles from Concord and twenty miles from Charlotte. It was organized by the sanction and under the auspices of the North Carolina Synod, by a committee consisting of Revs. W. G. Campbell, F. W. E. Peschau, Geo. H. Cox, and T. S. Brown. It was organized May 8, 1889, at 11.30 A. M., in the Council Room of St. John's Church, while the North Carolina Synod was in session, and assumed the name of The Alpha Synod of the Evangelical Lutheran Church of Freedmen in America. The organization thereof is recorded in the minutes of the eighty-sixth convention of the North Carolina Synod, as follows:

"Report of Committee to organize colored Evangelical Lutheran Synod.—We, your Committee, appointed to organize the Colored Evangelical Lutheran Synod, met in the council room of St. John's Evangelical Lutheran congregation, Cabarrus County, N. C., Wednesday, May 8, 1889, at 11.30 A. M. Rev. W. G. Campbell, the chairman, called the committee to order. Rev. Geo. H. Cox was elected secretary. After prayer by Rev. F. W. E. Peschau, the colored brethren were organized and constituted under the name and title of 'The Alpha Synod of the Evangelical Lutheran Church of Freedmen in America.'

The constitution of the North Carolina Synod was then adopted as the constitution of this Synod. Rev. David J. Koontz was then elected president;

Licentiate W. P. Phifer, recording and corresponding secretary; Rev. Samuel Holt, treasurer."

The *first* president of the *first* colored Lutheran Synod of the United States, and as far as we know, in the world, was Rev. David James Koontz, who had been ordained by the North Carolina Synod in 1880, and was a faithful, honorable and honored member thereof, until the formatoin of the Alpha Synod.

Pastor Koontz was born in Davidson county, N. C., in the year 1846. He was a slave and belonged to a Lutheran family, whose name he bore with pleasure and pride, as hundreds and thousands of slaves have done all over the sunny Southland. He was baptized by a white Lutheran pastor, and in due time was confirmed by Rev. W. A. Julian, now an honored member of the South Carolina Synod, who also installed him as pastor of the Pleasant Grove Church, which is the *first* colored Lutheran Church the North Carolina Synod organized and received.

Rev. W. A. Julian and Rev. Dr. G. D. Bernheim assisted him in his studies and prepared him for the ministry, and these brethren deserve the credit of having furnished the first colored synod its first president.

President Koontz was a strong Lutheran and labored most earnestly and faithfully amid discouragements that would have crushed the hopes and stopped the work of many an other man. Other denominations tried hard, but in vain, even with tempting offers, to win him away from the Lutheran Church, but he remained true and firm to the last. Serving one little band of colored Lutherans for years amid the almost overwhelming and powerful influences

of other denominations, he ever kept a brave and courageous heart, and manifested a kind and pleasant spirit.

He was, considering the limited advantages he enjoyed, quite a good, plain, practical preacher. Preaching once at night during the sessions of the North Carolina Synod, he won the admiration of all who heard him.

He laid the foundation of the various congregations that constitute the Alpha Synod and to his great joy lived to see two young men whom he had baptized, instructed and confirmed in the Lutheran ministry. One of these is Candidate A. M. Parks, at present teaching in the West, and the other Rev. W. P. Phifer is the Secretary of the Alpha Synod and Pastor of St. Paul's colored Church, Charlotte, N. C., where he is doing a

good work. Both of these young men are graduates of Howard University, Washington, D. C., and are young men of promise.

Unfortunately Pastor Koontz died suddenly and unexpectedly in Concord, N. C., May 27, 1890, in the forty-fifth year of his life, dying all too soon according to human view, as he was so much needed among his people. He was serving the Concord Mission at the time of his death. The whole community deplored the death of this humble, quiet, God-fearing man. He lies buried in the old Lutheran Cemetery at Concord to await the resurrection morn.

He was truly a good and holy man, an honor to his race and a faithful minister in our dear great Lutheran Zion. P.



REV. ULRIK V. KOREN.

Rev. Ulrik Vilhelm Koren was born in Bergen, Norway, Dec. 22, 1826, and received his education at the college in that city and at the University of Christiania, from whose school of Divinity he graduated in 1852. The following year

he emigrated to America, where he had accepted a call as minister in the neighborhood of Decorah, Ia., and although he has several times received calls to other places, he has remained where he first located. His charge at first com-

prised a large territory, as he was the first Norwegian Lutheran minister west of the Mississippi, but it has since been divided into a great many charges. Rev. Koren is one of the pioneers in the West, and he had to undergo all the hardships so familiar to the early settlers.

A little earlier in the same year in which Rev. Koren came to America, the Norwegian Lutheran Synod was organized, in whose affairs he has taken a most prominent and conspicuous part. Since 1861 he has been a member of the Church Council or the executive board of the Synod, and since 1876, when the Synod was divided into districts, he has been the president of the Iowa district.

Rev. Koren was most active in securing the location of the Lutheran College at Decorah in 1861, and ever since he has taken great interest in this institution, and, outside those most directly connected with this school, he has probably done more to make it prosper than any other man. His culture and attainments, his intelligent interest in

the Synod's institutions of learning, his enthusiasm and earnestness, his eloquent defense in speech and in print of what he has conceived to be the truth, and the mission of the Synod, to which he has devoted his life, has made him the most prominent of Norwegian Lutherans in this country.

His published writings consist of a number of articles in the religious papers of the Synod, and as the student of the history of the Norwegian Lutherans in this country will readily understand, these articles are mostly of a polemical character. For this reason, when an attack has been made on the Synod by its opponents, most of their missiles have been directed against him as the most conspicuous champion of the Norwegian Synod.

His great gifts as a preacher and the devotion and God-inspired energy in his work, which has gone on unceasingly for more than a generation, have won for him the lasting esteem and love of the members of his charge.



REV. C. P. KRAUTH, SR., D.D.

The older Dr. Krauth was born in Montgomery county, Pa., May 7, 1797. His father was a native of Germany, and came to this country as a young man, in the capacity of a school teacher and a church organist. His mother was a Pennsylvanian. They lived in New York, Pennsylvania, and in Baltimore, Md., also for many years in Virginia, highly respected and enjoying the confidence of their neighbors. Of his early life comparatively little is known in consequence of his singular and habitual reticence with regard to himself. He seems to have been from a youth of an

enquiring turn of mind and fond of books. He early evinced a decided taste for linguistic studies, and, in the prosecution of the Latin, Greek, and French, won for himself high credit. Having selected medicine as his profession, he commenced its study when about eighteen years of age, under the direction of Dr. Selden, of Norfolk, Va., and subsequently attended a course of lectures in the University of Maryland. But his funds having become exhausted, he visited Frederick, Md., with the view of procuring pecuniary aid from an uncle, the organist of the Lutheran



REV. C. P. KRAUTH, SR., D. D.

church, or of negotiating a loan for the completion of his medical studies. During a visit to Rev. D. F. Schaeffer, of Frederick, his mind was led to the conclusion that the ministry was the work to which God had called him. He very soon commenced his theological studies under the instructions of Rev. Dr. Schaeffer, and, at every step of his progress, was the more strongly convinced that he was acting in accordance with the Divine will.

Whilst he was engaged at Frederick in the prosecution of his studies, in the year 1818, Rev. Abraham Reck, of Winchester, Va., who was in feeble health, wrote to Dr. Schaeffer, inquiring if he could not send him a theological student to aid him in the discharge of his laborious duties. In compliance with his request, Dr. Schaeffer sent young Mr. Krauth, who continued his studies under the direction of Pastor Reck, and assisted him in preaching the gospel and performing other pastoral labor. He studied under Mr. Reck one year, and the testimony of his preceptor is that he showed great comprehension

of mind, and was a most successful student.

Mr. Krauth was licensed to preach the gospel by the Synod of Pennsylvania, at its meeting in Baltimore in 1819. His first pastoral charge embraced the united churches of Martinsburg and Shepherdstown, Va., where he labored for several years most efficiently and successfully. It was at a district conference, held in the church at Martinsburg, whilst Mr. Krauth was pastor, that the enterprise of a theological seminary, in connection with the General Synod, originated, and the first funds towards the object contributed. He was, in 1826, elected a member of its first Board of Directors. In 1827 he received and accepted a call to St. Matthew's congregation, recently organized in Philadelphia.

The removal of Mr. Krauth to Philadelphia, in 1827, marks a new epoch, not only in the history of our English Lutheran interests in that city, but of his own life. Brought into new associations, surrounded by active, earnest, living men, with large libraries at his

command, the best books on all subjects accessible, new powers seemed to be awakened within him, new energies were developed. As a scholar, a theologian, and a preacher, he rapidly advanced, and made a deep impression upon the community. At first he encountered some opposition from the German churches in the prejudices which existed, even at that day, against the introduction of the English language into the services of the sanctuary, but this all vanished when his character and object were better understood. Dr. Krauth remained in Philadelphia six years, and during the whole period, enjoyed the highest reputation as a pastor and a preacher, gathering around him a large and devoted congregation, and accomplishing an amount of good that can scarcely be estimated.

In the year 1833, when Dr. Hazelius resigned his professorship in the Theological Seminary at Gettysburg, the attention of the Board of Directors was at once turned to Mr. Krauth as the man best qualified for the position. As a Hebraeist he had not at the time, in the Church, his superior, the result of his own earnest indefatigable application. He was unanimously chosen Professor of Biblical and Oriental Literature. It was agreed that part of his time should be devoted to instruction in Pennsylvania College, with the understanding that so soon as the proper arrangements could be made his duties should be entirely confined to the Theological Seminary.

Professor Krauth was unanimously elected President of Pennsylvania College in the spring of 1834. The duties of this office he faithfully performed for nearly seventeen years, during most of the time also giving instruction in the Theological Seminary.

In the autumn of 1850, yet in the vigor of manhood, he relinquished with great satisfaction, the anxious, toilsome, and often ungrateful work of the College Presidency, for the more quiet, congenial and pleasant duties of theological instruction. For five years, during his connection with the seminary, he also served with great acceptance as pastor of the congregation with which the institutions are united. He continued his duties in the Theological Seminary until the close of life, delivering his last lecture to the senior class within ten days of his death, the subject, by a singular and interesting co-incidence, being the Resurrection. He died May 30, 1867, in the 71st year of his age, and the 49th of his ministry. The honorary degree of D. D. was, by a unanimous vote, conferred upon him by the University of Pennsylvania in 1837.

His published writings are: "Works of Melancthon," "The General Synod," "Early History of the Lutheran Church," "Schmidt's Dogmatic," "The Lutheran Church in the United States," "Present Position of the Lutheran Church," "Contributions to the History of Church," "Luther and Melancthon," "German Language," "Henry Clay," "Baptism."—*Morris.*





REV. C. P. KRAUTH, JR., D.D., LL.D.

The ancestors of Dr. Charles Porterfield Krauth, on his father's side, were of German descent. His grandfather, Charles J. Krauth, came to this country as a young man before the close of the last century, and became teacher and organist in the service of the German Reformed church. He was married to Catharine Doll, a Lutheran. When residing in Montgomery Co., Pa., their son Charles Phillip was born, May 7, 1797. The parents afterwards removed, first to York, then to Baltimore, then to

Lynchburg, Va., where both died, the father in 1821, the mother in 1823. The son, Charles Phillip, at first studied medicine, but afterwards entered the ministry, having been licensed by the Ministerium of Pennsylvania at Baltimore in 1819. His first charge was at Martinsburg, Va., having also the care of Shepherdstown. While resident at Martinsburg, he was married, December, 1820, to Catharine Susan Heiskell, of Staunton, Va., a lady of English descent, whose family were persons of culture

and prominence in Augusta Co. There were two children of this marriage, Julia Heiskell, who became the wife of Rev. O. A. Kinsolving, an Episcopal clergyman, and Charles Porterfield.

Charles Porterfield Krauth was born March 17, 1823, at Martinsburg, the county seat of Berkeley Co., Va. His mother died in January, 1824, and he was taken to her home at Staunton by Mrs. Heiskell, his grandmother and remained with her until after his father became pastor of St. Matthew's church in Philadelphia, and was there in care of relatives of his father's mother, who bore her name, Doll. At the opening of the school year on the third Thursday of October, 1831, being then in his ninth year, he was sent to Gettysburg, Pa., to enter as a student in the Gettysburg Gymnasium, in which he remained for three years. The teachers in the Gymnasium at that time were Rev. Henry L. Baugher, in charge of the Classical department, Michael Jacobs, of the Mathematical and Scientific, and Dr. Ernest L. Hazelius gave instruction in Latin and German; three more admirable teachers it would be difficult to find in any institution. In the fall of 1832 the Gymnasium was erected into Pennsylvania College, and Mr. Ernst T. H. Friederici became principal of the preparatory department, though the former instructors, now become professors in the college, continued as teachers. In October, 1833, William M. Reynolds became principal, and Ezra Keller assistant teacher. These were the teachers of Charles P. Krauth before his entrance into college. Except Mr. Friederici, all of them became very eminent as teachers, and three of them were afterward presidents of colleges. He was a pupil of much promise, and he had admirable teachers.

In 1834 Rev. Dr. Charles Phillip

Krauth became first president of Pennsylvania College, and entered on his duties in October. At the same time his son entered the Freshman class of the college, going over its studies two years in succession, because of his extreme youth. From 1834 until 1839, he pursued the usual college course of study. His teachers in that period were Drs. C. P. Krauth, H. L. Baugher, M. Jacobs, Wm. M. Reynolds, throughout the whole time, and Rev. J. H. Marsden, 1834-5; Herman Haupt, 1837-9; Dr. H. I. Schmidt, 1838-9; and David Gilbert, M. D., 1837-9. He was graduated in September, 1839, with a class of fourteen members. He was proposed as a member of the Philomathæan Society, Nov. 18, 1831, and elected Nov. 25. Whether he began the study of German under Dr. Hazelius or under Dr. H. I. Schmidt, I do not know; but I know that through life he honored and revered them both, indeed toward all his teachers he ever kept warm his affection and regard. Under the instruction of Mr. Marsden, he began the study of botany, which through life was a delight to him.

In October, 1839, he entered the Theological Seminary at Gettysburg, where Drs. S. S. Schmucker, C. P. Krauth and H. I. Schmidt were the Professors. At the close of the two years' course then provided, he was graduated at the Seminary, September, 1841, made M. A. by the College, and was licensed to preach by the Synod of Maryland at Hagerstown, Oct. 16, 1841, being then nineteen years and six months old.

When President Krauth removed to Gettysburg, he was married to Miss Harriet Brown, a resident of that place, and a home was again formed, in which the son found kindest care. For some time before the completion of the College building, Dr. Krauth lived on Baltimore

Street, but afterward resided in the College building, until he relinquished the Presidency. The tender kindness and many admirable excellencies of Mrs. Krauth won an affectionate regard from the son, which was undisturbed to the close of his life.

When a student at College, Charles P. Krauth was known to all to possess brilliant and versatile talents, and high hopes were entertained of the future years of his life. We do not know that he was unusually diligent in pursuing the routine course of study, and he received neither of the honors of his class at graduation; much of his time and thought were occupied in ranging through the wide domain of literature. Dr. Bittinger has drawn a vivid picture of him in his college years; unfortunately Mr. Bittinger entered the preparatory department in the same year in which Mr. Krauth was graduated.

When Mr. Krauth left the Seminary and entered the ministry, we have no reason to believe that his theological views were any other than those then entertained by his Professors, and prevalent in the Institutions at Gettysburg. Of the stricter Lutheran confessional position of later years, we do not know that there was then even a beginning.

In the fall of 1841 Mr. Krauth took charge of a mission at Canton, a south-east suburb of Baltimore, where he remained but a year, when he was elected pastor of the Second English Lutheran Church on Lombard St., Baltimore, and was installed Sept. 23, 1843. During the four years of his pastorate in this church he attained a brilliant reputation as a preacher. His imagination was capable of lofty and sustained flights, his literary taste and culture were exquisite, his dramatic powers were of a high order, his mind in all its faculties was intensely active and quick in its

movements, and these qualifications of intellect and culture were enkindled, controlled and used by fervent devotion to the spiritual work of his office. Sincere spiritual earnestness was so transparently evident that no doubt of it was raised. Large crowds gathered in attendance on the services of the church. But the erection of the church where it stood was premature, the burden of its debt was crushing, it was doomed to a severe struggle for many years, and Mr. Krauth resigned June 2, 1847. His first publication was the farewell discourse on the Benefits of the Pastoral Office, preached on leaving Baltimore, though he wrote a number of articles for the *Observer* during the absence in Europe of Dr. Kurtz in 1846. During these years his preparation for the pulpit was made with extreme care. He made an exhaustive study of Chrysostom as a preacher, and began with him the series of diligent and critical examinations of the works of the Fathers, Reformers and theologians, which were so great a delight to himself and so rich in results to the church.

While at Baltimore, he was married, Nov. 12, 1844, to Susan Reynolds, daughter of Isaac Reynolds and Mary Margaret Hoffman, with whom his marriage was a source of happiness unbroken until disturbed by the insidious steps of the disease which so soon removed her.

In June, 1847, Mr. Krauth became pastor of the church at Shepherdstown, Jefferson Co., Va., as successor to Rev. Joseph A. Seiss, who had removed to Cumberland, Md. In the November following, upon the resignation of Rev. John Winters, he was also elected at Martinsburg, and thus had the entire charge occupied by his father at the time of his own birth. The two towns were ten miles apart, and services were

held on alternate Sundays, the journey between them being made on horseback. The circumstances of his life and labor here are very familiar to me as I succeeded him in the pastorate, and was witness of the universal affection and admiration felt for him by the whole community. The charge was widely scattered, and its care attended with much waste of time, the salary was not extravagantly large, and Mr. Krauth accepted a call and removed to Winchester, Va., in March or April, 1848, where the church was made vacant by the election of Rev. Jos. Few Smith as Professor at Auburn Theological Seminary of the Presbyterian Church.

At Winchester were passed some years which I think were the happiest of his life. Those years stand very distinctly present to my memory; we were near neighbors, had known each other from childhood, and had even inherited friendship from our fathers. I had entered my first pastorate as his successor at his recommendation. We had a standing agreement each to spend a week with the other in every three months, our correspondence was regular and intimate, I was under infinite obligations to him, and formed then an affection which endured till death, and was never disturbed by one word or deed in all the years since then.

The life within the household had even an idyllic beauty and sweetness, was then and ever since has been, in my vision, as near perfectness as even the Christian household may well be in this world. The relation to the congregation and the labor within it, elevated by the zeal, devotion and diligence of the pastor, and brightened and made happy by the appreciation, love and care of the congregation, was full of peace and joy. The community at Winchester contained an unusually large proportion

of persons of high intellectual and social culture and refinement, and by them all Mr. Krauth was greatly admired and appreciated. And his own intellectual life was marked by incessant activity; he was diligently acquiring in one sphere after another the stores of accurate knowledge which afterward gave him so high a place of honor among scholars.

There was at that time a delightful usage among some neighboring congregations in Virginia, that each semi-annual administration of the Lord's Supper should be preceded by evening services for three days, in which another pastor assisted, remaining over Sunday, often closing his own church. In such services on sundry occasions I was united with him in his charge and in my own. On one occasion, that of the re-opening of the church at Winchester, the services continued for a week, Mr. Seiss, I myself and others assisting; to this extent protracted meetings for the simple, earnest administration of the Word and Sacraments were held in Mr. Krauth's time.

An interesting question arises as to the time at which the change in Mr. Krauth's theological views took place, and the influences by which it was caused. I cannot definitely answer that question. During his stay at Baltimore I had no other intercourse with him than during occasional meetings at Gettysburg. But in 1848 and 1849 and the following years, when I was admitted to a very near intimacy, when one subject after another was by agreement studied by us both, when we compared views both personally and in regular correspondence, when the whole course and results of his studies were familiarly open to me, I may safely affirm that the change of view and conviction was substantially complete. Dr. Bittinger says that President Krauth declared his be-

lief that a copy of the Loci of Chemnitz presented by him to his son, and carefully studied by him, was the starting point of inquiries and examinations which wrought the change. It may very well be that that great masterpiece of Lutheran theology, with its array of scriptural evidence and its clear, cogent argument, had great power with so philosophical and logical a mind as that of Dr. Krauth. But wherever the start may have been made, at the time of which I speak, he had already made himself familiar with much of patristic theology; he was engaged in following the course of thought in the Church through the ages; he was nearly as familiar then with the very phrases and statements of the Book of Concord as we have all known him to be in these later years; he was then following the doctrinal disputations of the Reformation, gathering in his library the special literature of its different periods, and subjecting the whole to a most thorough examination, and the result at each successive stage of the examination was to confirm and deepen the conviction that the whole truth of the authoritative Word was nowhere set forth with such clearness, purity and fulness as in the collected Confessions of the Lutheran Church, and that in all their doctrinal teachings they were in conformity with that Word. There remained still some incongruous rubbish of external usage and observance, perhaps some inharmonious views and feelings of weightier moment, to be cleared away by the working outward of inner conviction; wider reaching and fuller knowledge were to be obtained by the constant study and prayer of many after years; but the ground on which he stood was then firm and remained for him unshaken to the end of life. How thorough his study of the Confessions at this time,

how carefully he was engaged in tracing the history of their preparation, and how completely his convictions were in accord with the Confessions, may be clearly seen from his article in the *Evangelical Review* for October, 1849, on "The Relation of our Confessions to the Reformation."

At the meeting of the Synod of Virginia soon after his removal to Winchester, and the first since he left Baltimore, Mr. Krauth was not present, being prevented by the illness unto death of his wife's father. He was received into the Synod at German Settlement, Preston Co., May, 1849. At that meeting the translation of the Pennsylvania Synod's Liturgy of 1842, published by the General Synod in 1847, was presented and referred to a committee for examination, of which committee Mr. Krauth was chairman; they recommended its adoption for use, but at their suggestion certain changes in it were to be proposed to the General Synod, and the delegates to the meeting at Charleston were made the committee to propose them. The delegates were C. P. Krauth and B. M. Schmucker, who carefully considered those changes; and although the subject was not taken up at the meeting at Charleston, the result of their deliberations was afterwards presented to the Virginia Synod in an elaborate report. It is interesting to see in how far the features of the future Church Book were then already distinctly before the minds of some of those who were afterward engaged in its preparation. They propose that but one Order be provided for each service; they recommend the older forms; they ask for the restoral of the Epistles and Gospels, the Apostles' and Nicene Creeds, and the Lord's Prayer in the Sunday Service; that the Augsburg Confession and Catechism be included,

and that the Liturgy be printed uniformly with the hymns, so that being bound together, they may alike go into the hands of all the people. From that time on, and even from before that time, the newly awakened and ever-increasing love to the old distinctive doctrine and life of the Lutheran Church of the Reformation included for him a warm and enduring interest in the restoral of her ancient order of worship, and he made that order of worship the subject of extended study, and gave to the work of its restoral much labor for many years.

The delicate and cultivated taste of Mr. Krauth in Christian iconography were exhibited in the selection and description of the design for a seal for the Synod in 1851.

He was elected as Delegate to the General Synod in 1848 from the Synod of Maryland, and in 1850, 1853, 1855, from the Synod of Virginia.

The health of his wife began to yield before the progress of an affection of the lungs, and his anxiety to preserve, if possible, the precious life led him to start in the fall of 1852 for Santa Cruz, purposing to spend the winter there. The route led him to St. Thomas, where his journey was unexpectedly arrested. Rev. Mr. Knox, pastor of a Dutch Reformed Church there, was called home to New York by a death in his family, and the elders besought Mr. Krauth to minister to them for a few months; he accepted and occupied the pastor's house. Those winter months in that semi-tropical clime to so fervent a lover and so close an observer of nature, were never to be forgotten, and the Danish Lutheran Church in Santa Cruz, where they arrived in February, 1853, was also an object of much interest in its history, its worship, and its song. The hope of relief for Mrs. Krauth was futile; re-

turning in the spring, she lingered through the summer, and then died Nov. 18, 1853. They were detained too late to allow Mr. Krauth to be present at the meeting in his own church in 1853, at which the Ministerium of Pennsylvania was received again into the General Synod. In May, 1855, he was married again, his second wife being Miss Virginia Baker, daughter of Jacob Baker of Winchester, her mother being the daughter of the venerated father of the Lutheran Church in the Valley of Virginia, Christian Streit. Christian Streit's father was one of Muhlenberg's warmest friends on the Raritan in New Jersey, and came over to Providence to be married by him. His son, after years of labor at Easton, Charleston and New Hanover, had settled at Winchester, founded and built up churches throughout a wide district, trained men for the ministry, established with Dr. Hill a female seminary, and full of years, of labors, and of esteem from all, he went to rest. His daughter's house had hospitably entertained all Lutheran ministers who journeyed past or visited Winchester. It was the daughter of this hospitable house who became Mr. Krauth's wife, and who now has to endure so great loss.

We may have dwelt unduly upon the years of Mr. Krauth's ministry in Virginia; but they were years of special interest in his personal, intellectual and theological life, and are much less well known to you all than the later years.

In the fall of 1855 Mr. Krauth accepted a call to the English Lutheran Church at Pittsburg as successor to Rev. Dr. Passavant; he was installed February, 1856, and remained until October, 1859. Of his ministry there we have little knowledge; but that he won the esteem of the people and did well his work is conceded by all, and an

affectionate remembrance of him still abides. He was received into the Pittsburgh Synod in 1856. There had been published in that year a very small book, entitled "Definite Synodical Platform," which made a very large disturbance. It proposed to reject and did actually omit certain parts from the Augsburg Confession, and proposed this mutilated Confession for acceptance by Synods. Against this platform Dr. Krauth presented to Synod an extended written testimony, which was approved by the Synod. In this year the Doctorate of Divinity was conferred on him by his Alma Mater. During his stay at Pittsburgh sundry occasional discourses were published, Tholuck's Commentary on John was completed, and preparation made for Fleming's Vocabulary. He was also a delegate to the General Synod in 1857 and 1859.

In October, 1859, he took charge of the pastorate in St. Mark's, Philadelphia, and was installed March 22, 1860. The congregation was then in connection with the East Pennsylvania Synod, the lines between the differing views were becoming more closely drawn, and the position of Dr. Krauth in that Synod was unnatural. In St. Mark's itself, though his views were fully known when he was elected, there was not entire harmony. The editorship of the *Lutheran and Missionary* was tendered to him, and he resigned the care of St. Mark's in the fall of 1861.

The *Lutheran and Home Journal* had made its first appearance July 6, 1860; in its second year a union with the *Missionary* of Dr. Passavant was effected, and of the united *Lutheran and Missionary* Dr. Krauth became editor, the first number appearing Oct. 31, 1861. The paper during the time of his editorship had a most important influence upon the course of events in the church dur-

ing those years and many which followed. It was a strong tower of defence upon the ramparts of the church. The editor's pen was as mighty as the sword and as sharp, and fought many a battle. It was a two-edged sword for attack and defence. It was unavoidable and needful that battles should be fought; but the editorials did much also to instruct; they set forth the faith and life, the services and work of our church with fulness and clearness, and enkindled love for our church in her members, while led to walk about Zion, and go round about her; to tell the towers thereof, to mark well her bulwarks, and to consider her palaces.

When the Ministerium determined in 1864 to establish the Theological Seminary at Philadelphia, Dr. Krauth was by the unanimous vote of the Synod elected one of the professors, July 27. He was chosen by the Faculty as their representative to declare the views and purposes with which they entered on their work and the theological position occupied by the Seminary. It was on the 4th of October, 1864, in St. John's church, when as yet the seminary had no building, and his utterance was clear and pure, loyal and true. The addresses on that occasion are very little known; they were so incorrectly printed that Dr. Krauth would not allow them to be issued. Dr. Krauth was not at the time of his election a member of the Ministerium of Pennsylvania, having been dismissed to it by the Synod of East Pennsylvania, Oct. 1, 1864.

The Theological Professorship was probably the position above all others for which Dr. Krauth was adapted, and which he was qualified to adorn. All the habits and studies of his life had prepared him for it, and all his acquirements were to be made useful in it. And of all branches of science, dogmatic

theology and the history of doctrine was the one with which he was pre-eminently fitted to grapple. Could the whole system of theology, as he had proposed and exhibited it to his classes, have been completely wrought out by his own hand, it would have been an imperishable monument to his memory and of immeasurable benefit to the ministry of this and after times. But though that may not be, he trained in the truth more than two hundred men who have gone out to witness for Christ. In his personal relation to the students there was such unaffected singleness of heart and thought, such humility of spirit, such gentleness and kindliness, that the memory of him will ever be precious to them. Toward his fellow-professors his amenity, courtesy and affection were such that his place in their love and esteem is established forever.

In the history of the General Council, both in its establishment and during the whole period of its existence, Dr. Krauth had a very prominent part. He was present at the separation at Fort Wayne; he gave to the whole course of the delegates and of the Synod hearty support; he was a member of the committee which prepared the appeal for the meeting which formed the General Council. While he had part as counselor in these preparatory proceedings, in the determination of the doctrinal principles and in setting them forth he had the chief part. He wrote the *Fundamental Principles of Faith and Church Polity* on which the Council ever since has rested. It may well be said that no living man could have prepared them more admirably. Surrounded as the Council has been from the beginning by opposers on this side and on that, though they have contested almost every other recent thetical statement of doctrine, no one has been able to show

reasonable ground of objection to those *Fundamental Principles*. And if there be any fundament on which sincere Lutherans in this land may hereafter stand together, it is on these principles. Dr. Krauth was a member of the Committee to prepare the Constitution of the Council, and it was written by him. He prepared the Constitution for Congregations, and it would have been well had he completed that for Synods. The extended Theses on Pulpit and Altar Fellowship, which have long occupied the attention of the Council were of his writing, as well as others presented to this ministerium. The common consent of the Council for ten years made him its president and his eminent ability in the presentation of the weighty subjects claiming attention was very manifest. Nowhere else has his loss been felt more irreparably than upon the floor of the Council.

The part taken by Dr. Krauth in the preparation of the Church Book claims attention. When, in June, 1865, Drs. Krauth and Seiss were received into the Synod, they were added to the committee. At that time the committee had been at work for ten years; they had prepared the Liturgy of 1860; they had been instructed in 1862 to consider the question of preparing a collection of hymns, and in 1863 proposed and were instructed to prepare what in its result was the Church Book, and its contents were then defined. In 1865 they had made and printed the provisional collection of hymns and had done much work on the other parts, but there remained the working out, arranging and final completion of all the changes which the Liturgy of 1860 was to undergo, and the careful revision of the collection of hymns and of the text of each hymn. In all this work, from 1865 on, Dr. Krauth took an active and prominent

part in all consultations and decisions in the committee, and his elaborate liturgical studies gave his views great weight both in committee and in Synod. His suggestions and proposals made, considered and adopted in the committee were very many; but I do not remember that any part of the text of that edition was wrought out and presented by him, except the versicles and a few collects. In November, 1869, the General Council ordered the preparation and insertion of the Introits and Collects for each Sunday and Festival Day, and a collection of Special Collects. In the preparation of these, Dr. Krauth had a very prominent part. The Sunday and Festival Collects were already determined, and only the translation of a few collects needed revision; but a large number of the special collects were sought out and translated by Dr. Krauth. But in all the work of revision, requiring many and protracted meetings, he participated, and gave much time and labor to the work, and they were of great service to the Church.

With all the heavy burdens resting on him, he nevertheless at divers times in Philadelphia labored as pastor. When Dr. Seiss was absent on a tour in Syria, he was pastor of St. John's for eighteen months; and again, when Dr. Seiss withdrew to take his present charge. In 1866 he had care of St. Stephen's, and afterwards of St. Peter's.

He had been charged by the Church with the preparation of a Life of Luther. It was thought that in this great Anniversary year English literature should be enriched with a Life of Luther such as it had not yet received. The eyes of all turned at once, and naturally, to Dr. Krauth as the writer. Through his whole life he had closely studied all the scenes and all the actors in the great drama of the Reformation. He had so

profound an understanding of the mind and life-work of the Great Reformer, so familiar an acquaintance with his writings, and so enthusiastic an admiration and love for him; and he himself was known to us all to have such brilliant gifts of thought, description, grouping and portraiture, that we allowed ourselves to anticipate with delight a result which would do high honor to the writer, to our American Church, and to the great subject of portraiture. Kind friends insisted on sending him to view the scenes of Luther's life, that he might behold and describe as an eye-witness. And he entered so heartily on the work. He drew with delight the outlines of the life. He began to arrange the material which a life-time had gathered. He thought out and allotted the proportion of parts. He even began to write out detached scenes and parts,—and then the pen fell from his hands.

But it was not alone within the Church that his usefulness was manifested. He occupies a position of dignity and influence in the University of Pennsylvania, that venerable Institution with which for more than a century our church has been so closely allied, and in which many of our learned ministry have been professors. In 1866 he was made a Trustee, in 1868 Professor of Mental and Moral Philosophy, in 1873 Vice-Provost of the University, and in 1881 Professor of History. The Faculties of the University, after his death, adopted the following beautiful tribute to his memory: The Faculties of Arts and Science desire to record their profound sense of the deep loss sustained not only by the University, but by the whole republic of letters, in the sudden and lamentable death of Dr. Charles P. Krauth. During fifteen years of his connection with the University as Professor of Moral and Mental Philosophy,

and the ten years of his Vice-Provostship, we have grown in our appreciation of his vast erudition, the soundness of his judgment, his conscientious attention to duty, his gentleness and patience in his intercourse with his students and his associates, and his Christian consistency and humility. We feel that his loss is irreparable to our University, while we rejoice in the influence he has exerted over so many hundreds of our graduates in the direction of sound learning and high principle.

We shall cherish as a precious possession the memory of his faithfulness and his thoroughness in his work as a teacher and his abounding kindliness in all social and official relations. We extend our heartfelt sympathy to his family in this time of our common bereavement.

WILLIAM PEPPER, *Provost*.

JOHN J. G. McELROY, *Sec'y*.

April 27, 1857, Rev. Charles P. Krauth, then of Pittsburg, was constituted a Life Director of the AMERICAN BIBLE SOCIETY by the Pennsylvania Bible Society. In May, 1875, he was made a member of the Committee on Versions, the meetings of which he usually attended. The Annual Report of the Society for 1883 says: "His large and varied information and his logical habits of thought enabled him to render valuable service, and his loss is sincerely mourned by the Board." A sketch of his life, prepared by Dr. T. W. Chambers, was entered on the minutes of the Committee and published in the *Bible Society Record*.

May 21, 1862, he was elected a member of the AMERICAN ORIENTAL SOCIETY, and attended for the first time a meeting of the Society at Princeton, Oct. 15, 1862, at which he read a paper.

Oct. 21, 1864, he was elected a mem-

ber of the AMERICAN PHILOSOPHICAL SOCIETY. In January, 1870, he was made a member of the Library Committee and served on it afterward, 1874-1877 and 1881. The society, after his death, caused a memorial address to be read by Rev. F. A. Muhlenberg, which has been published.

At the formation of the American Committee on the Revision of the Old Testament, he was made a member, and took part in the labors on that important work. At the meeting of the committee, Feb. 23, 1883, a memorial tribute was adopted and placed upon record.

He was also a member of the Pennsylvania Historical Society.

The honorary degree of Doctor of Divinity was conferred on him by Pennsylvania College in Gettysburg in 1856, and that of Doctor of Laws in 1874 by the same institution.

Dr. Krauth left three children: Harriet Reynolds, wife of Rev. Dr. Adolph Spaeth, his colleague in the Faculty of the seminary; Charles Philip, and George Edward.

For several years his health had been growing more infirm. In 1880, in order to the restoral of strength, he made a visit to Europe. The opportunity to visit the scenes of Luther's life and labors he hoped to improve as a preparation for the intended life of Luther. But the unavoidable exertion of the journey was beyond his strength, and he returned not much improved. Gradually he failed. His duties at the University were heavier than before, as, since the resignation of Provost Stille, he was Acting-Provost. He was scarcely able to attend to duty after the opening of the fall term in 1882. He was relieved of all labor in both institutions, but it was of no avail. January 2, 1883, he fell asleep in Christ. On Friday,

Jan. 5, the Trustees, Faculty and students of the University and of the Seminary, a large body of clergy, and very many who had given him honor and esteem, assembled at St. Johannes' Church for the sad funeral rites. Services at his house had been held by his Pastor, Rev. J. K. Plitt. The services at the church were conducted by Drs. Sadtler, Krotel, and Seiss, and Rev. H. Grahn. Addresses were made by Profs. C. W. Schaeffer and W. J. Mann, and the last look was taken of his mortal body, when the remains were entombed at Laurel Hill where the burial service was said by B. M. Schmucker. The pall-bearers were two Professors and two Trustees of the University and four Lutheran laymen, warm personal friends from Pittsburg and Philadelphia.—*B. M. Schmucker.*

Among the many articles from Rev. C. P. Krauth's pen we note the following:

Articles in the *Lutheran Observer*. "Private Communion," against Dr. B. Kurtz. Benefits of the Pastoral Office; Farewell Discourse. The Person of Christ; trans. Chrysostom, considered with reference to Training for the Pulpit. The Relation of our Confessions to the Reformation, and the Importance of their Study, with an Outline of the Early History of the Augsburg Confession. Harn on Feet Washing. Articles of Torgau; trans. The Transfiguration. Popular Amusements. Dr. Martin Luther, the German Reformer; Review of Koenig and Gelzer's Luther. Works of Melancthon; Bibliographical Notice; A Review of Corpus Reformatorum. The Bible a Perfect Book; Discourse before Bible Society of Pennsylvania College and the Theological Seminary. The Church as set forth in the Confessions of Christendom; transl. The Services of the Church of the Reformation, on the Basis of Alt's *Celtus*; translated with additions. The Unity of the Lutheran Church; transl. The Old Church on the Hill; at the Burning of the old Lutheran Church at Winchester. Tholuck's Commentary on John. The Former Days and These Days; Thanksgiving discourse. The Lutheran Church and the Divine Obligation of the Lord's Day. History of Theological Encyclopedia and Methodology in the Evangelical Lutheran Church from the middle of the 17th to the beginning of the 19th Century. The Altar on the Threshing Floor; Thanksgiving discourse. Tholuck's Commentary on John. Select Analytical Bibliography of the Augsburg Confession. Poverty; Three Essays for the Season. Tholuck's Commentary on the Gospel of John; transl. Introduction to Secker's *The Nonsuch Professor*. Christian Liberty in Relation to the Usages of the Evangelical Lutheran Church Maintained and Defended. Fleming's Vocabulary of Philosophy. The

Evangelical Mass and the Romish Mass. Became Editor of *Lutheran and Missionary* Oct. 31. The Evangelical Lutheran Church; her glory, perils, defense, victory, duty and perpetuity. Address at Installation in Theological Seminary in Philadelphia. The Two Pageants; on the death of Abraham Lincoln. Baptism: The Doctrine set forth in the Holy Scriptures and taught in the Evangelical Lutheran Church. Fundamental Principles of Faith and Church Polity of General Council. Shedd's History of Christian Doctrine, with special reference to its statement in regard to the Confessions and Doctrines of the Lutheran Church. The Person of our Lord and his Sacramental Presence. The Evangelical Lutheran and Reformed Doctrine compared. Jubilee Service: An Order of Divine Service for the Seventh Jubilee of Reformation. The Augsburg Confession, trans. Luther's Translation of the Holy Scriptures: the New Testament. Theses on the Ministerial Office. The Reformation: Its Occasions and Causes. The Liturgical Movement in the Presbyterian and Reformed Churches. Reply to the Pope's Letter. A Historic Sketch of the Thirty Years' War. In the Iron Age. The New Testament Doctrine of the Lord's Supper, as confessed by the Lutheran Church. Theses on Justification for the General Council. The Conservative Reformation and its Theology. Franz Delitzsch, his Life and Works. Notes in Class—System of Descartes. An Introduction to Luther's 95 Theses. In the Great Reformation. Infant Baptism and Infact Salvation in the Calvinistic System. Caesar and God. Introduction to Ulrici's Review of Strauss' Life of Christ. The Strength and Weakness of Idealism. Berkeley's Principles. Theses on Pulpit and Altar Fellowship. Religion and Religionisms; sermon before the Gen. Council. The Relations of the Lutheran Church to the Denominations around us. A Chronicle of the Augsburg Confession. Vocabulary of the Philosophical Sciences. The Authorized Version and English Version; on which it is based. Introduction to "Doom Eternal." Address of Welcome at the Inauguration of Provost W. Pepper. Cosmos, in the Rhymes of a Summer Holiday Journey. The Pulpit and the Age. The Sermon: Its Material and its Text.

CONTRIBUTIONS TO ENCYCLOPEDIAS.—Of Johnson's he was Associate Editor, and the following articles have his signature: Buddaens; Cause; Communicatio Idiomatum; Concomitance, Sacramental; Concord, Book of; Concord, Formula of; Conditional, Philosophy of the; Faith; Faith, Confessions of; Faith, Rule of; Fall of Man; Fathers of the Church; Figure, Grammatical and Rhetorical; Final Causes; Flacius; Foreknowledge; Foreordination; A. H. Francke; Free-will; Fundamentals; Heresy; Hierarchy; Inquisition; M. Jacobs; Karnak; John Knox; Lord's Day; Lutheran Church; Lutheran Church in the United States; Manetho; Mennonites; Metaphysics; Monophysites; Monothelites; Mysticism; Nestorians; Pantheism.

The article in McClintock & Strong's *Encyclopedia*, though his initials are attached, was not written by him, but by one of the Collaborateurs on the basis of material furnished by Dr. Krauth, and he was annoyed that it was accredited to him.

He also furnished Articles on Luther or the Lutheran Church to Appleton's *Cyclopedia* and Potter's *Bible Encyclopedia*.

INTRODUCTIONS.—He furnished the Introduction to Dr. Seiss' *Psalms and Canticles*, Prof. Jacobs' *Sketch of the Battle of Gettysburg*, Brown's *Self-Interpreting Bible*, *Illustrirte Heilige Schrift*, *The Father's Story* of Charlie Ross.

TRANSLATIONS OF HYMNS AND POEMS.—Dies Iræ

Puer Natus, Ein Feste Burg, Det Kimer nu til Julefest, To the Hands of the Lord Jesus.

A number of original poems appeared at different times from 1842 to 1882, among them A Tribute (to the memory of his first wife), The Spring Evening, The

Birth of Eve, Apostles' Creed, The Palm, The Poor Saint, 1st Sunday after Trinity, The Cloud of Witnesses, 2 Kings 6:16, The Dread Answer, Psalm 106:15, The Lamb's Bride--The Church Triumphant, The City of God, The Land of Light, Fervent Prayer, The Orange Tree.



REV. JENS I. KROHN.

Rev. Jens Iversen Krohn was born of humble parents in the village of Melhus, Norway, July 30, 1834. Having pious parents, the son was early taught to fear God. While at home he received a good common school education. From 1855-7 he was engaged in teaching school in Tromsø Landssogn under Dean Holmbo. In the beginning of the year 1858 he entered Tromsø Seminary, from which he was graduated with honor in the summer of 1859. After having taught school for some time in Malangen, he determined to perfect his education at some higher institution of learning. In the meantime Prof. Laur Larsen, now at Luther College, Decorah, Iowa, came to Norway for the purpose of securing candidates, students and teachers for Christian work in America. This appeal came to Mr. Krohn's knowledge, and he concluded to emigrate to America. Having received a very good recommendation from his pastor, Rev. Stöp, dated Dec. 7, 1860, he set out upon his journey, and arrived at Chicago, Ill.,

in August, 1861. At Chicago he met Rev. A. C. Preuss, then president of the Norwegian Synod and pastor of a church at Chicago. Mr. Preuss became attached to him, examined him, gave him some private instruction, and sent him with his recommendation to the Theological Seminary at St. Louis with a view to prepare for the office of the holy ministry. In the spring of 1863 he was graduated from the seminary, and accepted a call from the Church of the Redeemer at Chicago, Ill. He was ordained on Rock Prairie in 1863. By the faithful efforts of Rev. Krohn at Chicago, the congregation, which was very small when he came there, grew steadily until it numbered 1,300 souls when he resigned in 1876. It was also chiefly by his efforts that the congregation got its new church valued at about \$40,000.00.

Rev. Krohn moved from Chicago to Fillmore Co., Minn., when he took charge of the North and Root Prairie congregations which he served to the

day of his death. He died Saturday, January 19, 1889. Mr. Krohn was married twice, first to Miss Anna Marie Olsen, from Chicago, in 1864, who died in 1868. He next married Miss Anna Larsen, a sister of Prof. Laur Larsen, of Luther College, Decorah, who survives him.



REV. GOTTLOB F. KROTEL, D.D., LL.D.

Among the men who have been in the faculty of the Theological Seminary at Philadelphia, no one is better known or has been more prominently before the Church than the subject of this article. Gottlob Frederick Krotel was born Feb. 4th, 1826, at Ilsfeld, Wuerttemberg, Germany, and came to this country when his parents emigrated to Philadelphia, in 1830. He attended the Frankean Academy, the Parochial School of St. Michael's and Zion's Churches, for about six years, and then became an apprentice of L. A. Wollenweber, printer and publisher, until he entered, in 1839, the academical department of the University of Pennsylvania. He was confirmed in Old Zion's Church in 1842, during the pastorates of Rev. C. R. Demme, D.D., and Rev. G. A. Reichert, and the same year entered the Freshman Class in the University, from which he graduated in 1846. Having determined to become a minister of the Gospel, he pursued his theological studies under the care and instruction of his distinguished pastor, Rev. Dr. Demme, and was examined and licensed by the Evangelical Lutheran Ministerium of Pennsylvania, at Easton, in 1848, and ordained by the same at Pottsville, in 1850.

His first pastoral charge was at Trinity Church, Passayunk, Philadelphia, which he served during 1848 and 1849. His reputation as a pulpit orator of extraordinary gifts, and able to speak equally

well in both the German and English languages, attracted the attention of vacant churches, and upon the death of Rev. Dr. Ernst, he was called to Salem Church, at Lebanon, Pa., in 1849, which he served for four years, in connection with Meyerstown and Annville.

In 1853 Dr. Krotel was chosen successor to Rev. J. C. Baker, D.D., as pastor of the Evangelical Lutheran Church of the Holy Trinity, at Lancaster, Pa., and entered upon his duties early in that year, and from that time has officiated in his own congregations only in the English language. His ministry in Lancaster, as elsewhere, was eminently successful, and it was during his pastorate that the venerable edifice of Trinity Church was remodeled and greatly beautified. In 1857 he received, but declined, a call to Trinity Church, Reading, Pa., and remained in Lancaster until the close of 1861, when he accepted a call to St. Marks Church, of Philadelphia, made vacant by the resignation of Rev. C. Porterfield Krauth, D.D. This church had hitherto been in connection with the East Pa. Synod, but connected itself at this time with the Ministerium of Pennsylvania. Dr. Krotel remained six years pastor of St. Mark's, and during this time the edifice was largely rebuilt, and greatly improved in its appearance and accommodations. It was during his pastorate in St. Mark's that he served as one of the first professors of the Theological Seminary. His

ministry in Philadelphia closed at Easter, 1868, and the following Sunday he preached his introductory sermon as pastor of the newly organized Evangelical Lutheran Church of the Holy Trinity, in New York, where his ministry still continues. He was honored with the title of D.D. by his Alma Mater, the University of Pennsylvania, in 1865, and Muhlenberg College conferred on him the additional title of LL. D. in 1888.

In the Ministerium of Pennsylvania Dr. Krotel has always exerted great influence, and has received every mark of honor and confidence at the hands of its members. He was chosen secretary for three successive conventions, and in 1866 was elected its President, being the youngest man that body ever elevated to that office. He remained in office two years, when he removed to New York, and connected himself with the N. Y. Ministerium. After one year he was chosen President of that body, and held the office for seven years. The N. Y. Ministerium being, at that time, almost exclusively a German speaking body, and the members of Trinity Church being English, they determined to withdraw from said Ministerium, and connect themselves with the Ministerium of Pennsylvania, and to this body Dr. Krotel therefore returned in 1879. In 1884 he was chosen President of the Ministerium of Pennsylvania the second time, and still remains in that office. He also was President of the General Council at its Convention in Chicago in 1869.

Dr. Krotel early manifested those elements of character which have made him a leader of men; sound judgment, firmness of will, and great tenacity of purpose, joined with excellence of speech. There have been very few important movements and enterprises in the Church for the last forty years with

which he has not been connected. When a young man he favored the return of the Ministerium of Pennsylvania to the General Synod, and was among the delegates of this Synod to that body in 1857, at which Convention he was appointed one of the delegates to the Church Diet, which met at Stuttgart the same year. He was again a delegate to the General Synod in 1862, and was placed on the committee to prepare a new liturgy. He was the recognized leader in the opposition to the admission of the Frankean Synod at the General Synod at York, in 1864, and when the final separation took place at Fort Wayne, in 1866, he prepared and read the reply of the Pennsylvania delegation to the action of the General Synod. He also prepared and read the report of that delegation to the Ministerium, at Lancaster, and was made Chairman of the Committee to issue a call to Lutheran Synods, which led to the Reading Convention in December of the same year, and the organization of the General Council, and was made Chairman of the Committee to draft its Constitution. He first proposed and secured the adoption of the title, "General Council," and was a member of the Committee which prepared the *Church Book*.

As editor, author and translator, Dr. Krotel has wielded the pen of a ready writer. After Dr. Krauth resigned the editorship of the *Lutheran and Missionary*, Dr. Krotel served on the Editorial Committee for some years, and for two years was the sole editor. His letters from New York, over the signature of *Insulanus*, were a prominent feature of that paper for a number of years. He also edited the German *Lutherische Herold* for three years whilst President of the New York Ministerium, of which body it was then the organ. His first venture as an author was a German explanation of

the Constitution of the United States, published by Wollenweber in 1846. His translation of the "Life of Melancthon" appeared in 1854, and his book, "Who are the Blessed? or Meditations on the Beatitudes," was published during his ministry at Lancaster. In conjunction with Rev. Dr. Mann, he prepared, in 1863, the "Explanation of Luther's Catechism," both in English and German, and his translation of "Luther and Swiss," from the German of Uhlhorn, was given to the Church in 1876.

It is, however, with Dr. Krotel's connection with the Theological Seminary, at Philadelphia, in which our readers are now most interested. When, at the Special Meeting of the Ministerium of Pennsylvania, at Allentown, in July, 1864, the establishment of the Seminary was finally determined, Dr. Krotel was made Chairman of the Committee to draft the plan of the Institution, and present the names of its first professors, C. F. Schaeffer, D. D., W. J. Mann, D. D., and C. Porterfield Krauth, D. D. It was at this meeting that he and C. W. Schaeffer, D. D., were elected Professors Extraordinary, and the department of Church History, and of Sacred Oratory, was filled by him from the beginning of the Seminary until his

removal to New York. It was during his ministry in St. Mark's that Mr. Chas. F. Norton, a member of that congregation, was led to endow a professorship in the Seminary, and during his ministry in New York, Mr. Chas. Burkhalter, of the Church of the Holy Trinity, did the same generous act. It was Dr. Krotel, also, who suggested to the New York Ministerium the endowment of the professorship now filled by Rev. A. Spaeth, D. D. Dr. Krotel had the honor of nominating in Synod every member of the faculty of the Seminary, excepting himself. At the late Convention of the Ministerium of Pennsylvania, at Lebanon, he was by a unanimous and hearty vote, elected to the St. John's professorship in the Seminary, to teach some of the branches he formerly taught. After a month's deliberation, he declined the call, in deference to the expressed wishes of his congregation in New York, but much to the regret of his ministerial brethren, who believed him eminently qualified for the position, and desired to see him spend the closing years of his life as a member of the faculty of an institution in the foundation, development and support of which he had been so prominently identified. —*Indicator*.



REV. JOHN ANDREW KRUG.

John Andrew Krug was born in Saxony on the 19th of March, 1732. He enjoyed the advantages of a highly liberal education, and was for a time connected as Preceptor with the Orphan House at Halle. He then labored as a Catechist at Wasserleben, in the Earldom of Wernigerode. He was not,

however, ordained as a regular minister of the gospel until just before his departure for this country. He left Germany in company with his friend, John Lewis Voight, and, passing through Holland, reached London on the 14th of November, 1763, having stopped by the way to visit some of his relatives.

During the journey several incidents occurred which served greatly to confirm his conviction that the mission he had undertaken was in accordance with the will of Providence. He speaks of the comfort and encouragement which he received from the reading of God's Word, and from some devotional German hymns, sung at family worship, during his sojourn among his friends, which were so appropriate to his circumstances that they seemed like a message to him sent directly from God. The voyage was pleasant and safe, and he arrived at Philadelphia on the 1st of April, 1764. He found his way immediately to the house of Dr. Muhlenberg, who received him with great cordiality, and immediately sent for his colleagues to come and share in his joy. The deacons of the church also, and the Swedish Provost, in behalf of his brethren, as soon as they heard of his arrival, came to tender their friendly greetings. On the Thursday following, Mr. Krug lectured for Dr. Muhlenberg, on the text: "For all these things hath mine hand made, and all these things have been, saith the Lord; but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word."

Mr. Krug's first labors after his arrival in this country were by way of assisting Dr. Muhlenberg and Dr. Handschuch; but his first regular charge was at Reading, Pa. When this position was first offered to him, he had serious misgivings about accepting it, on the ground that he was inadequate to so responsible a charge. The result, however, proved that his apprehensions were groundless, and he remained there seven years, earnestly and successfully devoted to the interests of his flock, and the object of their grateful and affectionate regard. "He came to us," says

the record of the church, "as a faithful teacher, and served the congregation seven years, in love and sincerity towards God and man. At every opportunity he exhibited his generosity in every good cause, to the church, the school, and to the poor, who alone knew the benefits conferred." When he resigned, it is added that it was "to the grief of the many earnest lovers of his teachings, both in and out of Reading." It was, however, thought proper by his brethren in the ministry that he should take charge of the Lutheran Church in Frederick, Md., and he cheerfully acquiesced in their judgment. He, accordingly, assumed the pastoral care of this church on the 28th of April, 1771, being, at that time, in his fortieth year, and having a high reputation for vigor of mind, scholarship and devotedness to his work. He quickly succeeded in gaining, in a high degree, the confidence of the people. The state of the church very soon assumed a more promising aspect, and large additions were made to the number of communicants, especially from among the young. This increased prosperity continued until the commencement of the Revolutionary war, when the general agitations that pervaded the country led to a paralysis of the spiritual energies of the whole American church. The church at Frederick shared the common calamity; but, when peace was restored, its interests were revived, and everything seemed favorable to its increase in both numbers and spirituality. He continued to labor here till the close of life, his connection with the congregation embracing a period of twenty-five years. Though he was uncommonly popular and successful in the earlier part of his ministry, his later years were embittered by an opposing party in his congregation, who spoke disparagingly of his efforts, and

labored, though unsuccessfully, to remove him from his place. A large number, however, remained his steadfast friends to the end of his days. He went gently to his rest on the 30th of March, 1796, in the sixtieth year of his age. His remains were deposited beneath the aisle of the old Lutheran church in which he had so long preached, and among the people in whose service he had spent a large part of his life.

Mr. Krug was married to Henrietta, daughter of the Rev. John F. Hand-schuch. She survived her husband many years, and died at Frederick, in 1822, in the seventy-first year of her age. By this marriage there were four children.

Mr. Krug was distinguished for simplicity, integrity and purity of character. He was humble and unostentatious in all his intercourse, and made it manifest to all that his religion was a living, practical reality. He felt deeply the re-

sponsibility of his office as a minister of Christ, and labored most assiduously for the prosperity of Zion. The tone of his preaching was at once highly evangelical and instructive, and his pure and earnest life gave great additional impressiveness to his teachings. He was a diligent and faithful pastor, and adapted himself with great felicity to all the varieties of condition and character in his flock. Though his congregation was numerous and scattered over a large district, he was never remiss in visiting the sick or the sorrowful, in counselling the perplexed, in admonishing the wayward, or in catechising the young. He possessed a gentle spirit and warm affections, and was remarkably genial and kindly in all his intercourse. He was rather small in stature, slender in form, with a voice somewhat feeble, and not very fluent in his utterance.—*Sprague.*



REV. MICHAEL KUCHLER.

Rev. Kuchler was born Nov. 10, 1800, in York county, Pa. He was the son of John Michael Kuchler and Elizabeth, *nee* Beringer. He was baptized in early infancy by the Rev. F. W. Waltz. In 1806 his parents moved to Frederick county, Md., and in 1811 to Columbiana county, Ohio. In the 16th year of his age he confirmed his baptismal vow, receiving his catechization from Pastor Huet. Between his 15th and 18th years he availed himself of such advantages for schooling as were then to be found, and in the spring of 1818 was sent by Pastor Huet to Wolf Creek, Mercer Co., Pa., for the purpose of giving religious instruction to the children of that com-

munity. In the fall of the same year he taught school near Zion's church, continuing the work during the winter of 1819, meanwhile studying with the view of entering the ministry. Many difficulties were in the way—difficulties which to the majority of men would have been insurmountable—but he kept his purpose steadily before him, and the desire to become a laborer in the Master's vineyard grew stronger and became the controlling element in his life.

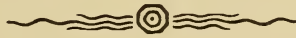
On the 2d of October, 1821, he was united in marriage to Catharine, daughter of Jacob Synder and Mary Eva, *nee* George. He then moved to Ohio where he taught a term of German school, re-

turning to Mercer county the following spring and continuing in his profession of teaching; at the same time also keeping up his studies for the ministry and giving stated instruction in matters of religion under the direction of Pastor Huet. He then became regularly a candidate for the ministry, and conducted his first service Nov. 26, 1826—upward of 60 years ago—at Herbst's, in Mercer county. In this capacity he served successively Herbst's, Meadville and Pfeiffer's, Everhart's and Good Hope, and Zion's. On June 4th, 1828, while attending the meeting of the German Evangelical Lutheran Ministerium of Ohio, at Canfield, he was received into membership by that body as a catechist. In 1829 he was licensed at the meeting of Synod at Lancaster, Ohio, soon after, taking charge of the Troutman church, in Mercer county, Pa., and the Boardman church, in Trumbull county, Ohio, and was finally ordained June 16, 1833, at Zelienople, Pa.

As a regularly ordained minister he served, successively, Saegertown, Adamsville and Drakes Mills (1839); Erie, Walnut Creek, Kuhl's (1844), Walnut Creek and Kuhl's (1847). He then received a call to his old charge in Mercer Co., serving in connection with it Franklin, Dempseytown, Sugar Creek

and now and then other points, making missionary journeys up into Canada and officiating for a short time in Clarence, N. Y. The latter years of his ministry were spent in missionary labors at Corry, Union City and Liverpool. He built his church at Corry in 1877—51 years after entering upon the work of the ministry. He continued serving these various points till the synodical year of 1879—80—his active service in the church extending through a period of nearly 54 years—when failing strength demanded a rest from labor. But his interests in the work to which his long life had been devoted never ceased. His last years were spent in Greenville, where he enjoyed the loving attendance and unceasing devotion of his children, who smoothed the cares of life's closing scene with a gentleness and consideration rarely to be found, and he died at Greenville, Pa., April 4, 1887, in the 87th year of his age.

He was the father of eight children, six of whom survive him. These are John Kuchler, of St. Louis Mo., Dr. J. S. Kuchler, of Sharon, Pa., Mrs. L. M. Baker, of Buffalo, N. Y., and Dr. G. D. Kuchler, Miss L. H. Kuchler, and J. C. Kuchler, of Greenville. His wife died in the fall of 1877, in the 76th year of her age.—*Greenville Advance Argus*.



REV. GEORGE KUECHLE.

Rev. George Kuechle, pastor of the Immanuel Evangelical Lutheran Church of the Unaltered Augsburg Confession, was born February 21st, 1829, near Ulm, in Bavaria. He studied with his father, a pastor in Bavaria, until the age of eighteen, when he came to the United States and for two years attended the Seminary of the Missouri Synod, located

at Fort Wayne, Indiana. He was ordained in April, 1850. His first charge was at Niles, Ill. In 1852 he located at Richton, Cook County, Illinois, where he preached till 1864; was then three years at Columbus, Indiana, and afterwards seven years at Laporte, Indiana. In the spring of 1873 he was called to the pastorate of his present (1881)

charge. Mr. Kuechle was married in 1854 to Miss Elizabeth Meyer, formerly of Bavaria. They have had twelve children, ten of whom are living. For several years Mr. Kuechle was Secretary of the General Synod of Missouri, and is now one of the visitors of the Northwestern District of said Synod. For

fully thirty years he has preached at least one sermon every Sabbath, and for the first fifteen years he taught a parochial school four days of each week. He is still in full vigor and gives hope of many years of usefulness.—*History of Milwaukee.*



REV. CONRAD KUHL.

Rev. Conrad Kuhl, the subject of this sketch, came with his parents to the United States of America when a lad of about thirteen years. He was born Oct. 21, 1821, in the village of Bindsachen, Grand Duchy of Hesse Darmstadt. The family reached the American shore in 1834. Their first encampment was near Zanesville, O., where they continued about eighteen months. In that time the boy Conrad attended catechetical instruction (as is customary in the Lutheran church), under Rev. S. Kämmer of that denomination, and by confirmation was admitted to full membership in the church.

From Zanesville, Ohio, the family migrated to Beardstown, Ill. Here the youth found employment in a drug store, where he learned to compound chemicals and put up doctor's prescriptions. Immigrants from the German Fatherland to America seldom wait in self-important complacency till work is offered them; they go in search until they get it; so did that boy.

In Beardstown the religious fervor of our young adventurer was somewhat stirred by the zealous endeavors of another religious denomination to make proselytes of the Lutherans. Instead of yielding to the pseudo-conversion, whose chief effect seemed to be to rob

other churches for the sake of glorifying one, this youthful disciple determined to abide by and work for the venerated church of the Reformation. He wrote to Rev. Francis Springer, in Springfield, Ill., on the subject and received from that brother encouragement to persevere in his attachment to the faith of his ancestors. Some time later on the youth heeded the suggestion of Pastor Springer, to prepare for the gospel ministry. He entered the school then under the instruction of Mr. Springer, and proved to be an earnest and industrious student. In the spring of 1845 the young man, now about 23 years of age, became a student in Pennsylvania College at Gettysburg, Pa.

To carry a young man, with the ministry in view, through a six or seven years' course in college and seminary requires finance as well as faith. Where the finance is not in sight prodigious faith must suffice even for a shorter course. So it was with many in those days, and such was the lot of Mr. Kuhl. In a letter of that gentleman to the writer of this sketch, he says: "The effort on my part to obtain a fair training for the holy ministry was attended by severe hardships and self-denial; but in every severity of trial God was near with the needed relief."

While a student in the seminary at Gettysburg the good brother received an invitation from a German congregation in Quincy, Ill., to become pastor thereof. This event drew to him ministerial licensure from the Lutheran Synod of West Pennsylvania, and Rev. C. Kuhl soon after entered his first pastoral charge at Quincy, Ill., in 1848. Although his labors there were commendably successful, his continuance as pastor was brief. It is worthy of mention that at the time of his pastorate in Quincy the city was a sufferer under the scourge of cholera, and that dreaded visitation imposed on him much hardship and exposure in attentions to the sick and burial of the dead. In a single day, July 4, 1849, his service was in requisition at four funerals.

Rev. Kuhl was united in marriage with Miss Eveline M. Sell, Sept. 12, 1849, while that lady was on a visit to her brothers in St. Louis, Mo.

In September, 1850, at the fifth annual convention of the Lutheran Synod of Illinois, held at Oregon, Ogle Co., Ill., licentiates C. Kuhl, Wm. Bauermeister and J. N. Burket were ordained.

Rev. Kuhl, encouraged thereto by members of Synod, undertook the exploration of a part of the territory then (1850) embraced within the bounds of the Synod of Illinois. This was an arduous work, wisely conceived but only partially productive of good results, by reason of the Synod's inability to give to the missionary adequate support. In this service the visits of Rev. Kuhl extended over Northwestern Illinois, Southeastern Iowa and part of Central Illinois.

We next meet the subject of this brief notice on record in the minutes of the Synod of Illinois (1851) as pastor of the Lutheran church in Springfield, the capital of the Prairie State. In

September, 1852, he enters the pastorate of the Lutheran church at Mt. Carmel, and resigns in 1855 with a view to missionary service in the city of Nashville, Tenn., but yields to the urgent solicitation of the friends of Illinois State University (now Concordia College) to act as financial agent for that institution, with headquarters at Gettysburg, Pa. At the close of his contract in the agency, in 1857, the worthy brother received the hearty commendation of Rev. B. Kurtz, D.D., and others, because of the fidelity and success which characterized the work of the agent.

Returning again to pastoral duties Rev. Kuhl re-entered his former pastorate in Quincy, Ill., and serving also for a term of several years each at Liberty and Perry, and in 1868 he settled in Carthage as pastor of the German Lutheran church of that city, where he has continued to the present day.

A noteworthy period in the lifework of Rev. Conrad Kuhl is that which embraces his activity in the interest of Carthage College. The initial step toward the founding of this seat of learning is due to the enterprising spirit of the Synod of Northern Illinois, in 1868. In June, 1869, the Synod of Central Illinois, in annual convention at Hillsboro, responded to the voice from the North by resolving to unite with the adjacent Synods in the holding of a general convention, with a view to organized effort for the establishment of an institution of learning. Mr. Kuhl, being at that time President of the Central Synod, came prominently to the front in the work. He called an extra convention of his Synod, which was held in Springfield Nov. 10, 1869, and the Synod appointed him as one of the commissioners to co-operate with others of like appointment, in securing the most favorable terms and a suitable lo-

cation for the desired seat of collegiate and theological learning. The first meeting of the representatives of the several Synods was held in Carthage Dec. 29 of the same year. As a member of the Board of Commissioners, and subsequently of the Board of Trustees, no man was more useful than Mr. Kuhl. Being always on the ground, and for a time a teacher in the institution, he became thoroughly acquainted with the internal management and the constantly increasing needs of the institution. His statements to the Board, and his sug-

gestions for betterment in general control and methods of finance, were always received with respectful and considerate attention.

For more than a dozen years, up to the present hour, the health of this Christian gentleman has been precarious. He is an earnest laborer in the Divine Master's vineyard, full of faith and joyous in hope; true in his friendships, and equally worthy to remain or go hence, as the infinite and loving Parent of us all may appoint.—S.



REV. HENRY W. KUHNS, D.D.

The first Lutheran missionary west of the Missouri river was Rev. Henry W. Kuhns, D. D. Dr. Kuhns is the pioneer minister of the Evangelical Lutheran Church in all that vast territory west of the Missouri river. To the work of building up his denomination in the west and particularly the church in Omaha, he devoted the best energies and efforts of his life.

Henry Welty Kuhns was born August 23rd, 1829, in Greensburg, Pa. His parents were John and Susan Kuhns. His ancestry have been traced back to the time of the "Thirty Years war," in which, under the leadership of Gustavus Adolphus, they fought for the maintenance of the Protestant faith. His grandfather, Philip Kuhns, was an officer with Washington in all his campaigns, having left his farm near Philadelphia after the Lexington massacre to enlist in the cause of American Independence.

In 1851 he entered the Preparatory Department of Pennsylvania College, Gettysburg, from which institution he was graduated in 1856 with distinguished honor, being Latin Salutatorian of his

class. During his college course he represented the Philomathean Society three times at its public contests.

At the early age of nine he had resolved upon becoming a Christian minister, and having completed his collegiate career, he entered the Theological Seminary at Gettysburg, graduating in 1858. He received his licensure to preach the Gospel from the Pittsburg Synod in 1858 at Leechburg. At Bedford, in 1858, the Allegheny Synod commissioned him as their missionary to Nebraska, then a wild territory. This missionary commission read, "To Omaha and adjacent parts." Although a young man, and contrary to their prevailing custom, he was ordained one year later, in 1859, at Hollidaysburg by the Allegheny Synod of Pennsylvania.

In 1858 Dr. Kuhns came to Omaha, at that time a little Indian trading village. On the 5th of December he organized the church with nine members, all the Lutherans in the town, one of whom was Mr. Augustus Kountze, now of New York. He soon became popular among the early settlers, and of

him some one has fittingly said: "Dr. Kuhns was a great worker inside his study as well as outside of it, and his sermons were distinguished for their elegance, scholarship and finish. He was thoroughly conversant with theological matters and never failed to interest his audience when he handled topics of that nature. Above all, he was practical and his preaching appealed not only to the heart but the reason of his auditors. He was a ready extemporaneous speaker and in time became the leading pastor of the city." Among the results of his missionary efforts was the deeding to him of eighty-seven town lots, in widely separated localities in trust for the Lutheran church, all of which, with the exception of five, are in use. This property is estimated to be worth to-day several hundred thousand dollars. In this field he was instrumental in establishing twenty-five churches. All this was before the different Boards of the General Synod were organized. Where he was then alone, there are now about three hundred Lutheran ministers.

Dr. Kuhns served as Chaplain of the Nebraska Legislature in 1858-9-60. He was largely instrumental in securing the location of the Nebraska Deaf and Dumb Institute in Omaha, and for five years was Secretary of the Directory. For a number of years he was a member of the Board of Education of Omaha. Upon the establishment of the Nebraska State University at Lincoln, he was elected to the Chair of Natural Sciences, but declined the honor. Broken in health, after fifteen years of incessant hard work, his physicians informed him that he must seek a milder climate than that of Nebraska. He resigned his congregation in Omaha, now increased from a membership of nine to that of two hundred and fifty. In 1872

he went to Newberry, S. C. He found the church there with only a membership of forty-two, which, when he left the South six years later, had increased under his pastoral care to two hundred. During his pastorate he caused the church to be remodeled and a parsonage to be built.

Through his untiring efforts Newberry College, then located at Walhalla, S. C., was transferred to Newberry, from which place it had been removed, 1868. At the close of the war the sheriff had sold the college property at Newberry for debt. The property did not pay one-fourth of the debt; and Dr. Kuhns succeeded in having claims resting against the college to the amount of \$20,000 released and assigned to the S. C. Synod. Newberry College was returned to Newberry and a building worth \$20,000 was erected. He was for a number of years President of the Board of Trustees.

In 1878 Dr. Kuhns went to Westminster, Md., where he met with his usual success. The church and parsonage having been destroyed by fire in 1883, he caused them to be rebuilt grander than the former structures. On entering this charge, he found it composed of three congregations, two in the country and one in the town. In 1886 he caused the charge to be divided, the churches in the country constituting the present "Salem Charge," and the town congregation becoming a separate charge. The Westminster pastorate he resigned in 1887 to return to Omaha where he now resides, and is deeply interested in the future growth and development of his beloved Lutheran Zion.

The honorary degree of Doctor of Divinity was conferred on him in 1883 by Newberry College.

On the 8th of October, 1860, he mar-

ried Miss Charlotte J. Hay, daughter of Dr. Michael Hay, of Johnstown, Pa. Five children were born to them, of whom three are living.



REV. L. M. KUHNS, D.D.

L. M. Kuhns, D.D., was born March 30th, 1826, in Armstrong Co., Pa. His parents were both born in Greensburg, Pa., his mother Esther Steck, being a daughter of Rev. John M. Steck, a celebrated pioneer clergyman of the Lutheran Church of Western Pennsylvania. After receiving the rudiments of a common school education at the old-fashioned log school house of his native place, Dr. Kuhns, at nineteen years of age, began an academic course at Zelienople, Pa., he having already formed the intention of preparing himself for the ministry. After two years of study at this place, he entered Wittenberg College at Springfield, Ohio, where for five years he prosecuted his classical and theological studies. In March, 1852, he received an *ad interim* license, and in the following June he was regularly licensed to preach the Gospel by the Pittsburg Synod. Having received and accepted a call from the congregation at Freeport, Pa., he was ordained at that place in 1854, and remained there performing pastoral duties four years.

His next charge was at Leechburg, Pa., where he labored for ten years with great success. Thus fourteen years of successful pastoral work were passed within four miles of his native place—the two villages of Freeport and Leechburg being only seven miles apart, and his birth place being about midway

between them. He was next called to Bellefontaine, Ohio, where he labored for more than three years with satisfaction to the community and to his people.

In July, 1867, he became pastor of Trinity Lutheran Church of Canton, Ohio, which position he held for sixteen years. During this time he not only endeared himself to his own people, but to the community at large. After this he accepted a call to Emanuels Lutheran Church of New Philadelphia, O., but only remained with them for two years, when, on account of throat trouble he was compelled to give up the active work of the ministry. Six years he served as Secretary and three years as President of the Pittsburg Synod; as President of the East Ohio Synod two years, and as a member of the Board of Directors of Wittenberg College for ten years. The latter institution, having without any solicitation on his part directly or indirectly, conferred on him the degrees of A.M. and D.D. Dr. Kuhns is now making his home in Washington, D. C.

Although not able to serve a pastoral charge with regular preaching, he is always ready and glad to assist his brethren whenever his physical condition will permit.

He still holds his connection with the East Ohio Synod as one of its honored members.

REV. J. A. KUNKELMAN, D.D.

Rev. John Alleman Kunkelman, D.D., was born in Dauphin Co., Pa., Nov. 4, 1832. His parents were Mr. Peter Kunkelman and Miss Christina, *nee* Alleman. He was baptized by the Rev. A. H. Lochman, D. D.

When about two years old his parents removed to Franklin Co., Pa., and located in Bridgeport, near Mercersburg. He was instructed in the catechism by Rev. S. McHenry, and confirmed in 1849. He enjoyed the advantages of a common school education until he entered the Preparatory Department of Pennsylvania College, in September 1849. He was graduated in 1855.

Having read theology privately while teaching in the Laysides Academy, he was granted *ad interim* license by the Allegheny Synod, and entered upon the pastorate of the Schellsburg, Bedford Co., Pa., charge June 1, 1856.

He was examined and regularly licensed at the meeting of the Synod in McConnellsburg, Pa., Oct. 20, 1856. In 1858 he was ordained in Bedford, Pa. He was married to Miss Mary R. Rea, Oct. 23, 1856, by the Rev. C. A. Way, at Harrisburg, Pa.

Having been called to Indianapolis, Ind., he entered upon his duties there Oct. 31, 1858. He remained pastor of the church at Indianapolis until called to Chambersburg, Pa., in 1866. He resigned and accepted a call to Ft. Wayne, Ind., in 1867. In 1868 he was elected pastor of St. Mark's church, Philadelphia, Pa., to succeed Rev. G. F. Krotel, who had been called to New York City. He preached his introductory sermon in St. Mark's May 10, 1868. He continued pastor of St. Mark's until June, 1879, when, on account of failing health, he resigned and removed to Nebraska City, Neb.

In 1881 he was called to the Presidency of Carthage College, Carthage, Ill., and in the same year was given the degree of D.D. by his Alma Mater, Pennsylvania College, Gettysburg, Pa. He was delegate to the General Synod at the meetings in Lancaster, Pa., in 1862; York, Pa., 1864, and Ft. Wayne, Ind., 1866.

He was pastor of the church in Ft. Wayne, Ind., when the General Council was organized in 1867, and has been a delegate to that body at most of its conventions since.

He introduced the plan of systematic beneficence in St. Mark's church, Philadelphia, which was afterward approved and adopted by the Ministerium of Pennsylvania, and has become general in the congregations and Synods of the Lutheran Church. He was Chairman of the Committee, and drafted the plea which secured the closing of the Centennial on the Lord's day in 1876.

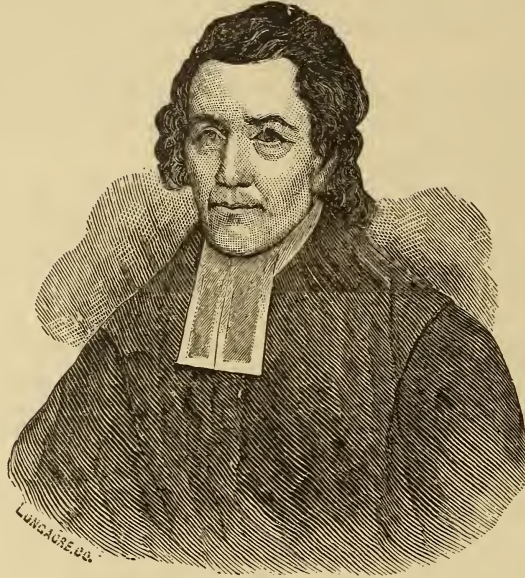
He resigned the Presidency of Carthage College and became pastor of the Church of the Holy Trinity in Greenville, Pa., in 1883, and is there still at this writing.

He has been connected with the Boards of Trustees of several of the colleges of the church and the theological seminary at Philadelphia. While living there he was President of the Church Extension Society, the Board of City Missions, and was a member of the Board of Trustees of the Orphan's Home and of the Executive Committee of the Ministerium of Pennsylvania. He was also Treasurer of the Ministerium, and since his location in Greenville has been a member and President of the Board of Trustees of Thiel College, and is now President of the

Pittsburg Synod and Assistant Treasurer of the college.

He has written many articles for the church periodicals, besides a tract on "The Lord's Day," published by the

Sabbath Association of Philadelphia; and a monograph on "The Quakers on the Delaware," published by the Friends' Publication Society, Philadelphia.



REV. JOHN C. KUNZE, D.D.

John Christopher Kunze was born in Arter, Mansfield, Saxony, August 5, 1744. Having spent some time at the Gymnasium in Rossleben, and then in Merseburg, successively, he was transferred to the University of Leipsic, where he remained about three years. Subsequently to this, he spent three years as Preceptor at Closter Bergen, and then was appointed Inspector of the Orphan House at Graitz. He had been blessed with a pious mother, under whose watchful and faithful training his mind early took a religious direction; and, consequent upon this was the purpose to devote himself to the ministry. Having pursued his theological studies, for some time, in connection with his engagements as a teacher, he was pronounced "a candidate of

and experience." The Faculty of Theology at Halle having received an application for a minister from the vacant corporation of St. Michael's and Zion's churches, Philadelphia, their attention was immediately turned to young Kunze, as well fitted to occupy that important field. Having expressed a willingness to accept the appointment, he was ordained by the Consistorium, at Wernigerode, and shortly after took his departure from the land of his nativity, to find a home in the New World. He was accompanied by two sons of the elder Muhlenberg, both of whom became distinguished preachers in this country. They came by way of England, and having remained there a short time, embarked for New York, where they arrived, after a perilous voyage, on the 22d of September, 1770. Mr. Kunze's first ser-

mon in America was preached the day after his arrival, at New York, in the Lutheran Church of which Mr. Gerock was pastor. He proceeded immediately to Philadelphia, where he was at once elected Associate Pastor of the German Churches in that city. He commenced his public labors here on the 8th of October, 1770. In 1780 he accepted a Professorship of the German Language in the University of Pennsylvania; and in 1783 received from the same institution the degree of Doctor of Divinity. He remained in the city during its occupancy by the British army, while Zion's Church was converted into a hospital, and St. Michael's was used half the day by the enemy as a Garrison Church.

Dr. Kunze's ministry in Philadelphia continued fourteen years, during which he commanded great respect, and exerted a wide and powerful influence. His removal from that field of labor was occasioned by some difficulties that had sprung up, personal to himself and Dr. Helmuth. In 1784 he accepted a call to the city of New York, where he labored during the residue of his life. He had scarcely entered on his pastoral labors when he was appointed Professor of Oriental Languages in Columbia College. He resigned the office after

three years; but was re-appointed in 1792, and held it three years longer.

Dr. Kunze died in New York, of a pulmonary disease, on the 24th of July, 1807, aged sixty-three, after having labored there for the space of twenty-three years. His funeral discourse was preached to a large congregation, by the Rev. William Runkel, pastor of the Reformed German congregation in New York, from Daniel xii, 3.

Dr. Kunze was the author of a Concise History of the Lutheran Church, a small volume of Poetry, entitled "Something for the Understanding and the Heart"; an English Lutheran Hymn Book, with Catechism, Prayers, and Liturgy appended; and a new Method for Calculating the Great Eclipse of June 16, 1806.

He was married to Margarette, a daughter of the elder Muhlenberg, who survived him many years. He left four daughters, his only son having died before him.

Dr. Kunze was an earnest and steady friend of the Church with which he was connected. He was chiefly instrumental in establishing the New York Ministerium, the Second Synod of the American Lutheran Church, of which he was the first presiding officer.—*Sprague.*



REV. BENJAMIN KURTZ, D.D., LL.D.

Dr. Benjamin Kurtz came to Baltimore in August, 1833, to assume the editorial charge of the *Lutheran Observer*. He was at this time a widower and not in vigorous health. He had little experience in writing, and he had some difficulty in pruning his superfluous verbiage; but he acquired a vigorous, if not ornate

style, and rendered invaluable service to the church in this position. He had no other employment and was ambitious of success. He was not under the control of any Synod or Board, and pursued his own independent way. He maintained this position by himself for about fifteen years, until the establishment of

the book and publishing office, principally through his own agency. He superintended that institution with great ability and success, for he had eminent business capacity.

In 1826 Dr. Kurtz went to Germany to solicit donations of money and books for the theological seminary about to be established at Gettysburg. He remained absent nearly two years, and brought home about \$10,000 in money and a large number of books. Whilst in Germany he received many courtesies from all classes of men, and secured extensive popularity as a plain and impressive preacher. Immense crowds everywhere attended the churches in which he officiated. He went a second time to Europe in 1846 to attend the Evangelical Alliance in London, in August of that year, and for recreation. During the time when mesmerism was rampant in this country he became a believer in the system; not in its lower, but in its higher manifestations, and was president of a society of intelligent gentlemen who

prosecuted the subject as a matter of metaphysical research.

In 1834 he was elected Professor of History and German Literature in Pennsylvania College, and Professor in the Theological Seminary, both of which he declined. He loved his work on the *Observer* too well to give it up for any other.

Dr. Kurtz stoutly maintained what was called the Evangelical stand-point, and was an ardent advocate of what, in his day, were called new measures. He was not what we call a learned man or a profound theologian. He had no college training in early life, but he was uncommonly intelligent in all the ordinary affairs of life and achieved more good in the ministry than many of far greater attainments.

The degree of D.D. was conferred upon him by the Washington College, and that of LL.D. by the Wittenberg College. He died in Baltimore, Dec. 29, 1865.—*Morris*.



REV. JOHN NICHOLAS KURTZ.

Rev. John Nicholas Kurtz was the first Lutheran minister ordained in this country. From authentic church documents it appears that he was descended from a Protestant family, whose lineage is found recorded as far back as 1599; a large proportion of the male part of which were employed in the kindred occupations of teacher, minister and professor. He was born in Lutzenlinden, in the principality of Nassau-Weilburg, October, 1722, and received his early education under the direction of his father, who was at the head of a Gym-

nasium in his native place. When he was in his fifteenth year he was transferred to the High School at Giessen, an institution furnishing the best advantages to young men destined to the ministry. Having studied here for seven years, with great diligence and success, he joined the University of Halle, where he remained six months; and here he profited greatly by his intercourse with the celebrated Francke, who was then just in the meridian of his usefulness. His professors, observing that he had a vigorous constitution, as

well as other more important qualifications for the missionary work, began soon to think of him as a suitable person to undertake a mission to this Western world. Accordingly, having completed his preparatory course, and expressed a willingness to engage in this field of labor, he received the appointment in 1744, and reached this country, with several other missionaries, on the 15th of January, 1745. He landed at Philadelphia, where he met a cordial welcome from Dr. H. M. Muhlenberg, then pastor of the German Lutheran church of that city. He was soon invited to New Hanover, where, for two years, he preached on the Sabbath and taught a school during the week. Thence he removed to Tulpehocken, where he remained but a year, his services being more loudly called for by the people of Germantown and the neighboring congregations, where there was well nigh a famine of the Word.

In the year 1748, at the first meeting of the Lutheran Synod, Mr. Kurtz, who before had been only a licentiate, was fully set apart to the Gospel ministry. There were only six clergymen present, two of whom were Swedish Lutherans. The following were among the questions proposed to the applicant, and they are thought to have had a special bearing upon the rising controversies of that day:—"What are the evidences of Conversion? What is meant by the influence and blessings of the Holy Spirit? How do you prove that Christ was not only a teacher, but that He made an atonement for the sins of men? Were the Apostles infallible in their instructions? How do you establish the claims of Pedobaptism? How do you prove the eternity of future punishment?" The ordination sermon was preached by Pastor Hartwig from the

words,—“His blood will I require at thy hand.”

Mr. Kurtz, the same year that he was ordained, returned to Tulpehocken, in accordance with the earnest and repeatedly expressed wishes of the congregations to which he had previously ministered. Here he remained twenty-two years, laboring with great fidelity and success, and often amidst exposures and deprivations that were almost unparalleled. In traveling to his different preaching stations and visiting his people, he was repeatedly exposed to attacks from savages; and sometimes the services of the sanctuary were conducted at the imminent hazard of life, and the officers of the church stood at the church-doors, armed with defensive weapons, to prevent a surprise, and, if need be, to repel an attack. In a letter to Dr. Muhlenberg, in 1656, he states that, one day, not less than seven members of the congregation were brought to the church for burial, having been murdered by the Indians the evening before. Being anxious to improve the solemn occasion to the spiritual welfare of his hearers, he postponed the interment until the next day, and suffered the mangled bodies to remain in the church that the congregation might convene.

In the year 1773 Mr. Kurtz, who, by this time, had gained a high standing in the Church, and had received various testimonies of the good will and confidence of his brethren, was induced to remove West of the Susquehanna, and to take charge of the Lutheran Church in York, and the associated churches. Here his good influence was widely and powerfully felt for twenty years.

Mr. Kurtz warmly espoused the American cause during our Revolutionary struggle. In 1777, when money was

scarce, and the means of prosecuting the war extremely limited, after preaching an appropriate sermon, he invited his hearers to collect all the articles of apparel they could spare, such as coats, hats, shoes, stockings, shirts, bed-clothes, etc., and send them to his residence for the purpose of distributing them among the destitute, suffering soldiers. The proposal met a cordial response, and, at his instance, a committee was appointed to make the distribution. Though his sympathies, from the commencement of the war had been strongly with the Colonies, he had felt no small degree of embarrassment in respect to the question of naturalization—having sworn allegiance to the King, he was doubtful as to the lawfulness of dissolving the obligations created by that act. But he was subsequently relieved from his scruples, and, in 1776, became satisfied that it was his duty to become a naturalized citizen.

In 1792, being past three score and ten, Mr. Kurtz was admonished by the

advancing infirmities of age to retire from active service. He, accordingly, resigned his charge, and removed to Baltimore, taking up his residence in the family of his son, the Rev. J. D. Kurtz, where he received the most exemplary filial attentions. Here he remained, occasionally supplying his son's pulpit during the rest of his life. He left this world calmly and joyfully, in the seventy-fourth year of his age, on the 12th of May, 1794. He was buried in Baltimore, and a discourse, suited to the occasion, was delivered by the Rev. J. G. Droideneir, of the German Reformed Church, from the words,—“There remaineth therefore a rest to the people of God.”

In 1747 Mr. Kurtz was married to Elizabeth Seidel, of New Hanover, Pa., who also belonged to a family which had emigrated from Germany. They had twelve children, nine sons and three daughters, of whom the last survivor was the late Rev. J. Daniel Kurtz, D. D., of Baltimore.—*Sprague.*



REV. J. DANIEL KURTZ, D.D.

Rev. J. Daniel Kurtz, D.D., was born in Germantown, Pa., in the year 1763. His early advantages for education were only such as were supplied by the very indifferent schools in the neighborhood in which he lived. When he was a mere child, less than six years old, he began to feel an indefinite desire to become a minister of the Gospel; and he found, at no distant period, that this early proclivity was quite in accordance with the wishes of his father. While the Revolutionary War was in progress, his father resided at York, and Bishop White, who was then Chaplain to Congress, had

his apartments for some time in his dwelling. The son had ceased going to school some time before the war closed, but he still pursued his studies, more or less, under his father, always keeping the ministry in his eye as the profession to which he was destined. His father now sent him to Lancaster to prosecute his studies under the instruction of Dr. Henry Ernst Muhlenberg. Here he commenced the study of Latin, and became more and more interested as he proceeded. Though his teacher, in consequence of his numerous engagements, devoted less attention to him

than was desirable, yet he had a large and well selected library, to the use of which his pupil was made welcome; and this was a tolerable compensation for any deficiency in the matter of instruction.

After prosecuting his studies at Lancaster, with great diligence, for several years, he was examined at a meeting of the Synod in Philadelphia, and received a license to perform all ministerial duties. Shortly after this he returned to his father's house in York, and, after preaching several times for his father, and performing various pastoral duties among his people, took charge of two congregations in the neighborhood, preaching in each on the alternate Sabbath. He was ordained during a meeting of the Synod in Philadelphia, in 1784 or 1785.

Before he had been preaching long he received a request, through his father, from Dr. Helmuth, of Philadelphia, that he would come and be his assistant. But he felt constrained to decline the offer, on the ground of his unfitness for so prominent a station. The Doctor received his answer with decided disapprobation, and did not hesitate to make it manifest on various occasions afterwards. He, however, finally forgave the offense, and an intimate friendship grew up between them, which was terminated only by Dr. Helmuth's death.

In the same year (1786) it was resolved by the Synod that the Rev. Jacob Goering, Mr. Kurtz' brother-in-law, who had become assistant to his father at York, should, with Mr. Kurtz himself, make a missionary tour to the vacant congregations in Maryland and Virginia. They fulfilled this appointment very satisfactorily, and the next year Mr. Kurtz made another tour, going over nearly the same ground.

About this time Mr. Kurtz made a visit to Baltimore, where he spent the

Sabbath and preached for his father's friend, the Rev. Mr. Goerock. His services proved highly acceptable, and the result was that he was called to be his assistant, and finally became his successor.

In the year 1792 he was married to Maria Messersmith, in whom he found a devoted wife, and with whom he lived most happily for more than half a century. They had nine children. Mrs. Kurtz died in 1841, aged seventy-six years.

In 1816 the degree of Doctor of Divinity was conferred upon him by the University of Pennsylvania.

In 1823 the Rev. Mr. Uhlhorn was chosen his assistant. In 1832 or 1833 Mr. Kurtz resigned his charge, and a pension was settled upon him. In his eighty-eighth year he preached on two occasions, one of which was the dedication of the Rev. M. Schwartz' church. In 1853, being then in his ninetieth year, he attended, by particular request, the laying of the corner stone of the two German Lutheran churches, and, on each occasion, delivered an address.

Dr. Kurtz died in Baltimore on the 30th of June, 1856, in the ninety-third year of his age, leaving one son and three daughters. His death was occasioned by no particular malady, but was rather the result of the gradual exhaustion of the sources of animal life.

Dr. Kurtz was distinguished for simplicity, frankness and uncompromising integrity. He was a man of much more than ordinary powers, and was a diligent student and great reader during his whole life. In his earlier years he bestowed considerable attention on Botany and Entomology; but, as he advanced in life, his studies took almost entirely a theological direction. He was an evangelical, impressive and earnest preacher, and an eminently faithful and affectionate pastor. He

was admired and revered by the whole community amidst whom he lived. He never published any thing beyond a few articles in the *Evangelical Magazine* (a Quarterly published* by the Pennsylv-

vania Synod), and the *Evangelic Hymn Book*, prepared by him and Dr. Baker, of the German Reformed Church in Baltimore.—*Sprague*.



REV. SAMUEL LAIRD, D.D.

The Rev. Samuel Laird, D.D., was born on the 7th of February, 1835, in New Castle Co., Del. When about six years of age his parents removed to Philadelphia, where he continued to live until after entering the ministry. He was baptized and subsequently confirmed by the Rev. Philip F. Mayer, D.D., pastor of St. John's Evangelical Lutheran church, of Philadelphia. He was educated in the public schools of the city, graduating from the high school in 1852, having completed the full classical course of study. In the fall of the same year he entered the Sophomore class of the University of Pennsylvania, and graduated from the department of Arts in 1855. He engaged in teaching and was employed in an academy in Philadelphia, giving instruction in Latin,

mathematics and English literature. It was his intention to prepare himself for the bar, and for this purpose after a year's time commenced the study of law in the office of Benjamin Gerhard, Esq., but abandoned it for the ministry. His theological training was under the direction of Rev. Dr. J. A. Seiss, at that time his pastor, and the Rev. Dr. W. J. Mann, with the advice of the Rev. Dr. C. P. Krauth. He was received into the ministry Oct. 14, 1861, and accepted a call from St. Luke's English Evangelical Lutheran church of Philadelphia, and entered on the duties of his office there Dec. 1, 1861. On Sept. 1, 1864, he removed to Lancaster, Pa., where he took charge of Holy Trinity church. In 1867 he became pastor of the First English Evangelical Lutheran church of

Pittsburg, Pa., where he remained for over twelve years, when he accepted a call from St. Mark's church, Philadelphia, in 1879, of which church he still has charge (1890). In addition to the duties of the pastorate he has filled various positions in the church, having been President of the Pittsburg Synod three years, Secretary of the General Council nine years, Treasurer of the Ministerium of Pennsylvania four years, and has also served on a number of important committees. His ministerial life has been in the line of practical rather than literary activity; he has been engaged in editorial labor and furnished a

number of sermons for the public press.

He entered the ministry when the English portion of the Church especially, was engaged in a series of doctrinal discussions which led to a reaction from indifference and latitudinarianism to a better appreciation of the truth as held and taught by the Evangelical Lutheran church. From the very first he occupied a conservative position, and his influence has been exerted in favor of a strict adherence to the Confessions, and of a church life in conformity therewith. He took part in the formation of the General Council and has always upheld and promoted its interests.



REV. HENRY LANG.

Rev. Henry Lang, around whom grew up the Evangelical Lutheran church, at Fremont, O., and vicinity, a beloved pastor and highly esteemed in public educational circles, brother of the Hon. Judge Lang, of Tiffin, O., was born in Sippersfeld, in the Rhine Palatinate, Germany, on Nov. 28, 1818, the younger son of George L. H. and Catherine (Schuetz) Lang. With his father and others of the family he arrived in Tiffin, O., on Aug. 18, 1833, where, after a few years labor at his trade in a hat factory, he turned aside to study theology in the Evangelical Lutheran Theological Seminary at Columbus, O., and entered the ministry in June, 1843. His pastor at Tiffin had been Rev. Adolph A. Konrad, who, coming from Pennsylvania, located there in 1836 and missionated in nine places in Seneca and Wyandot counties, also visiting Fremont (then Lower Sandusky), in Sandusky Co.,—penetrating even transiently to Woodville, fifteen miles farther west. He had Henry

Lang in view for Fremont, and announced this to the people there. But Pastor Konrad died in 1841. However his successor at Tiffin, the Rev. J. J. Beilharz, who came there from New York, actively furthered the work and plans of the former and supplied the field till help came—also touching at Woodville. In June or July, 1843, Rev. H. Lang accepted the charge at Fremont, and in true missionary activity emulated the zeal of his predecessors, laboring for a time in eight localities in Sandusky and Seneca counties. His labors then in those new regions were arduous, and, though in stature and physique of gentle mould, he endured hardships. Of gentle traits, too, and fine touch, he endeared himself to his people as pastor, and rose in honors and welcome socially among the cultured of his city, of whom notably were ex-President Hayes and his estimable lady. His Lutheran element was in part Pennsylvania German, and it was difficult to sever the attach-

ment of his outposts here and there from his affectionate spirit for the formation of other parishes. His congregation at Fremont, which at last he solely served, and fluently alike in both the German and English languages, rose during his ministry of forty-six years from an original membership of forty communicants to numerically one of the most flourishing in all that section. Rev. Lang was a representative man of the North in the Evangelical Lutheran Joint Synod of Ohio; present at its conventions, devoted to its interests, zealous for its cause, and served on its standing committees and various boards—notably also of its institutions at Columbus, O., as a matter of course. He was also prominently identified with the public educational interests of his own city, was one of the leading citizens to whom Fremont owes its successful system of graded schools, remaining for twenty years a standing Director, and on its Board of Examiners at his death; and was an active member of the Sandusky County Pioneer and Historical Society. He kept a diary and gathered autobiographical sketches from all the Lutheran clergy, East and West, with whom he came in contact. A proximate concep-

tion of his pastoral activity may be gained from the number of his official acts. During his ministry at Fremont and vicinity he baptized 3,639 persons, confirmed 1,849, officiated at 1,253 funerals, married 1,152 couples, and administered the Holy Supper to a sum total of 27,340 communicants.

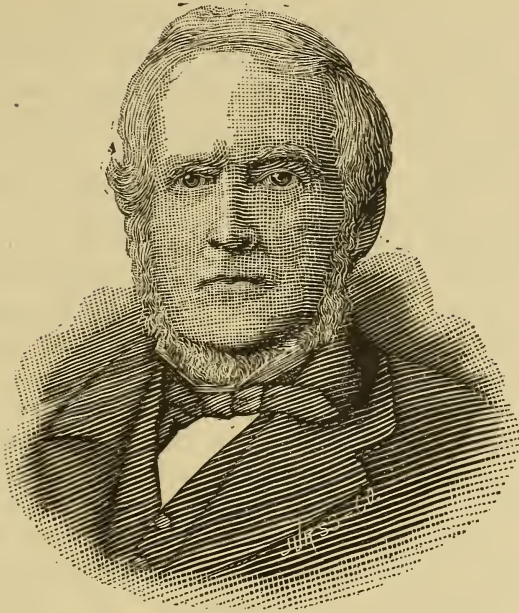
Rev. H. Lang was married on Nov. 28, 1843, to Miss Mary Louise Beilharz, daughter of Rev. J. J. Beilharz, of Tiffin. She and three children preceded him in death, two sons and four daughters survive. He preached his last sermon on Sunday, Jan. 26, 1890; performed his last official act, a marriage, on Jan. 29, and after a brief illness from a contracted cold gently fell asleep in the faith that he witnessed in word and life, on Feb. 22, 1890, at the age of 71 years, 2 months and 24 days. Not only the Church and clergy at large, but the public paid marked tribute to his memory on the occasion of his funeral service; the business houses of Fremont closed, the schools were suspended for the time being, and the school buildings were draped in mourning. His body rests in Oak Wood Cemetery at Fremont, Ohio.



JOHN DIEDERICH LANKENAU.

John Diederich Lankenau was born March 18th, 1817, in the free imperial city of Bremen, Germany, where his father lived as a highly respected business man. He enjoyed the advantages of the excellent educational institutions of his native city, the town school and high school, and was confirmed on Easter, 1832. His pastor was the well-known Dr. John H. B. Draeseke, one of the

most eloquent and patriotic men that ever adorned a German pulpit, who served St. Ansgarius Church in Bremen from 1814 to 1832. It was the aim of his pastoral work, as he himself styles it, to stir up his hearers to "love, to work, to fight, to sacrifice themselves for the fatherland, to trust in their Lord God, being assured that they were laboring for a good cause." With such



JOHN D. LANKENAU.

a spirit Draeseke sought to fill also his catechumens, as is seen from the memorial words which he wrote with his own hand in the hymn-book of young Lankenau and which have been faithfully and lovingly preserved to the present day.

Immediately after his confirmation John D. Lankenau entered as clerk into the colonial produce business of "Tiersch & Gerischer," the successors of his father's firm, "Lankenau & Tiersch." Having spent three years in this business he was engaged by Mr. Wicht for his Philadelphia house, "Wicht, Werner & Co." On the 4th of August, 1836, he left his home to embark for Baltimore on the ship "Elise." He never saw his father again in this life; but he visited his mother repeatedly in later years when traveling on business. After a pleasant voyage of about six weeks he arrived in Baltimore, September 15th, 1836. There he stayed for a few days with an old schoolmate, and then con-

tinued his journey to Philadelphia. On his arrival there he soon found the house for which he had been engaged. The building is still standing at the corner of Front street and Norris Alley. In the year 1840 Mr. Werner withdrew from business and the name of the firm was changed to "Wicht & Sayen," and five years afterward, in the year 1845, to "Wicht & Lankenau." Mr. Wicht's nephew was the partner in the new firm, the old gentleman having withdrawn on account of an incurable disease. He died in the same year, and Mr. Sayen died in April, 1846. About this time there was the first approach between Mr. F. M. Drexel and Mr. John D. Lankenau. The latter was getting ready to start for Europe on a business tour and stopped at Drexel's bank in Third street to buy some English silver, as he intended to embark for Liverpool on the ship "Saranak." Mr. Drexel took a kindly interest in the young man, asked him about his plans, and gave him some

good advice from his own business experience. In the month of November of the same year he met Mr. Drexel again in his own house. Being himself very fond of music, Mr. Lankenau on one of his "musical evenings" had met young Mr. Francis A. Drexel. A warm friendship was formed between them. Through him Mr. Lankenau became a friend in the Drexel family, and on the 9th of October, 1848, he was married to Mary Johanna, daughter of F. M. Drexel. She was a lady well known for her quiet, unpretentious charities, an indefatigable friend and benefactress of the poor and suffering. Once she accompanied her husband on a journey to Europe and stayed with his mother while he attended to his business. Their happy union lasted for nearly twenty-five years, when it was broken by the death of the beloved wife in May, 1873.

The vicissitudes of the great war against the rebellion induced the firm "Wicht & Lankenau" to sell out and close their business. Before Richmond fell this was concluded in a satisfactory manner, and Mr. Lankenau's partners returned to Germany. He himself was unwilling to start a new business. On the 5th of June, 1863, his father-in-law, Mr. F. M. Drexel, had lost his life through an accident on the Reading Railroad, and Mr. Lankenau had been appointed one of the executors. The administration of this estate filled his whole time.

His connection with the German hospital also dates from that time. Old Mr. Drexel having been a chief patron of the Institution and its treasurer, it was natural that the eyes of the friends of the hospital turned to Mr. Lankenau as the successor of his father-in-law and the representative of the Drexel family. The hospital, which had already been projected in 1850, was chartered by the

legislature in 1860. But hardly had it secured its property at Twentieth and Norris streets when the war broke out. The Government took possession of it and used it as a military hospital until July 1st, 1866. The operations of the German Hospital as such, accordingly, were only begun in the month of November of that year. In January, 1869, Mr. Lankenau was elected President, and he has held this office without interruption through these twenty years, honestly endeavoring, as he in his characteristic modesty expresses it, "to do his duty toward the Institution and his fellow-citizens." The removal from Twentieth and Norris streets to the present location could never have been carried out without his co-operation and assistance. The remarkable progress which the Institution has made since then, the extension of its buildings, the alterations and additions, the complete reconstruction of the internal administration, especially by the introduction of the Deaconesses, have all been essentially his work. He purchased, in addition to the original property on Girard and Corinthian avenues, the whole piece of ground, as far as Twenty-second street, between Girard avenue and Poplar street. He built the new southern wing, which was dedicated on November 18th, 1884; the new kitchen, boiler house, laundry, stable and deadhouse, all at his own expense; also the beautiful and substantial stone wall and iron fence which surround the whole property. And yet all these improvements, those extensive and admirably furnished buildings, represent only a fraction of what he has been doing for the Institution from year to year. For with him, as it has been very properly said, every day, all the year round, is donation day for the German hospital. He gives to it his time, his means, his abundant business

experience, and, what is much more, the personal interest and devotion of his warm, benevolent heart. The unceasing work for the hospital has become one of the necessities of his life, and all the more so since, in God's mysterious providence, those loved ones, to whom he was united by the most sacred bonds, have been taken away, leaving him alone in this world in the evening of his life. It is their memory which he seeks to preserve and to honor by his gifts and institutions.

In addition to the death of his wife, in May, 1873, there came the loss of his son Frank, who was taken off in the prime of life, on the 23d of February, 1877. This was a terrible blow, not only to the father, but also to his sister Elise, the only remaining child. Those two had been most devoted to each other in purest and tenderest affection. Both in their lessons and their recreation, in society and in church, everywhere and always, the two were inseparable. And there is no doubt that the grief over the loss of the beloved brother was eating away the very life of that hitherto blooming and healthy girl. Friends advised a journey to Europe, and on the 4th of August, 1877, the same day of the month when forty-one years before he had left his home on the ship *Elise*, he now started for Bremen with his daughter Elise. They first paid a visit to Holland, France and Italy. At Brindisi they met the late Mr. Joseph W. Drexel and his wife on Dec. 31, 1877, and concluded the year on board the British steamer *Deccan* which, after a three days' voyage, landed them in the harbor of Alexandria. Having reached Cairo by train they stopped at the excellent Hotel du Nil, which is kept by a German. Arrangements were made for an extended tour on the Nile on a *Dahabieh*. About the same time Gen. Grant, on his

trip around the world, happened to be in Cairo, and the Khedive placed a magnificent steamer at his disposal. There the Drexels and Miss Lankenau paid a visit to the General, but Mr. Lankenau was unable to accompany them, as he suffered from an attack of "Nile-sickness." Their excursion in the *Dahabieh* extended as far as Assuan, the ancient Syene. There the travelers stayed for a week and visited the island of Philæ. They passed the first cataract in the boat and on the return trip paid a visit to many celebrated temple-ruins, particularly those of Edfu, which are among the best preserved in Egypt. After another week's sojourn in Cairo they embarked on a French steamer from Alexandria for Naples. From there they proceeded to Rome, where the indisposition of Miss Lankenau forced them to stop for several weeks. After their return to Germany they took the Lloyd steamer to Southampton, visited the Isle of Wight and then made a longer stay in London, in the small but most comfortable hotel, Flemming's, in Half Moon Street, near Green Park. There they met some dear Philadelphia friends, and spent three pleasant weeks in undisturbed seclusion. In those quiet evening hours at the fireside, when the various reminiscences of their travels were collected and revived in their memory and plans were made for the future, the project of the Mary J. Drexel Home was first mentioned, and gradually developed in the conversations between father and daughter. He had repeatedly told her how hard it had often been for him that respectable old people, on their dismissal from the hospital, had to be turned out into the world without a place to lay their head. Thus it became a favorite idea of his daughter that on the grounds of the German Hospital an Old People's Home should be erected

called the Mary J. Drexel Home, after her lamented mother. Almost daily this theme was the subject of their conversation, and father and daughter were as one heart and one soul on this topic.

From London they visited some other places of interest, like Oxford, Lemington, Stratford-on-Avon, Kenilworth, etc., and finally the beautiful Scotch capital, Edinburgh. On the 10th of November, 1878, they reached Philadelphia again by steamer Illinois from Liverpool. Exactly eight years afterward, Nov. 11, 1886, the corner-stone of the Mary J. Dextrel Home was laid. But she who had helped to plan it with such devotion and enthusiasm was no longer among the living. In 1882 already the daughter Elise had followed her brother Frank in death, and since then the aged father has stood entirely alone, constantly engaged in providing shelter and nursing for the homeless and forsaken.

Wherever an opportunity offered itself to show an active interest in German movements and enterprises in Philadelphia, Mr. J. D. Lankenau, as a matter of course, took a most prominent position. In the year 1875, when the preparations for the great Centennial were made, he was, on the motion of Consul

Chas. H. Meyer, appointed Chairman of the German Exhibition Committee, consisting of Messrs. Lankenau, Gustavus Remak and Chas. H. Meyer. In recognition of his valuable services on this committee he was decorated with the Crown Order of the third class. When, later on, his comprehensive plans with the Mary J. Drexel Home were developed and carried out, Consul Chas. H. Meyer in a special report brought Mr. Lankenau's benefactions for the Germans in Philadelphia to the knowledge of the German government and of the late Emperor William I, who, together with the Empress Augusta, showed such a kind interest in our German Hospital and the cause of the Deaconesses. The result was that Emperor William honored Philadelphia's noble German benefactor by bestowing upon him the very high distinction of the Order of the Crown of the second class. In January, 1885, this order was transmitted to the Consul through the German Ambassador von Alvensleben, and was handed to Mr. Lankenau, with the hearty congratulations of the Board of the German Hospital, through Consul Chas. H. Meyer and Dr. A. Spaeth.



REV. THOMAS LAPE.

Rev. Thomas Lape was born in West Sandlake, Rensselaer Co., N. Y., in 1801, of Lutheran parentage. He early gave his heart to the Saviour, and felt called of God to the work of the gospel ministry. He graduated at Union College, Schenectady, and studied theology at Hartwick Seminary. His first pastoral

charge was at Johnstown, Fulton Co., where he succeeded Rev. John P. Goertner, who had died after a few years labor in the ministry. There he toiled successfully for six years, from Sept. 15, 1829, and then accepted a call to West Camp and Woodstock. In 1837 he removed to Athens and assumed the

pastoral charge of Zion's Lutheran church, which he served for ten years, after which he ministered successively to the Lutheran churches at Waterloo, at Lockport, and then again at West Camp and Woodstock.

He was an instructive preacher; a gentle, amiable, cheerful and faithful pastor; a good husband and father; a humble Christian, and a sincere friend. He stood well among the Lutheran clergy of the state.

He was one of the founders of the Hartwick Synod, had been its president, and filled other offices of trust and responsibility in this body, having remained connected with it for forty-seven years, and until his death.

He used his pen effectively, as well as his voice, for the cause of Christ. He compiled the *Theological Sketch Book*, in two large octavo volumes, which had a large sale. He was the author of a work on *Infant Baptism*, which has for many years been circulated in the church. About twenty-five years ago he prepared a work on the *Atonement*, which was published in New York. He was the author of a prize tract on the *Statistics of Intemperance*, which was published by the National Temperance Society. He also published books entitled, "*The Mourner Comforted*," and "*The Early Saved*." Some of his sermons were published in the *Lutheran Preacher*, and some in the *National Preacher*. He also wrote for our church papers and *Quarterly Review*.

He spent the passing years industriously and effectively in winning souls for Christ, in earnestly advocating the cause of temperance and of Sunday schools, and in leading an honorable and useful Christian life, which was protracted much beyond the average of ministerial labor.

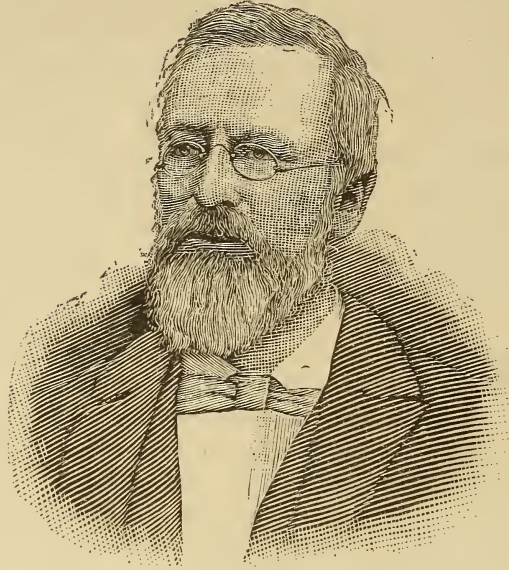
He closed his life peacefully and hopefully. Among his papers is one dated August 1, 1876, in which he takes a retrospect of life and says: "In looking over my past life I bless God for allowing me to preach the gospel of Christ for upwards of forty years. I never felt better than when I was thus engaged. My only regret is that I have not accomplished more for His glory. I have often felt at seasons of the communion that it was actually a foretaste of heaven upon the earth. My prayer to God is—

"Not in my innocence I trust—
I bow before thee in the dust;
And in my Saviour's blood alone,
I look for mercy at Thy throne."

"My epitaph upon the tombstone shall be, 'The Children's Friend.' I desire these two hymns sung at my funeral, 'Just as I am, without one plea,' and 'Rock of Ages.'"

The fear of death had been removed. He contemplated his departure with satisfaction; and he died in the faith, full of years and full of Christian hope. He now reaps the reward of a well-spent life, and his works do follow him.
—*Memorial Hartw. Synod.*

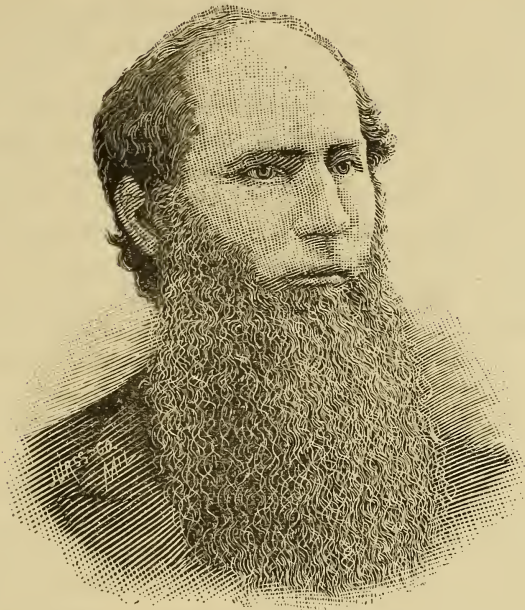




REV. PROF. P. L. LARSEN.

The subject of this sketch was born in Christiansand, Norway, on the 10th of August, 1833. Having taken the regular classical and theological course at the Christiania University he was graduated with honors in 1855. About two years later he emigrated to America, and accepted a call as pastor of a congregation near Rush River, Pierce Co., Wis. In 1859, on the 14th of October, he was called by the Norwegian Synod as its Theological Professor at the Concordia Seminary in St. Louis. When, in 1861, that Synod established Luther College in Decorah, Ia., Prof. Larsen was called as President of this institution, which position he has now occupied over thirty years. Besides the faithful discharge of his many and often difficult duties as President of Luther College, he has also, since 1868, been chief editor of *Evangelisk Luthersk Kirketidende*, the organ of the Norwegian Synod, and since 1876 he has been successively elected Vice-President of the Synod. Prof. Larsen has taken active part in the discussions of all the general questions that have from time to time agitated the Norwegian Lutheran Church in this country, and has been a member of the most important boards and committees in the Synod.





REV. PROF. W. F. LEHMANN, PH.D.

Rev. Prof. W. F. Lehmann, Ph. D., was born Oct. 16, 1820, in Markgroeningen, in the kingdom of Wuerttemberg, Germany. He was the third son of the coppersmith Christian Andrew Lehmann and of Wilhelmina Justina Greulich. When he was nine days old he was dedicated to God in baptism. At the age of four years he came with his parents to the United States, who made Philadelphia, Pa., their home. His parents earnestly sought to train William and all their children, twelve in number, in the nurture and admonition of the Lord. They sent him to the parochial school of the St. Michael's church of which they were members. The well-known composer and publisher of church music, Mr. J. G. Schmauck, was his school teacher, who loved and treated his pupil in a fatherly manner and promoted in him the spirit of faith and piety. With great care he was instructed in the Christian doctrine by his faithful teacher, as also by the Pastors Peixoto

and Dr. Demme. His preceptors soon discovered his pious disposition, excellent talents and love for study, and treated him with greater kindness, giving him additional instruction preparatory to his future course of study, for which they had intended him. After being confirmed in his fourteenth year by the Rev. E. Peixoto, he was induced to prepare himself for the gospel ministry. Not approving the un-Lutheran spirit of the neighboring Gettysburg Seminary, these men sent their beloved pupil to the theological seminary at Columbus, O., established five years previously. The German Zion's and St. Michael's churches had received a legacy, from the interest of which they were held to assist indigent young men in preparing for the service of the Lord. The subject of our sketch, as likewise after him his friend Krotel, now Doctor of Divinity in New York, was tendered such aid. He set out on his long journey to Columbus in a stage

coach, arriving safely after a ten days' journey under God's protection, in the fall of the year 1834, at the seminary. At that time the highly gifted but long since departed Prof. W. Schmidt taught in our seminary, which was then situated in the southern part of the city of Columbus. Under the Professor's direction the young William studied for four and a half years ancient languages and theology. He as likewise his fellow students were obliged to learn to be contented in their distressing circumstances, for the support he received from the above named legacy was insufficient to supply his wants.

Rev. Spielmann, who at that time was a student of the seminary, relates in his history of the Joint Synod of Ohio: "Several new students now again had entered our seminary, among whom was the present Prof. W. F. Lehmann. As most of them were in great poverty and had no source of income, six of us prepared their own meals in the cellar of the seminary building, which in the beginning cost each one forty-nine cents a week. On the open upper floor we all slept, and Prof. Lehmann and I not possessing a bedstead slept on a straw pallet on the floor." Rev. Spielmann here adds: "Our board consisted mostly of cornmeal bread and potatoes, which with a piece of bread also served for a cold dinner when the time to cook was wanting; and this quite frequently happened. As Lehmann and myself were also destitute of the necessary bed covers in winter, we laid the cast-off clothing of other students upon us, to protect ourselves as best we might in cold nights against the cold. God however gave us good health, a joyful and contented heart, and diligence to study."

Faithfully using the fine talents with which God had blessed him, he made such progress in his studies, that at the

age of nineteen years he was received as a candidate of theology at the meeting of Joint Synod in the year 1839 at Columbus, O. He however did not immediately enter into the service of the church, but returned to Philadelphia, where he, under the direction of Dr. Demme and Rev. Reichert, continued to pursue his studies for some time, with special reference to the Hebrew language. At this time he also visited the seminary at Gettysburg; but as the un-Lutheran atmosphere which prevailed there did not agree with him, he after two or three weeks again returned to Philadelphia.

In September, 1840, he received a call from congregations in Fairfield Co., O., which were vacated by the appointment of Rev. C. Spielmann as agent for the seminary. Accepting this call he, through the guidance of God, again returned to Ohio and resided in Lancaster, the centre of the eight congregations forming this charge. In this extended parish he labored with faithfulness until May, 1842.

About this time, a report of the Seminary Board relates: "The Board of Directors appointed the Rev. W. F. Lehmann to travel as an agent for one year, to collect contributions towards our seminary in the East. But because the times then were too unfavorable and because many friends of our seminary in those parts were prepared too little for such an effort, Mr. Lehmann could only collect in Philadelphia. In this agency he spent nearly three months, whereupon he resigned. In November of the same year he was again appointed to collect the money subscribed for our seminary in Western Pennsylvania and Eastern Ohio, and also to solicit new subscriptions."

In the month of May, 1843, he was called to the large charge in Somerset

as the successor of Rev. C. Spielmann, who on account of prolonged illness was obliged to resign. The Western District convened in Somerset, Perry Co., O., in June of that year, at which meeting, after passing a successful examination, he was ordained as pastor. Here he labored in his six congregations faithfully and with God's blessing, living in true friendship and harmony in the family of his former schoolmate, Rev. C. Spielmann, until the latter was called to the seminary in October, 1844. In close communion of heart and soul they here labored many days and half-nights, as likewise afterwards at Columbus, in the service of the church, during which time they spent together many sad and dark, but also, through God's grace, many joyful and blessed hours.

After the removal of the *Lutheran Standard*, in 1845, from Zanesville to Somerset, O., and subsequently to Columbus, he actively assisted the Rev. C. Spielmann in its publication. In those days he not only furnished many excellent translations from Lutheran works and other communications for the columns of the *Standard*, but also continually belonged to the publication committee appointed by Synod.

The theological chair in the seminary at Columbus having become vacant in the year 1846, the Board of Directors, by a unanimous vote, called him to fill the vacancy. He entered upon the duties of his new office in the month of June, 1847, and when Capital University was organized and established under the presidency of Dr. Wm. M. Reynolds, he was called to assume the duties of the German Professorship. During a period of thirty-four years he discharged the office of a teacher in rearing and educating several hundreds of young men for the gospel ministry and for other learned callings. He did this in a

manner of which the Board of Directors has on different occasions borne testimony by affirming: "That the new Professor had fulfilled his manifold duties with faithfulness and diligence, and that as respects doctrine it is always his endeavor to remain faithful to the Confessions of our Church." And that he shared not only the days of prosperity of the institution to which he had been called, and whose interests he loved to promote, but that he willingly also partook of the sad days that befell her in the course of years, the following statement from a report of the Seminary Board to Synod may prove: "Our Theological Professor, W. F. Lehmann, still labors on, notwithstanding the lamentable state of affairs of late years, with his usual diligence and to the full satisfaction of the Board, to his difficult position."

Having made Columbus his home, and the old St. Paul's church having withdrawn from the Synod of Ohio, the Professor at once went to work to build up a new congregation called the German Ev. Lutheran Trinity Church, which he served almost thirty years.

In the year 1859 he was also made chief editor of the *Kirchenzeitung*, which the Ohio Synod began publishing that year. His labors also in this department were not only well received, but the list of subscribers and the scope of usefulness of the new paper increased from year to year.

Having resigned his pastorate in Columbus when the institution was removed to its present site, he was instrumental in organizing a new congregation which is known as Christ Church near Capital University, of which he was pastor during the last two years of his sojourn here. And as he was proficient in the use of the English language as well as the German, and zealously desiring that

the Lutheran doctrine should be spread among the American people, he also preached in English, and, as some members of the present English Lutheran Grace church can bear witness, he was very willing to supply their spiritual wants.

The Ohio Synod employed his services in various ways. Now he was made a member of the Seminary Board, then Secretary of the Synod, again President of the Western District and of the Joint Synod, again he was created President of Capital University, which position he occupied for many years. He was always willing to do whatever he could and knew to be right. He spent many a day and week at Synodical conventions, at Ministerial conferences, in counseling and settling difficulties in the congregations, and writing letters of recommendation and advice. The Lutheran Church at large also utilized his abilities as moderator by creating him President of the Evangelical Lutheran Synodical Conference to which office he was repeatedly re-elected.

Dr. Lehmann exhibited that energy of character and that strength of intellect which, combined with a most upright and amiable disposition of mind, commanded the respect and secured the affection of the community in which he lived. An ardent devotion to the cause of Christ's kingdom, to the Lutheran Church and Synod especially, which he served, which had grown with him and he with her, an uncompromising opposition to what he perceived to be un-Lutheran, and a most tender solicitude for the institution and for the spiritual welfare of the flock, were with a very conservative cast of mind the main features of his Christian character. Thus we may truly say that his whole life was

spent in promoting the welfare of Zion and that he may truly be called a father in the Ohio Synod, a father in Israel.

The sainted Professor was twice married. On the 23d day of April, 1846, he united in marriage with Miss Lucy Anna Conley, of Miamisburg, O., with whom he had three daughters and one son, one daughter and son having preceded their father to the shores of eternal bliss. One of the surviving daughters, Fanny, is married to Rev. Gerhard Rasmussen at present of Madison, Wis. His first wife having died Nov. 18, 1863, he was married on the 7th of November, 1867, to Miss Kate Oberlin, of Canton, Stark Co., O. This union was blessed with two sons and two daughters, all of whom survive their dear father.

The disease of malignant cancer, having located in his system, and broken out in his lower right jaw, in consequence of a tooth drawn, he suffered intense pain, the distress being increased by paralysis of his left side. He comforted himself, however, with the promises of the gospel given to all that know and feel their sinfulness, and with the holy sacraments, and with that happy home of eternal rest and peace, which he was sure to enter for Christ's sake. He suffered five months and a half to the glory of God, in whom he bore his disease patiently, receiving all the kindness and tender-heartedness of a Christian wife, of obedient and loving children, of a sympathizing relationship, of devoted brethren in the ministry, and of pupils in the seminary, receiving affectionate care from all till he breathed his last.

He departed this life Dec. 1, 1880, at the age of sixty years, one month and fourteen days.—*Spielmann*.

COL. JOHN J. LEHMANOWSKY.

The following sketch is taken from Dr. Morris' "Fifty years in the Lutheran Ministry."

According to the best information derived from personal intercourse and other sources Col. John Jacob Lehmanowsky was born of Jewish parents in the city of Warsaw, in the year 1773. I am not sure that his mother was an Israelite; but his strongly marked Oriental features and familiarity with the Hebrew language, together with other circumstances, were satisfactory evidence to my mind that he was of the stock of Abraham. His father was a professional chemist, and this circumstance afforded the son ample opportunity for pursuing studies in natural science. Having received an education at the university, he directed special attention to the subject of Christianity at a time when he felt deep concern about future retribution. His religious convictions resulted in his conversion to a firm faith in Jesus of Nazareth, the Son of God. On announcing this fact to his father, on the following morning, after a night spent in great mental anxiety, he met with a decided rebuke. Subsequently, however, the old gentleman, who was an intelligent and learned man, bade him Godspeed, and became reconciled to his religious change. Soon afterwards he went to Paris which city was then greatly agitated by the revolution, and the young and ardent Pole was induced by the repeated cry of "Liberte Ego lite," to join the Republican army. He accompanied the rising Napoleon, and was present at the siege and capture of Toulon, in November, 1793. Lehmanowsky remained faithful to his great Captain, and followed his fortunes from Toulon to Waterloo, a period of twenty-two years.

I have often heard him say that he had been engaged in 204 battles. He was with Napoleon in genial Italy, amid the scorching sands of Egypt, and the drifting snows of Russia. In the campaign of 1812 he commanded a regiment of Polish Lancers; and during the disastrous retreat of the French army from Moscow, subsisted for 37 days on rotten horseflesh.

He was frequently wounded, the marks of which his person plainly showed. A very severe sabre wound near his mouth was received at the battle of Austerlitz in 1805; this occurred during the storming of a redoubt, when he killed two of three cavalry men, and escaped the third by bounding over a ravine after his pursuing enemy had slashed him with his sabre which struck the chain of his cap, and was somewhat parried thereby.

Whilst Napoleon was at Elba, after the battle of Leipzig, Lehmanowsky occupied himself at Paris with the various clubs that were plotting for the Emperor's return. The picture of a violet with the sentence: "Reviendra aux Printemps," was well understood among the Imperial abettors. According to the Colonel's statement, Marshall Ney, with whom he was intimate, was deeply concerned in the plot. It is well known that this "bravest of the brave," who had been sent out by Louis XVIII to intercept the exiled Emperor of Elba, after he had landed at Cannes, joined with his command the invading army of Napoleon. The Polish Colonel was accustomed to maintain that Marshall Ney's promise to bring the exile to Paris like a caged lion was redeemed; for he did bring the lion and let him out of the cage at Paris. At the battle of

Waterloo, in 1815, Col. Lehmanowsky was one of Marshall Ney's four aid-de-camp. Soon after that decisive conflict he was arrested and imprisoned in Paris about the same time with Marshall Ney. The latter was shot, whilst the Colonel affected his escape from prison in a remarkable manner. Cutting his bed blankets into strings and tying them together, he fastened one end to the iron grating of the window of his cell, which was in an upper story of the Bastille. He let himself down one night, but to his dismay he found the rope too short, and there he hung a considerable distance above the ditch surrounding the walls of his prison, which was filled with water. Feeling the desperateness of his situation, he let himself drop, and one of his feet was soon penetrated by a sharp spike, of which there were many projecting from the ditch. With much difficulty he managed to get loose, and after clearing the ditch, encountered an armed sentinel, to whom he said: "Do your duty." But the sentinel happening to be a soldier of his own regiment recognized the well known voice of his commanding officer, said quietly: "Pass on Col. Lehmanowsky." He soon found himself at the house of a friend in the city of Paris, who returned with him and covered up the bloody tracks to a sufficient distance lest his retreat might be discovered. Here he was concealed for a number of weeks, until his wound was sufficiently healed to enable him to escape entirely from his enemies.

In the meantime the police were active in his pursuit, and handbills containing a full description of his person were extensively circulated; but all to no avail, for he succeeded in avoiding all their efforts to arrest him, and in due time found himself safely landed in the city of New York. When he reached the

shores of this free country, he was so much overcome by his feelings that he prostrated himself upon the ground and heartily thanked God for the wonderful and benign providence which had brought him to the "land of the free and the home of the brave."

After some time, about the year 1819, he married a Swiss lady in the city of Philadelphia. By his first wife he became the father of four children, two daughters and two sons, viz: Simonetta, Louis, John, Henry and Paulina. He resided subsequently several years in Eastern Pennsylvania at different places, and supported himself and family by teaching the art of fencing, at which he was an adept. He owned a sword which was of extraordinary elasticity. He also taught some of the modern languages, of which he understood quite a number, among them French, Spanish, and Italian.

For reasons satisfactory to himself, he suppressed his real name, and for many years was known as Major Lehman. But in 1812, when General Lafayette was here on a visit as the guest of our nation, Lehmanowsky was appointed to lead a company of Poles and other foreigners as the escort of Lafayette into Washington city. On reviewing the military who had marched out to greet him, the illustrious guest recognized his old friend, and embracing him before the crowd of spectators, addressed him as Col. Lehmanowsky. By General Lafayette he was persuaded to lay aside the name of Lehman, because, said he, "Should any of the Napoleon dynasty ever again ascend the French throne, it would forfeit your claims against the government." Accordingly from that time he resumed his legitimate name.

I have often heard him speak of George Washington Lafayette, son of

the Marquis, as a fellow soldier in the French army, and as an intimate personal friend. General Lafayette made a present of \$1000 to Col. Lehmanowsky through an attorney at Baltimore, for the purpose of enabling him to purchase a farm. A lady of Nashville, Tenn., also presented him with a considerable sum for a similar purpose. Accordingly he purchased a small farm near Knightstown, Henry Co., Ind., where he practiced medicine, being known as the Polish Doctor, and cultivated the land until the year 1837.

He was for some time employed as an agent by the Immigrants Friend's Society, and then had his headquarters at Cincinnati. During this time he married Miss Lydia Sieg, daughter of John Sieg, a respectable farmer living near Corydon, Ind. The Colonel had been previously, in October, 1836, in Boone Co., Ky., ordained as a minister of the gospel by the Evangelical Lutheran Synod of the West.

At the time of his second marriage he was sixty-four years of age, and his wife, Lydia, was twenty-two. By this marriage he came into possession of eighty acres of land, and soon after settled upon it.

About this time there came to Corydon a wandering Pole, who made some disturbance in the community by reporting that Colonel Lehmanowsky was an imposter. Consequently the Colonel called on some of his friends, who appointed a committee of three respectable citizens to investigate the charge and publish their report. The accuser appeared before the committee, but was not able to prove anything. The only point he made was that Col. Lehmanowsky could not speak the Polish, his mother tongue. On the other hand, Lehmanowsky produced an array of documents, well authenticated, which

satisfied all reasonable people that he was justly entitled to respect. I shall never forget the castigation which the Colonel gave that loafer, in the French language, before a crowd of eager spectators. Dr. Mitchell, a prominent citizen and formerly a State Senator, was chairman of the meeting.

Col. Lehmanowsky's mother resided in Sweden at the city of Stockholm. I once saw one of her letters to him, written in beautiful style and full of maternal affection. It was in the German language. Bernadotte, the King of Sweden, once invited him to join the Swedish army, and offered him the command of all his cavalry. But Col. Lehmanowsky declined because he had no desire whatever for a renewal of military life. He likewise declined a similar invitation of General Sam. Houston, before the battle of San Jacinto, Texas.

As an agent of the "Immigrants Friends' Society" he solicited funds in some of the principal cities of the West. At first he would advocate the claims of the Foreign Immigrants, and then wind up with narratives of his personal adventures as a soldier of the great Napoleon. This plan he subsequently changed, and prepared a number of lectures, which he delivered for a certain fee of admittance. This proved more successful than asking for a voluntary collection, even from crowded houses. His lecture on "Josephine" was exceedingly interesting, and that on the "Destruction of the Inquisition at Madrid" has been made use of as a tract and published by the American Tract Society. For a confirmation of the truth of that narrative he referred to Col. Lelis, his former companion in arms, then an Evangelical preacher in the city of Paris (1837).—*Rev. P. Rizer.*

REV. A. W. LILLY, D.D.

The subject of this sketch was born on the 3d of December, 1822, at Turbotville, Northumberland Co., Pa. The years of his youth were spent on a farm and devoted to active out-door life and industrious toil. During the winter season he attended the country free schools throughout the terms of school. Here was laid the primary foundation of future acquirements in knowledge and a longing desire awakened for the advantages of a liberal education.

His father and mother were active members of the Lutheran church and were devoted disciples of Christ, and the children were brought up in the nurture and admonition of the Lord. At the age of sixteen years young Lilly was received into the Evangelical Lutheran church by the rite of confirmation by Rev. C. F. Stoevers, then pastor of the church where the family worshipped. Impressions made on his mind at this solemn consecration to the service of the Lord continued to grow, and the question of the gospel ministry came to be uppermost in his mind. In consultation with intimate friends, and encouragement from members of the Synod of East Pennsylvania, he decided to give his life, labors and influence to the service of the Master in the ministry of the Evangelical Lutheran Church.

He entered the grammar school of Pennsylvania College, Gettysburg, Pa., at the spring term of 1843; entered Freshman at the fall term of 1844, and was graduated from that institution in September of 1848. On account of impaired health at the end of his college course, he spent one year in teaching a classical school at New Kingston, Cumberland Co., Pa. At the close of his

engagement at this school he entered upon a course of theological studies at the Lutheran Seminary at Gettysburg in October, 1849, and graduated from this institution in September, 1851.

During the summer vacation of 1851 he was engaged to supply the pulpit of the Third Lutheran church of Baltimore. That pulpit being vacant the congregation elected him as their pastor, and extended a call to take charge soon after the completion of his studies at the seminary. Accordingly he accepted the call and entered upon his pastoral work in the month of September, 1851. In the following month of October he was licensed to preach the gospel by the Synod of Maryland, at Williamsport, Md. In December, 1852, he was ordained by the laying on of hands in his own church in Baltimore, at the request of the Church Council. His incumbency in this charge continued until May, 1855. Four years of earnest and honest toil, a city congregation, without pastoral experience, few books and no preparation laid up, made the work difficult. But in this time the membership multiplied, the church prospered and a new and attractive church edifice was erected in 1853. Many happy experiences were enjoyed during these four years. On the first of June, 1855, he removed to York, Pa., and took charge of Zion Evangelical Lutheran church, which he still continues to serve. This congregation has grown up into usefulness and prominence in the city, and is an active and influential congregational member of the West Pennsylvania Synod.

He has been identified with most of the educational and benevolent move-

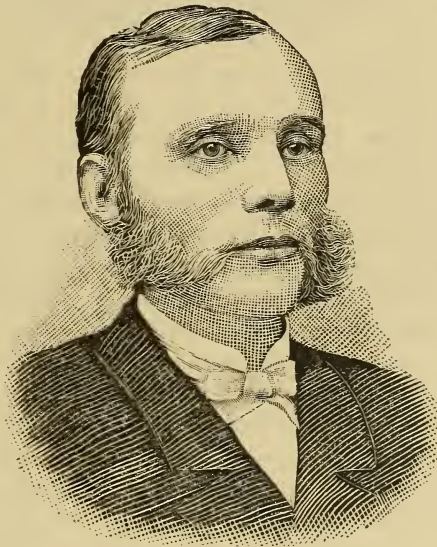
ments in the church. He served his term of President of his Synod, and its Secretary, member and President of the Board of Directors of the Theological Seminary, and frequently represented his Synod in the General Synod.

The degree of Doctor of Divinity was conferred upon him by his *Alma Mater*.

Dr. Lilly has been connected with the Board of Home Missions of the General Synod from its beginning, 1869, to 1883. He has also been a member of the Board of Church Extension continuously from 1869 to the present time, and has occupied the responsible position of its President since 1874. In this position

he has been active and deeply interested in the growth and efficiency of the church extension work. He has contributed very largely in bringing the church extension branch of our church work up to the front of commanding importance, and in drawing the attention and enlist the sympathies of the churches and Synods in behalf of this great and important subject.

Dr. Lilly retains his physical health and intellectual energies to an encouraging degree, and his industry as a preacher and pastor as constant as in younger life.



REV. S. P. A. LINDAHL.

Sven Peter August Lindahl was born the 8th of November, 1843, in the Parish of Christdala in the Kingdom of Sweden. His parents were poor but very sturdy and honest. At the age of 11 his father died, and in his 14th year he was in consequence of this sore loss obliged to leave his much beloved home and seek employment with others for his own support. Already from childhood he

cherished a strong yearning for books, and was especially attached to his family Bible, which he perused time and again. With marked punctuality he attended the Sunday School and also the parochial school of his parish, and was thus brought under the wholesome influence of Christianity that faithful teachers instilled in the youthful hearts of their scholars. During this time he ex-

perienced a spiritual awaking and was convinced of his sinfulness, but did not come in conscious communion with his God until he had reached his 16th year, at which time he obtained the full assurance of his heirship with God and his Son Jesus Christ.

In his 17th year he entered the Teachers' Seminary under the supervision of the eminent and famous scholar, the Rev. P. A. Ahlberg. His aim was then to prepare himself for the vocation of parochial school teacher. When he entered this seminary his whole pecuniary possession consisted of five Kröner, or \$1.40. As a token of sympathy and encouragement he was granted the free use of a room in the seminary building, and his board was partly allowed him for custodian duties that he willingly performed. During the following two years he was able to support himself by devoting his school vacations to arduous labor as teacher and colporteur.

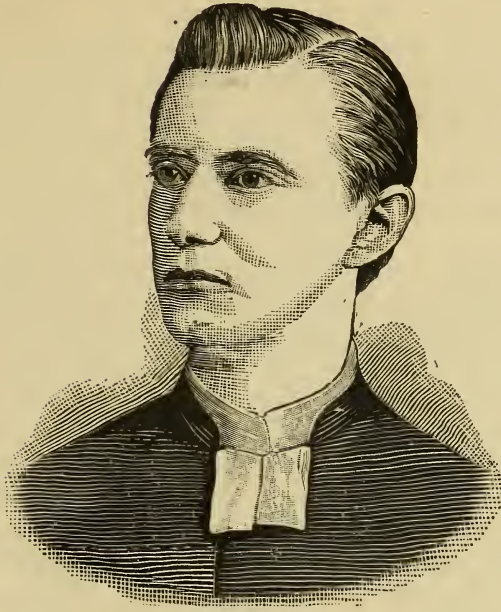
While yet attending the seminary his future plans were entirely changed. He felt himself constrained to choose another course. In consultation with his spiritual adviser he determined to prepare himself as missionary for the foreign mission in Africa. But God had decreed otherwise. His health soon failed and this plan had to be abandoned. At this particular instance his attention was called to the great wants of pastoral labors among the numerous Swedes in the United States of North America. In 1865 he decided to emigrate to this country, and in August of the same year he arrived at Paxton, Ill., where he entered the Augustana College and Theological Seminary, with the firm resolution to pursue his studies at this institution, having then the

ministry in view. He completed his course of study in four years, and was ordained as Evangelical Lutheran minister at the annual convention of the Augustana Synod, which that year convened at Moline, Ill., Sunday, June 20, 1869.

His first charge was at Woodhull, Henry Co., Ill. The Board of Home Missions of the Augustana Synod soon extended a call to him as traveling missionary in the following states, viz: Iowa, Missouri, Kansas, and Dakota. This position he held for two years. In 1872 he was elected assistant pastor in the Immanuel church of Chicago. Here he remained until fall of 1873, when he accepted a call to the Lutheran church at Galesburg, Knox Co., Ill. At this place he labored for twelve consecutive years. The four last years he has had charge of the Lutheran church at Altona, Knox Co., Ill.

In the year 1888 he was chosen president of the Augustana Synod, which position he yet holds. Last summer at the annual convention of the Augustana Synod at Jamestown, N. Y., he was elected editor in chief of *Augustana*, the official organ of that body. Since 1886 he has been editor of *Barnens Tidning*, a Sunday School monthly. He has also edited several books and pamphlets, published by the Augustana Book Concern, of which he is an active and energetic member. In 1879 he was elected member of the Board of Directors of the Augustana College and Theological Seminary, which position he yet holds. From 1880 to 1887 he acted as recording secretary of the Augustana Synod. His present abode is at Rock Island, Ill.





REV. PROF. C. E. LINDBERG.

Rev. Conrad Emil Lindberg, Professor of Theology at Augustana Theological Seminary, Rock Island, Ill., was born in Joenköeping, Sweden, June 9, 1852, and received his collegiate education in Sweden. Arriving in this country in 1871 he attended the seminary of the Augustana Synod, then located at Paxton, Ill., and continued his theological studies privately for a year afterwards, and part of this time missionated among his scattered countrymen in Illinois. In the autumn of 1873 he entered as a student in the Theological Seminary at Philadelphia, Pa., from which institution he graduated in 1876, when he took charge of the Swedish mission in that city. His ordination by the Augustana Synod, however, took place in 1874, but his theological studies were continued not only until his graduation but privately for some time afterwards. In the year 1879 he was called to the Swedish Lutheran Gustavus Adolphus Church in New

York, then greatly scattered, and since that time has made full proof of his ministry, not only in reducing the heavy debt on the old church, but in greatly strengthening the congregation both in numbers and efficiency, as well as in doctrinal establishment. Under his faithful ministry and by reason largely of his influence, the old church was taken down and a new and beautiful church edifice has been erected, which is worthy of the faith and city which first welcomes the incoming Swedish immigration to the new world. During the eleven years of his residence in New York, Pastor Lindberg has made full proof of his ministry, having received no less than 1,127 communicants into the congregation, confirmed 274 young persons, baptized 1,392 children married 1,130 couple and buried 390 persons, besides performing any amount of pastoral work among the immigrants and transient Swedish population and especially the poor, which cannot be

enumerated or described. The church, notwithstanding it has dismissed hundreds of its members to the Swedish churches of New York, New England, Pennsylvania and the West, yet numbers upwards of 700 communicants and is in an eminently prosperous condition.

In the year 1879 he was elected president of the Eastern or New York conference of the Augustana Synod. To this conference belong all the Swedish Lutheran Churches and Missions east of Indiana.

As President of the New York conference of the Augustana Synod for ten years, Pastor Lindberg has been instant in season and out of season, as well as in journeys oft over the wide extent of its territory. He is therefore both as pastor and missionary, organizer and director, an eminently proper person to infuse the true evangelistic spirit among

young men. To most other laborers in such a metropolis of toil and with great fields of spiritual destitution in different states, study outside of what is necessary for the pulpit would scarcely have been thought of. So great, however, has been Pastor Lindberg's devotion to study that he has been an active contributor to our Swedish Church papers and other periodicals. For some time he was one of the editors of the religious paper published in Chicago: *Noed und Sanning*, and when the *Augustana Observer* was issued, he was one of the co-editors.

In the year 1883 he published a commentary on the first three chapters of Revelations. He has also written a little volume on Baptism, published in the year 1890. Professor Lindberg was installed as Professor Nov. 6, 1890, and is Professor of Dogmatics, Pastoral Theology and Swedish Exegesis.



REV. JOHANN C. W. LINDEMANN.

Johann Christoph Wilhelm Lindemann, was born at Söttingen, Hanover, Jan. 6, 1827. His father was a lieutenant under Napoleon I. On April 25, 1841, he was confirmed by the general superintendent Hildebrand, whereupon he was sent to his uncle to learn the joiner's trade, where he remained four years. In 1846 he went to Leipzig where he joined a German Catholic church, with some thought of becoming a Catholic heathen missionary. This idea, however, he very soon abandoned and left the Catholic church to become a heathen missionary in the Ev. Luth. Church. On the advice of Dr. K. Graul and others Mr. Lindemann concluded to prepare himself for missionary work

among the Germans in North America and accordingly entered the teachers' seminary in Hanover, 1847. The following year Mr. Lindemann received a call as parochial school teacher from the German Ev. Lutheran St. Paul's Church at Baltimore, N. A., where Rev. Fr. Wyneken was pastor at the time. Mr. Lindemann accepted the call and arrived at Baltimore July 6, 1848, where he discharged his duties as parochial school teacher to the perfect satisfaction of pastor and people. In 1852 he entered the practical seminary at Fort Wayne, Ind., where Prof. A. Craemer and Dr. W. Sihler were laboring at that time. Here he remained until the month of July, 1853, when he received a



REV. J. C. W. LINDEMANN.

call from the Ev. Luth. Zion's Church at Cleveland, O., as vicar for the Rev. President H. C. Schwan, where he arrived August 12, and was ordained by Rev. Schwan on the 28th. This position he filled until 1864, when he was called to the directorship of the Teachers' Seminary at Addison, Ill., where he remained to the time of his death, which occurred January 15, 1879. From September, 1865, he was chief editor of the "Ev. Luth. Schulblatt" in which he published a large number of interesting articles. Among his writings are the following:

Erzaehlungen aus dem amerikanischen Volksleben, von J. C. Wilhelm; Die rechte Zeit; Bonifacius; Wohl dem,

der Freude an seinen Kindern erlebt; Olympia; Dr. Martin Luther als Erzieher der Jugend; Rechenbuch fuer deutsche Volksschulen in Amerika; Deutsche Grammatik; Theorie des Rechnens; Schulpraxis; Fibel; Luther als Reformator des deutschen Schulwesens; Ernst der Fromme, Herzog von Sachsen-Gotha, als Foerderer der Volksschule und Volksschullehrer; August Herman Francke; Johann Ignatz von Felbiger; Geschichte der Schule in Amerika; Die Schul-Erziehung; Die Lehrthaetigkeit der Frauen innerhalb der Christenheit; Die Salzburger in Georgia; Muehlenberg und Schatter; Jean Jacques Rousseau; Deutsche Schulen in Philadelphia; Deutsche Schulzeitungen in

Nord-Amerika; Bonifacius und Luther; M. Cyriakus Lindemann, Lebensbild eines Schulmannes aus der Reformationszeit; Die Bibel in den Vereinigten Staaten von Nord America; Zur Geschichte der Cryptocalvinisten und der Concordienformel; Copernikus und die lutherischen Theologen; Accommodirt sich die Bibel an dem Irrthum des unwissenden Volkes, wenn sie von natuerlichen Dingen redet? Zur biblischen Zeitrechnung; Historischer Canon; In

welchem Jahre und an welchem Tage ist unser Herr Jesus Christus gestorben und auferstanden? Das letzte Passah unseres Herrn und Heilandes Jesu Christi; Die Reisen unseres Herrn Jesu Christi; Herodes und Jesus. The greater part of the above has appeared in the form of articles in the "Ev. Luth. Schulblatt," published in St. Louis, Mo. For a more complete biography of Prof. Lindemann see "Schulblatt," vol. 14, 1879.



REV. GEORGE A. LINTNER, D.D.

George Ames Lintner was born in Minden, Montgomery Co., N. Y., February 15, 1796. His parents were Albert and Elizabeth (Westerman) Lintner, both of whom were of German descent, and among the earliest settlers near the Mohawk River. At ten years of age, George was sent to a school near the village of Cooperstown, and after his return home, in about a year, he remained in his father's family, working on the farm until the fall of 1813. He was then placed in grammar school at Schenectady, under the tuition of the Rev. John S.

Mahon, where he remained until the fall of 1815, when he entered the sophomore class in Union College, and graduated in July, 1817. While there he took high rank, and at the Commencement one of the highest honors was assigned to him.

During his college course he also devoted some time to the study of theology under the instruction of the Rev. Peter W. Domeier, a man of profound learning and of great eloquence, but whose later life was sullied by irregular habits, and the sun of whose mortal day went down under a dark cloud, thus differing

—oh, how widely!—from his honored pupil. He continued his studies in theology with this divine until September, 1818, when he was licensed to preach by the Evangelical Lutheran Ministerium of the State of New York. After he was licensed, he preached occasionally in the village of Little Falls and other places, until he was called, in January, 1819, to the pastoral charge of the Evangelical Lutheran churches of Schoharie and Cobleskill.

On the 3d of March, 1849, he was married to Maria Waggoner, removed to Schoharie two months later, and was then ordained and installed as pastor of the Lutheran church, to which he had been called, at a special meeting of the New York Ministerium, his ordination and installation taking place on the 16th of June, 1819. Here, in the midst of families whose names had been long and honorably known throughout that region of country, he commenced a long and prosperous pastorate, during which he enjoyed the unbounded respect of all who knew him, and exerted an influence over a widely-spread community, in his own and the adjacent counties, such as has been accorded to few ministers of the gospel in modern times.

His wife died Oct. 27, 1830, leaving him two children, a son distinguished as a naturalist, and a daughter, the accomplished wife of the Hon. P. S. Danforth, of Middleburg. He was married again May 30, 1832, to Mary Eliza Campbell; of this second union there has been no issue.

In September, 1835, the degree of D.D. was conferred upon Mr. Lintner by Pennsylvania College. He soon occupied, in various ways, a very prominent position in the Church. During four years he edited, with decided ability, the *Lutheran Magazine*, a religious monthly. In the palmy days of the

General Synod, the high estimation in which he was held, and the confidence which his brethren reposed in him, were made manifest by their electing him thrice, in 1841-2-3, to the presidency of that body, the duties of which office he discharged with great dignity, efficiency and acceptance.

On the first of May, 1849, he resigned the pastorate of the church at Schoharie, and now devoted himself to the work of preparing a liturgy for the Evangelical Lutheran Church in this country, which was published by order of the General Synod. Besides several other minor productions, he published, in 1853, the memoirs of the Rev. Walter Gunn, who had been a member of Dr. Lintner's church, and one of the fruits of his ministry, and was the first foreign missionary sent out by the Foreign Missionary Society of the Lutheran Church in the United States.

He was possessed of sound, solid learning, and when the active duties of his sacred calling permitted, he spent much time in his study, not *among*, but *with* his books, of which he knew how to make good use, as sundry published productions of his pen serve to show. In the discharge of his pastoral duties he was indefatigable, and the affectionate fidelity with which these duties were performed is vouched for by the warm personal attachment entertained for him by his parishioners. His preaching was decidedly textual, clear, convincing, persuasive; while never disfigured with the tawdry tissues of a gorgeous and vapid rhetoric, but never, in his faithful and earnest deliverances from the pulpit, despised the more modest graces of sacred eloquence. But, as a general thing, his pulpit performances created at once the impression that the preacher was most solemnly in earnest in his efforts to win souls to Christ, and it

cannot be doubted that many such were given him for his hire.

Dr. Lintner was a LUTHERAN who loved the great Confession of his Church, and in various ways contended "for the faith which was once delivered to the saints." Some of his published writings prove that he had none of that *mixtum compositum* in which it is difficult to discover where diluted Lutheranism ends and undiluted Methodism or Puritanism begins; in his confessional status he entertained none of that insipid mixture of milk and water which defies the acutest palate to discover whether it is dealing with milk, or with water, or with neither. He was not a feeble, undecided, negative character; he was a strong and a positive man; a man who readily and clearly discerned the truth, and then adhered to it and stood up for it; not a halting rationalist; not a man of religious opinions which are as liable to change as an April sky; but a man fully "persuaded in his own mind;" a man of firm, decided, and solid religious convictions, which he boldly avowed on all suitable occasions, and which afforded him a safe vantage-ground amid the bickerings that often disturbed the repose of the Church, and clothed him in impenetrable mail amidst the religious conflicts that harass and trouble the present age.

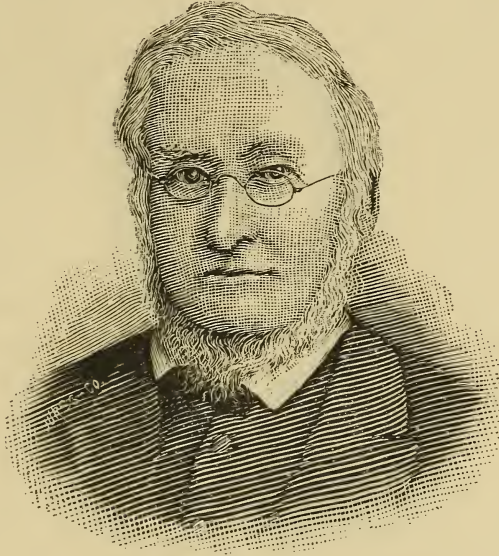
He was ever active in the work of the ministry, preaching regularly at divers places not connected with his parish, and by thus doing the work of an evangelist, laboring in season and out of season, he organized, while he was pastor at Schoharie, three new churches, one at Summit, one at Middleburg, and one at Central Bridge. Besides preaching the gospel, he labored constantly and earnestly in promoting temperance and sound morals wherever he could make his influence felt. After he had

resigned his pastorate, in 1849, his active habits of mind and body and his zeal for the good of mankind forbade his resigning himself to a life of rest and ease; he accepted, at once, the appointment of agent for the Foreign Missionary Society of the Lutheran Church, and spent three years in visiting Lutheran churches in New York and New Jersey, presenting the claims of the Society, and collecting funds to aid in carrying on its operations. He was thus greatly instrumental in giving a new impulse to the cause of missions among us, awakening everywhere a deeper, livelier, and more liberal interest in that great cause. While carrying on this work he also preached to the Germans, who had formed settlements in that part of the state where he dwelt. And when he had been relieved of the laborious duties of his agency for the Foreign Missionary Society, he devoted himself at once, with his accustomed energy and zeal, to the greatest cause of all, the circulation of the sacred scriptures, and was unceasingly active in supplying Schoharie county with the Bible—establishing societies auxiliary to the American Bible Society, continuing untiring in this work, in the prosecution of which he visited the towns and villages to address large audiences on this important subject, nearly to the close of his life. In acknowledgment of his valuable services in the Bible cause, the parent society presented to him a copy of their most expensive and beautiful Bible.

This ceaseless activity, this noble life, terminated on the 21st day of December, 1871. At his funeral the Rev. Mr. Heck preached an eloquent, feeling, and peculiarly appropriate discourse. Eight clergymen, assisted by a venerable neighbor and life-long friend, officiated as pall-bearers; and at twilight on Christ-

mas eve, the body of the good man was borne from the church in which he had for more than fifty years preached Christ and him crucified, to the beautiful cemetery on the hillside, during singing of a

hymn by the throng of clergymen, surrounded by the graves of those who had gone before him, and to whom he had been a faithful pastor and beloved friend.
—*H. F. Schmidt, D. D.*



REV. A. H. LOCHMANN, D.D.

Dr. A. H. Lochmann was born October 5, 1802 in the parsonage of Salem Church, Lebanon, Pa., of which his father, Dr. George Lochmann, was then pastor. He studied at the University of Pennsylvania from which he graduated as Valedictorian in July, 1823. Having studied theology under the direction of his father, he was licensed to preach, June 16, 1824. In 1825 he became pastor of a charge in Cumberland County, and was married in July of that year to Anne Maria Pastenheimer of Philadelphia, locating in Mechanicsburg, then a village of a dozen houses. In 1826 he became successor to his father in Harrisburg where he remained until 1836, when he was called to York, Pa., where he continued pastor until 1880, greatly beloved by his people and

eminently successful. He has taken an active part in all the general movements in the Lutheran Church in America and has from time to time occupied high positions of trust and honor. He was a member of the first Board of Trustees of Pennsylvania College, and was a trustee of Franklin and Marshall Colleges. For a long time he was one of the Board of Directors of the Gettysburg Lutheran Seminary, and for many years its president. He has also been president of the Synod of Pennsylvania and of the General Synod. The honorary degree of D. D. was conferred upon him by Pennsylvania College in 1856. Dr. Lochmann has made a number of valuable translations from the German.

He retired from the active pastoral office full of years and labors after having

served Christ's Church at York, Pa., nearly half a century.

In the preface to a volume of sermons published in 1885, by the earnest request of a number of his old friends and parishoners, he says: "The sermons were prepared in a plain style with a

practical tendency, not to captivate and please, but to benefit the hearer. Four regular discourses were prepared during each week, two for the Sunday services, and two for lectures during the week, and all this with the pressure of the care of a large congregation."



REV. GEORGE LOCHMAN, D.D.

Rev. George Lochman, D.D., was born in the city of Philadelphia, Dec. 2, 1773. His parents migrated to this country from Germany at an early period; and, though in humble circumstances, were distinguished for their probity and piety. Their son George, at an early age, exhibited an uncommonly precocious intellect, and especially a fondness for reading which distinguished him among all his youthful associates. And he comprehended and retained what he read. His perception was quick, his memory retentive, and his progress at school such as to attract, in an unusual degree, the attention of his teachers. His mind was also very early directed to the subject of religion, and, after a course of pungent conviction of sin and

severe inward struggles, he was brought to exercise an affectionate confidence in the Redeemer. During his attendance on the catechetical instruction of the Church, his answers to the questions which were put to him by his pastor showed a degree of promptness and intelligence that excited the hope that he might be inclined to the work of the ministry. Dr. Helmuth, under whose ministrations his early years were passed, did not fail to exert all proper influence for the accomplishment of this end. His mother also strongly favored it; but his father at first objected, partly on the ground that he needed the services of his son in carrying forward his business, and partly because his income was so limited as to forbid the hope of his ren-

dering him the requisite assistance in procuring an education. He, however, subsequently, on perceiving that his son's mind was strongly set in that direction, and being influenced also somewhat by the judgment of his pastor, withdrew his objections.

After going through his preparatory course, he entered the University of Pennsylvania, where he graduated with high honor in the year 1789. On leaving college he engaged for a while in the business of teaching, at the same time prosecuting his theological studies under the direction of the Rev. Dr. Helmuth, with whom he continued till the year 1794, when he was licensed to preach by the Lutheran Synod of Pennsylvania. Shortly after his licensure, he accepted a call to Lebanon, Pa., where he remained, laboring with great diligence and success, twenty-one years. The charge was one that required a great amount of work, as it embraced not only Lebanon, but a considerable tract of surrounding country. During his residence here he was repeatedly solicited to other fields of labor, which were thought more eligible; but he declined the invitations, from a conviction that his duty to his own people, to whom he was most strongly attached, forbade a removal. In 1815 he was elected pastor of the Lutheran church at Harrisburg, Pa., and, owing to the peculiar circumstances of that congregation, he felt constrained, even at the expense of breaking a very tender tie, to listen to the invitation. He was, accordingly, installed over the Harrisburg congregation, and his introductory sermon, which exhibited the objects and duties of the Christian ministry, together with the corresponding obligations of the people, was received with so much favor that the vestry of the church caused it to be printed for gratuitous distribution. His

accession gave a fresh impulse to the church; and his entire ministry there, which continued till the close of his life, was marked by frequent and signal tokens of the Divine favor.

In 1819 he was honored with the degree of Doctor of Divinity from Alleghany College, Meadville, Pa.

He is said to have received the same degree from the University of Pennsylvania, but, as his name does not appear on the catalogue, the statement must be considered as at least doubtful.

After laboring with untiring assiduity during a series of years, and many public engagements superadded to appropriate duties of the pastoral relation, it was found that his constitution began to give way. The infirmities of age became prematurely apparent, and at length disease fastened itself upon him in a form that set all human skill at defiance. But his decline was marked with the most exemplary patience, the most serene Christian hope, and he walked with an unflinching step through the dark valley. He died on the 10th of July, 1826, in the fifty-third year of his age; and his funeral was attended the next day, and a sermon preached on the occasion by Rev. Dr. Endress, of Lancaster, Pa., from the text,—“Lord, now lettest thou thy servant depart in peace, according to thy word; for my eyes have seen thy salvation.”

Dr. Lochman's publications are the following: A valedictory sermon, preached at Lebanon; an inaugural sermon, preached at Harrisburg; History, Doctrine and Discipline of the Lutheran Church; Evangelical Catechism; Hinterlassene Predigten; Paulus Henkel; Sammlung Geistreicher Lieder; auch etliche Buecher fuer Kinder.

He was married on the 7th of September, 1795, to Mary Magdalene Grotz, of Philadelphia, who became the mother

of two children, and died on the birth of the second. On the 3d of June, 1799, he was married to Susan Hoffman, also of Philadelphia, by whom he had thirteen children. She survived him about fifteen years.

One of his sons is the Rev. A. H. Lochman, D.D., of York, Pa., and another studied medicine, but on account of bodily infirmity was unable to enter into the practice of it.—*A. H. Lochman.*



REV. CHRISTOPHER H. LOEBER.

Rev. Christopher H. Loeber, Vice-President of the Northwestern District of the Missouri Synod, Visitor of the Milwaukee division of said District, and pastor of the St. Stephen's church (1881) of Milwaukee, Wis., was born in Germany in October, 1828. His father, Rev. Gotthold H. Loeber, was a member of the first Faculty of Concordia Seminary, from which the son graduated in 1849, the year of his father's death. He came to America in 1839, was educated at Concordia Seminary, now located in St. Louis, Mo. He was ordained to the gospel ministry in 1850. Immediately after ordination he settled at Frohna, Perry Co., Mo., where he re-

mained twelve years. In 1872 he was called to the pastorate of St. John's Evangelical Lutheran church, in Rich township, Cook Co., Ill., where he remained until October, 1879, when he was called to the pastorate of St. Stephen's church, Milwaukee.

He was married in 1852 to Miss Mary Lochner, formerly of Germany. They have ten children. His oldest son, Gotthold, is (1881) assistant pastor at St. Stephen's church, and his oldest daughter, Julia, is the wife of Rev. H. Sprengeler, pastor of Trinity Evangelical Lutheran church at Milwaukee.—*History of Milwaukee.*



REV. PROF. K. O. LOMEN.

Professor Lomen was born in the year 1860, of Norwegian parents. He attended Marshall Academy for three years, and subsequently Thiel College four years, and the Theological Seminary at Philadelphia three years. He graduated with honor from the college in 1885, and from the seminary in 1888. Part of the summer of 1880 he spent in Norway in the hope that by travel he might gather

strength for the labors which awaited him as English Theological Professor in the Norwegian Augustana Seminary at Beloit, Ia., to which he had been called by the Norwegian Augustana Synod. For one year he occupied the position of Theological Professor at Beloit, but his health failing he was advised by physicians and friends to take a rest from his duties, and spend some

months in the far West. Leaving his wife at Beloit, Ia., he went to La Jara, Conejos Co., Col., where he spent several months in the family of the venerable father in Christ, Rev. Paul Andersen, who, it is understood, had interested himself in Brother Lomen's thorough education. But the disease from which Prof. Lomen suffered soon proved to be pulmonary consumption, and he returned to Beloit in the early part of the winter,—not to resume his labors as Professor of Theology, but—to die. His

death, which was a peaceful falling asleep in the arms of his Redeemer, occurred Wednesday evening, Jan. 1, 1890.

Both as a student and as a Professor Mr. Lomen was a scrupulously faithful and painstaking worker. Every task he undertook was conscientiously performed. He loved the work to which the Synod had called him, and there was before him a wide field of influence for the future of the Church's growth among the Norwegian Lutheran Americans.



REV. PROF. M. LOY, D.D.

The subject of this sketch was born of German parents in Cumberland Co., Pa., in 1828. He was educated at Harrisburg, Pa., and Columbus, O. In 1849 he received and accepted a call as pastor of the German-English Lutheran congregation at Columbus, O. In 1860 he was elected President of the Joint Synod of Ohio, etc., which position he occupied consecutively until 1878, when he declined re-election on account of failing

health, but in 1880 he was again elected President, and has occupied the position since. In 1864 he was chosen as editor of the *Lutheran Standard*, and has continued as such until the present. In 1865 he was called as Professor of Theology in Columbus Seminary, Columbus O., which position he still holds.

Besides the editing of the *Lutheran Standard* he also edits *Columbus Theological Magazine*, a bi-monthly established by

him in 1881. In 1881 he was elected to the Presidency of Capital University, Columbus, O. Dr. Loy has contributed largely to Lutheran reviews and periodicals, both German and English. He

has edited a number of books and translated several into English. He is the author of *Doctrine of Justification*; *Ministerial Office*; *Sermons on Gospels*.



REV. E. G. LUND, A. M.

Rev. E. G. Lund was born at Arendal, Norway, on the 10th of August, 1852. In February of the following year his parents emigrated to America, and settled at Springfield, Ill., where they remained till 1856, and then moved to St. Paul, Minn., whence they returned in 1862 to Springfield. Rev. Lund received all his earlier school training at home under the faithful and constant care of his father who, for many years, had been a teacher in the old country. In 1871 he began to prepare for college at the Academy in Springfield, Ill., then under the direction of Rev. Prof. Henry Reck. Having remained there two years he entered the Freshman class at Thiel College, Greenville, Pa., from which institution he graduated in the year 1877. But the intention was not only to graduate from college. Through

the early and faithful encouragement of his parents, and through a sense of duty, he had determined, long before, to prepare himself for the Lutheran ministry. With this object in view he immediately entered upon a three years' course at the General Council Theological Seminary of Philadelphia, Pa. With an intermission of one year, devoted to teaching, he was regularly graduated from this Seminary in the spring of 1881. Having received a call to the large Irwin, Adamsburg and Brush Creek charge of Westmoreland Co., Pa., Rev. Lund was at once ordained to the ministry by the Pittsburg Synod of the General Council, and began his work in this field on June 10, 1881. In this charge he had to preach to English, Swedish and German congregations. In 1883 he received and accepted a call

to the Norwegian-English Lutheran Church at Milwaukee, Wis., in connection with the Norwegian Augustana Synod, where he remained till 1885, when he accepted a call to Zion's English Lutheran Church at Greensburg, Pa. He served this congregation nearly six years, when in the early part of 1891 he resigned, having received appointment by the Home Mission Committee of the General Council as Home Missionary to Tacoma, Washington. Success has attended his work, and manifests itself in a greatly enlarged membership, in increased churchly activity, and in all that pertains to a Christian congregational life. In the spring of 1888 Rev. Lund was unanimously called to the Presidency of Thiel College, his *Alma Mater*, by its Board of Trustees. But, upon the urgent solicitations of his members at Greensburg, he concluded to remain where he was, and declined the call. He is now a member of the Thiel College Board of Trustees; and has frequently represented the Pittsburg Synod as a delegate to the General Council. He has lately been nominated English professor of Theology at Augsburg Seminary, Minneapolis, Minn.

Rev. Lund has the merited reputation of being a pulpit orator. His stately figure, bodily vigor, powerful and sonorous voice, together with his wide range of information, enabling him to gather from every quarter arguments and illustrations, his vivid fancy, his exceptionally ready command of the best language, his highly cultivated reasoning powers and absorbing earnestness, renders him a commanding and attractive public speaker. He is equally at home in the pulpit and on the platform, and seldom declines a call either to the one or the other, when he can respond to it. His manner is as commanding as his person; and although there is nothing stern or forbidding in his demeanor, there is a dignity that always secures respect. He has fine powers of conversation, and his presence is always recognized as a leading element of interest in Christian company. His mind is decidedly of a superior order, clear, logical, discriminating, comprehensive. On the whole Rev. Lund is among the foremost young men in our American Lutheran Church. He has in contemplation the publication of a work on pastoral theology.—J.



REV. MARIUS T. C. LYNGBY.

Marius Theodor Christiansen Lyngby was born June 2, 1856, in Denmark, of the parents N. Chr. Lyngby and his wife. He became a student at Roeskilde in 1875. He graduated from the University at Copenhagen, Denmark, Jan. 22, 1881. Having received a call from St. Peter's Danish Evangelical Lutheran church in Dwight, Livingston Co., Ill., he was ordained in Denmark by Bishop Dr. Martensen on the 23d of February. He was

married on the 12th of March, 1881, to Miss Catherine Höyer, and on the 8th of April they started for their field of labor in America. Rev. Lyngby labored in Dwight with considerable success until October, 1882, when he received and accepted a call from the Emaus church at Racine, Wis. This is a large and well established congregation, and the Danish population of Racine is comparatively large. Rev. Lyngby proved

to be the right man for this large city congregation, and his work among his countrymen was attended with marked success. For some time he was Chairman of the Examination Committee and Vice-President of the Danish Evangelical Lutheran Church in America. He was also member of the Waisenhaus Committee and the Committee on Publication of Christian Literature. He was editor of *Kirkelig Samler* from

1883 to 1885, and contributed a number of articles to various church papers. He has published a small work called "The Objections of the Baptists and Others against Infant Baptism." He took active part in the discussion of doctrinal questions, and opposed the Grundtvigian tendency. In 1885 he made a visit to Denmark. In June, 1888, he resigned his charge at Racine and returned to Denmark.



REV. PROF. DAVID LYSNES.

Prof. D. Lysnes was born a short distance north of Laurvik, Norway, on a "Gaard" called Lysnes, on the 31st of July, 1832. His parents were the pious and industrious Ole Larsson and his wife, Lina Davidsen. Prof. Lysnes was the next youngest of seven children, five sons and two daughters. He was confirmed by Pastor Kjerulff on the 4th of October, 1846, when fourteen years old. His parents being poor he was obliged, immediately after his confirmation, to leave home and make his own living at hard labor among the peasants. Thus he spent three and a half years of his

youth, until 1851, when he received a call to teach school in his home district. As religious teaching and the preaching of the gospel had always been his chief ambition, although his lack of pecuniary means seemed to make it very improbable that he would ever realize his wish, he most gladly and gratefully accepted the call which had been extended to him. After having taught school for about eight years he took a full course at Asker's Seminary in Christiania, Norway, from which he graduated July 11, 1861, with the highest honors. After his graduation from the seminary he ac-

cepted a call as teacher at the orphans' home, known as "Hans Kappelens Minde," in Skien, and also as assistant of the pastor at a neighboring hospital. At this post he remained for three years. In 1864 he was appointed teacher at a school called "Nordre Skole" in Christiania, where he labored a little over three years. The following year he taught at "Greenland's New School" of the same city, until June, 1868. During his four years stay in the capital he attended the popular lectures of Rev. Prof. Caspari, D. D., of the Christiania University. In 1866 Prof. Lysnes was elected member of a committee, together with Prof. Gisle Johnsen, of the Christiania University, and ten other prominent men, to consider and make arrangements for the establishment of a Home Mission Society for Norway.

On the 5th of February, 1867, he was married to Miss Maren Andrea Hejret, of Eidsvold, by Pastor H. E. Sommerfelt.

Having accepted a call to the Norwegian Lutheran church near Pontiac, Ill., he emigrated from Norway the 5th of June, 1868, arriving at Chicago, Ill., on the 4th of July, the same year. He was ordained at Leland, Ill., on the 27th of September, 1868, together with M. F. Gjertsen, by Rev. T. N. Hasselquist, D. D., President of the Scandinavian Augustana Synod. But a very short time had Prof. Lysnes been at Pontiac when it pleased the Lord, in His unsearchable wisdom, to make His faithful servant drink deep into the bitter cup of affliction. His beloved wife had scarcely congratulated him as a minister of the gospel when she was taken sick, and brought him on the morning of Sept. 30th a still-born child. Six days later, on the 6th of October, Prof. Lysnes was left a widower, having lived with his wife only a little over a year, and only nine days after his ordination.

In the spring of 1870 he accepted a call from a congregation in Decorah, Ia., where he labored with his peculiar earnestness for eight years.

On the 24th of July, 1871, he was married again to Miss Maren Jonetta Nös, of Asker, with whom he had four children.

In 1874 he was called by the Norwegian Augustana Synod as Theological Professor at its seminary, which for two years was located six miles south of Decorah, Ia., the following four years at Marshall, Wis., and finally at Beloit, Ia. At this post Prof. Lysnes labored with exemplary faithfulness until the spring of 1890, when the large Norwegian union occurred, and the Augustana Seminary was consolidated with Augsburg Seminary at Minneapolis, Minn. After the union had been effected he was called as Theological Professor at Augsburg Seminary, but before he had accepted this call the news was received that the Lord had called his faithful servant to his heavenly reward. He died at his home in Beloit, Ia., on the 11th of August, 1890. The following is an extract from an address at his funeral, Aug. 14th, by Prof. L. A. Vigness:

"His heart and mind were fervent with the desire of a faithful performance of his mission, the salvation of sinners. While not seeking the honor of men nor their applause, he achieved a work, the greatness of which the Lord will reveal in His own good time. Before we remove the precious casket out of our sight forever, I wish to invite your attention to a brief statement of a few of the leading traits of his character and some of the elements of his power.

He was naturally endowed with a great intellect. He had a native power of investigation in the realm of truth such as few men possess. His constant and eminent dissatisfaction with his own

mental status, a characteristic of all great minds, and the resulting impulse—yea compulsion—to seek greater attainments, moved him to efforts greater and more protracted than nature would in the end justify. The predominance of his intellect compelled into its service all his other powers. Had he been in position to exercise the necessary prudence in husbanding his energies, he would have built a monument which would have placed his name among the great ones of history. But the great activity of his intellect required so large a share of service from his physical powers as in a considerable measure to interfere with the proper performance of their own functions. But there is always work for such workers, and the Church, by necessity as it seems, imposes upon them greater burdens than they ought to bear.

His intellect was thoroughly consecrated to a sanctified service. The ministry of the gospel to sinners, conducted in conscientious efforts to lead them to the fountain of grace, was the great centre around which clustered his thoughts, desires and labors. His business relations with the world were few and only of the most necessary kind. They occupied but the smallest portion of his attention, and when necessarily engaged in secular business affairs, he felt almost as a "stranger in a strange land," and desired often some stronger arm on which to lean. His mind was practically withdrawn from the world and absorbed almost exclusively in the great problems of human life, sin and grace. When God, in His fatherly providence considered it well to relieve him of the pressure incident to narrow financial circumstances and put into his hands a fair amount of this world's goods, he expressed a deep fear lest his heart should be gradually drawn into the tem-

poral affairs of gold and silver. But this fear drove him even nearer into Christ. Thus, as the years glided silently by and the locks whitened about his temples, his consecration deepened in earnestness and purity.

He had an unusually deep acquaintance with his own heart, and, through it, with the fearful extent of human depravity. His nature was of the kind Carlyle described as of heroic mettle. The great majority of men are contented with a view of the surface of things. The same habit obtains among the majority of Christians. They never reach a really deep recognition of the misery of their own hearts. But here was a man, who, in a pre-eminent degree, had sounded the depths of his own sinfulness, and who had learned to know the interminable treachery of the human heart. By the eminently logical and analogical power of his mind and the fierce earnestness of his moral nature, he had unmercifully torn to pieces and dissected to the minutest fibres, the tissues of his soul, and, by the keen sense of his watchful conscience, had discovered the unmeasured amount of impurity and of sin that permeated the human being. His clear view of the moral and spiritual delinquencies of man, in his actual condition, as compared with the perfection and beauty of the ideal and God-like man, inspired him with an earnestness as awful as that of an apostle.

He had a thorough knowledge of the Holy Scriptures. In consequence of his general organization and of his recognition of sin, he cherished an unutterable appreciation of the word of God. This he loved, this he studied, this he prized above rubies. It was the only balm he could find for his own sin-burdened soul. Though not equipped with the advantages of a full classical training, yet, by private study of the

ancient languages, and diligent search among critical commentators, he gained a deep and comprehensive knowledge of the Scriptures. His skill in the diagnosis of the spiritual conditions of men, and in the proper and most effective applications of selected passages, in special cases, was seldom equalled; for few, indeed, are the pastors who have probed so deeply into the spiritual anatomy of man in health and disease, and who have so exhaustively studied the remedies for sin-sick souls as given in the Word of God.

He was a man of prayer. His was a strong nature, and necessitated great, earnest and persistent struggle for the grace of God to accomplish its work in his heart. He devoted a large portion of his time, day and night, to wrestling with God in prayer. Even in the silent hours of his slumbers, he would, consciously or unconsciously—God alone knows—call audibly in earnest prayer upon the Lord. Those of his friends who had the blessed privilege of hearing his most private appeals to God for himself, his family, his congregation and the individual members of these, will never forget the depth, the fervor, the energy that characterized his communion with his Heavenly Father. The speaker before you has himself had the precious opportunity once to be alone with him at his evening bed-side prayer. But the equal of those praises and thanksgivings, as well as the penetrating appeals, I have never heard nor ever expect to hear again on this side of the grave. He was one of the very few "men of prayer."

His power in the pulpit was wonderful. Though not endowed by nature with the gift of eloquence in the ordinary meaning of the term, he yet, during his later years, became intensely eloquent in his denunciations of sin and in his pre-

sentation of the love of Christ. Being a man in a great measure, not of feelings, his addresses were yet earnest in a degree bordering almost upon fierceness. They were permeated with the heat of an intense intellectual fervor. In all of his teaching, he constantly aimed at inducing independent thinking and searching on the part of his hearers. One of his most effective means to accomplish this end was his marvelous ingenuity in making even the simplest and most generally, though often thoughtlessly accepted Christian truths, appear paradoxical. Many of the thoughtful persons here to-day, will recollect into what difficulties he oftentimes led them, even on the most familiar grounds, and how their minds were kept in suspense to learn how he would get them out. He was eminently Socratic in his methods. What power he thus displayed, both in appealing to thought and in expounding scripture, likewise, may be mentioned his power of characterization. Many of you recollect with what unsurpassed skill he was able to paint, in words, the thoughts and dispositions of men in their variety of conditions. In this respect, he was of an almost Shakespearean cast. Another of his methods of warfare against sin was the inimitable sarcasm which he administered, especially upon easy-going, indolent Christians and hypocritical professors of Christ.

But I will not dwell further upon the characteristics of this remarkable man. He has lived a life of faith and devotion to Christ. He has finished his course with honor, and "his works do follow him." Let his memory linger among us, that it may inspire to follow him in noble deeds, that he may from the grave, teach us even more powerfully than he did from the desk and the pulpit.



REV. LUTHER A. MANN, A. M.

Rev. Luther Ambrose Mann, A. M., was born Aug. 14, 1834, near Lovettsville, Loudoun Co., Va. His parents were John and Sarah (Compher) Mann. He was baptized in infancy by Rev. D. J. Hauer, and at the age of eighteen years was confirmed by Rev. C. Startzman. His early years were spent on his father's farm. At the age of sixteen he entered the store of J. C. Stoneburner & Bro., at Lovettsville, Va., where he remained four years. His preparatory training was at Angerona Classical School, Winchester, Va. Entered the Freshman class of Roanoke College, Salem, Va., in January, 1856. Taught school in 1857-8 to secure means to prosecute his collegiate studies. Entered the Junior class at Roanoke College, Virginia, session of 1858-9. Graduated in June, 1860, with the honor of the valedictory. Entered the theological seminary at Gettysburg, Pa., in the autumn of 1860.

Was licensed in St. John's church, near Wytheville, Va., by the Evangelical Lutheran Synod of Southwestern Virginia, in 1861, and ordained by the same Synod at Newport, Giles Co., Va., in 1862.

Has served the following pastorates: Marion, Smythe Co., Va., 1861-8; Mt. Airy and Kimberling, Wythe Co., Va., 1868-9; Burkittsville, Md., 1869-'76; Middletown, Md., 1876-86; Mt. Jackson, Va., 1888-90; Mercersburg, Pa., since 1890. Established classical schools in Chillhowee and at Mt. Airy, Va., and taught in connection with pastoral work from 1862-9. From these schools a goodly number of young men entered Roanoke and other colleges, six of whom subsequently became ministers of the gospel, and several professors in colleges. From the several pastorates served thirteen young men have entered the sacred office of the ministry. The number of infants baptized in the above charges,

aggregate over five hundred, and the confirmations are nearly seven hundred. During Rev. Mann's ministry at Burkittsville, Md., a new congregation was organized at Petersville, Md., and a brick church built at a cost of \$2,000; the church, unfavorably located at Weaverton, Md., was removed and rebuilt at Knoxville, Md., at a cost of \$1,800; and the substantial brick parsonage at Burkittsville, Md., was erected at a cost of \$3,000. While pastor at Middletown, Md., the church there was renovated at a cost of \$2,000, and a new church built at Harmony, Md., at a cost of \$2,000. His ministry has been attended with several marked manifestations of the Holy Spirit—notably the one occurring during the pastorate at Mt. Airy and Kimberling, when one hundred and sixteen persons professed faith in Christ,

eighty-six of whom united with the Lutheran church.

Rev. Mann was elected to the Presidency of the Marion High School, Virginia, in 1877, and of North Carolina College in 1884, but declined both these positions. He has served as Director of the Theological Seminary, Gettysburg, Pa., for eight years; was delegate to the General Synod several times, and President of the Maryland Synod in 1880.

He was married to Mary Ellen, daughter of Jacob and Catherine Householder, July 16, 1863, on the banks of the Potomac river, in full view of Gen. Meade's army, which was crossing the river on pontoons at Berlin, Md., while the ceremony was being performed by Rev. X. J. Richardson.

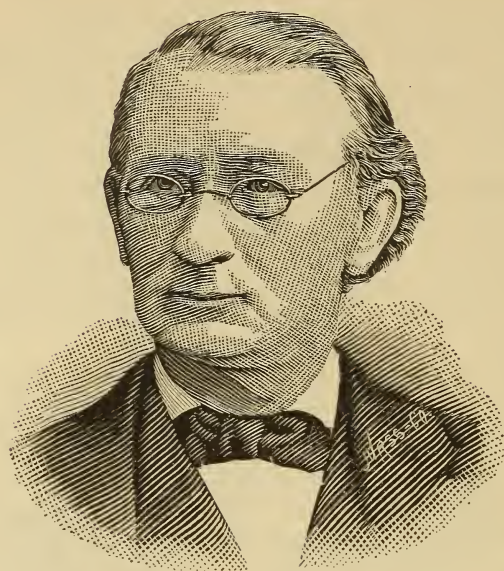


REV. WM. J. MANN, D.D., LL.D.

Born at Stuttgart, Germany, on May 29, 1819, Dr. Mann graduated at the University of Tübingen, 1841, at the age of twenty-two years. From the next year, 1842, he served as assistant pastor in Wuerttemberg until three years later, in 1845, he came to this country, and after a short stay with his friend and former class-mate, Rev. Dr. Ph. Schaff, at Mercersburg, Pa., he removed to Philadelphia, which has ever since been his home.

About 1849 he was made a member of the German Society of Philadelphia, and since then he has been prominently identified with its history. For a long series of years he was one of the Board of Directors of the organization, and was the Chairman of the Committee on Library.

In the fall of 1850 he was called, as the colleague of Dr. Demme and Rev. G. A. Reichert, to the pastorate of the venerable St. Michael's and Zion's churches, and in the following year he became a member of the Ministerium of Pennsylvania. In 1854 Rev. Reichert resigned his pastorate, and Rev. G. A. Wenzel, D.D., was made the associate of Dr. Demme and Dr. Mann. From 1854 to 1860, as the editor of the *Kirchenfreund*, a monthly journal, he exerted considerable influence over a number of German Christians in this country. It was at this time that the Lutheran Church was very much agitated by those attacks on the Augsburg Confession, which culminated in the appearance of the anonymous pamphlet termed "The Definite Platform." Dr. Mann prompt-



REV. WM. J. MANN, D. D., LL. D.

ly wrote his "Plea for the Augsburg Confession" as a reply to The Definite Platform, and later, in the same year, 1856, he wrote his book, "Lutheranism in America," to counteract Dr. S. S. Schmucker's "The American Lutheran Church" and his "American Lutheranism."

The following year, 1857, he received the honorary degree of Doctor of Divinity from Pennsylvania College. In 1859 Dr. Demme resigned his pastorate, leaving Dr. Mann and Rev. Wenzel in charge of the principal German Lutheran church in Philadelphia. Dr. Mann, both at this time and until the end of his pastorate, was distinguished for the conscientious faithfulness with which he discharged his immense pastoral duties. His people were scattered over the whole city of Philadelphia, up-town and down-town, yet, notwithstanding his habits of close study, and the burden of professional, literary, public and social engagements, he never neglected the

visitation of all the sick, and in a single year, during the cholera season, had no less than 271 funerals to attend.

In the year 1864, at the memorable meeting of Synod at Pottstown, Dr. Mann was a member of the first committee appointed to report on the establishment of a theological seminary, and at the special meeting, held in July of the same year at Allentown, he was elected by the Synod as German Professor, Dr. C. P. Krauth being elected English Professor at the same time, and Dr. C. G. Schaeffer having become Intermediate Professor by the adoption of the committee report, of which Dr. G. F. Krotel was chairman. Since the death of Father Heyer, Dr. Mann has been the House Father of the Seminary on Franklin street.

In this same year Dr. A. Spaeth, arriving in Philadelphia, became Dr. Mann's pastoral colleague, and in 1867 the property and congregations of old St. Michael's, Zion's and St. Paul's were

divided; Dr. Spaeth founding the new congregation of St. Johannis, and Dr. Mann retaining Zion's, which then erected the magnificent brown stone building opposite Franklin Square.

For many years Dr. Mann was one of the writers on the *Jugend Freund*, he taking a peculiar delight in simple graphic explanation of pictorial illustrations for children, and an editorial contributor to *Herold und Zeitschrift*. His occasional "Rundschau" for their liberal and comprehensive views, remarkable historical knowledge, and deep insight into the political status of the world, particularly of Europe, attracted much attention.

In 1872 Dr. Mann, being Professor of Hebrew, Symbolics, and also of Ethics in the Seminary, published his General Principles of Christian Ethics, which is a very compact abridgement of Dr. Ch. Fr. Schmidt's Ethics, and is still used as a text-book in the Seminary. In 1875 Dr. Mann made his second visit to Europe, he having gone back to the old world for the first time in 1867, and returned from his third visit to the old country just a few weeks ago.

In 1881 he yielded to the urgent request of many who had listened to his preaching, to publish a volume of sermons. *Heilsbotschaft* appeared, having a large sale, the proceeds of which were devoted to the Orphans' Home. At this time Dr. Mann, who, in conjunction with Dr. B. M. Schmucker, had become the highest authority on the early history of our church in America, and on the life and times of the patriarch Muhlenberg, was appointed by Synod to the new office of Synodical Archivarius, and began the organization of the Synodical Archives, of which he is still custodian.

Dr. Mann has been President of the Ministerium of Pennsylvania three times, declining, at the meeting in Potts-

town in 1881, to become a candidate in the future. He contributed the articles "Lutherische Kirche in Nord Amerika," and "Mormonism" to the last edition of Herzog and Plitt's Encyclopedia, and was a special contributor to the American Schaff-Herzog Encyclopedia. From 1882 on, nearly every year has brought with it a book from his pen. In 1882 there appeared his "Leben und Wirken William Penn's;" in 1883, "Ein Aufgang im Abendland;" 1884, "Das Buch der Buecher und seine Geschichte;" and in 1885 the first volume of the new and richly annotated edition of the "Halle Reports," the result of incredible labor and research in manuscript, documents, and books. In this great work his co-laborers were Dr. B. M. Schmucker and Dr. Wm. Germann. This publication is, no doubt, Dr. Mann's greatest work.

It was eminently fitting that one of Muhlenberg's successor should also become Muhlenberg's biographer, and in 1887 he brought out "The Life and Times of Muhlenberg," in which there is found such a richness of detail and thorough acquaintance with the period, that reviewers on every side have agreed that the student of early American history cannot afford to neglect the book. A year later the title of Doctor of Laws was conferred upon him by Muhlenberg College.

In 1884, Dr. Mann, in order to devote himself more completely to his professional and literary labors, and to his historical researches, resigned his position as pastor of Zion's Church, and became its Pastor Emeritus. To his people he had endeared himself by faithful pastoral labors, and through all the years of his pulpit ministration, the freshness, piquancy and common sense of his preaching, the precise legal framework of his sermons, the concrete and practical handling of real life, the poetic

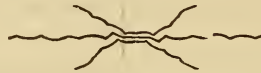
insight that never allowed itself any affectation or unreal flights of imagination, always drew for him large audiences of hearers. In his popular writings, such as, *e. g.*, his pamphlet on Personal Liberty, of which 40,000 copies were circulated, his compact, terse, striking, and simple sentences and great flexibility of highly polished style, has placed him among the first of German writers in America. In addition to his connection with the German Society, of which he is now an Honorary Member by special resolution, Dr. Mann is a member of the Society for Alleviating the Miseries of Public Prisons; and was, for a number of years, one of its Acting Committee.

For forty years he has been a Life Member of the Historical Society of Pennsylvania, and is a Life Member of the Pennsylvania Bible Society, and of its Board. He is likewise a member of the Board of Managers of the Orphans' Home, of the Board of Directors of the German Hospital, and of the Board of Directors of the Mary J. Drexel Home and Deaconess House.

In all Philadelphia circles his generous impulses, liberal motives, and forgiving spirit, entirely devoid of malice, together with his quickness of insight, his intuitive perception and gifts of ready expression, his untiring industry and accurate scholarship, his remarkable intellectual versatility—an educated man at home in every branch—his æsthetic culture and critical mastery of the principles of music and art, his deep and liberal views of politics and statesmanship, have made and retained for him hosts of friends.

As a professor, he aims to convey the ground and substance of knowledge, to stimulate the student to a thorough mastery of elemental principles, to independent production of thought, and to a self-criticism of that which is superficial or false.

To sum up, Dr. Mann is an original character, many-sided, stimulating all with whom he comes in contact.—*Indicator.*



REV. J. P. MARGART.

Rev. J. P. Margart, of Batesville, Ala., is one of the oldest members of the United Synod. With the venerable chaplain of the South Carolina Lunatic Asylum, Rev. Edwin A. Bolles, he is the only survivor among twenty-four ministers who constituted the meeting of the South Carolina Synod in 1840. His ordination at this early date, reminds me of Fathers Rothrock and Davis of the North Carolina Synod who were ordained in 1833, and Dr. J. F. Campbell, of the Virginia Synod, ordained in 1845, and Father Stephen Rhudy and Rev. James A. Brown of the Southwestern

Virginia Synod who were ordained in 1842-3 respectively.

Father Margart was born in Charleston in 1820. He was baptized and confirmed by the distinguished Dr. Bachman and was educated by the German society. Graduated in the Theological school at Lexington in 1840 under Dr. Hazelius. Was licensed by the South Carolina Synod in 1840 and ordained by the same Synod at Ebenezer, Ga., in 1841. He and his good wife will celebrate their golden wedding before this work appears, if spared a few weeks from the date of this writing.

REV. ADAM MARTIN, D.D.

Prof. Adam Martin, D.D., was born in Budershausen, Bavaria, Aug. 8, 1835. He came to this country early in life, was graduated from Hamilton College in 1858 and Hartwick Theological Seminary in 1861. In September of that year he was ordained to the Lutheran ministry and became pastor of St. Mark's church, Middleburg, N. Y. In 1865 he was called to the Presidency of Northwestern University, Wisconsin. In 1869

he accepted the Professorship of the German language and literature in Pennsylvania College, Gettysburg, Pa., which he now (1888) holds. In 1887 he received the degree of D.D. from Muhlenberg College, Pennsylvania. He is a frequent contributor to the periodicals of his Church, and has translated the large catechism of Luther for the Book of Concord, edited by Prof. H. E. Jacobs, D.D.—*Appl. Cycl. Am. Biog.*



REV. JACOB MARTIN.

Rev. Martin studied theology under Rev. Father J. P. Schindler, of Sunbury, Northumberland Co., Pa., (his native place) and entered the ministry in 1824, and served different pastorates as follows: Danville, Livingston Co., N. Y., was his first charge, serving there two congregations about eighteen months, when he was called to Williamsburg, Huntingdon Co., Pa. Here his field of labor extended over a great portion of that county. Hollidaysburg, Frankstown, Martinsburg, Royer's Furnace, Cove Forge, etc., were some of the most prominent places. He remained at Williamsburg, Pa., some twelve years, and was next called to Greencastle, Franklin Co., Pa., where he remained a little over a year, when he was called to Hollidaysburg, one of the dependencies of his former charge, Williamsburg, and to which he had promised a visit so soon as the house of worship that congregation was then erecting, should be finished. Here he served, with Frankstown only two miles distant, acceptably for several years, when discord was sown, caused

by "new measures" which he did not approve. He then resigned and was invited to Mifflintown, Juniata Co., Pa. At this place he remained some fifteen months, when he returned to Hollidaysburg. He returned to this place feeling assured, as his friends informed him, that common sense had predominated over "new measures." But in time the discord was renewed and he therefore gave up the charge in Hollidaysburg as hopeless, and withdrew from the contest. He was next called to Berrysburg, Daughin Co., Pa., where he officiated in the German language altogether some two years. Giving up his German charge he went to Johnstown, Cambria Co., Pa., where he remained two years, and then removed to Petersburg, Adams Co., Pa. Here his field of labor was again extensive and his duties arduous. Four years from thence he went to Westminster, Carroll Co., Md., and remained two years. His last pastorate being Reisterstown, Baltimore Co., Md., where he served three years aiding in the erection of a house of worship there,

and in the spring of 1871, returned to his native place, Sunbury, Pa., where he was permitted to enjoy the society of his friends and those of his youthful days who yet remained but a few months,

and then departed to reap the reward of his forty-seven years of ministerial labor, on the sixth day of November, 1871, being over sixty-eight years of age.

G. M.



REV. PHILIP F. MAYER, D.D.

Dr. Philip Frederick Mayer, a son of George Frederick Mayer, was born in the city of New York, April 1, 1781, and continued to reside there until he had reached his twenty-first year. He was fitted for college at a Grammar School taught by a Mr. Campbell. He entered Columbia College in 1795, and graduated with the first honor of his class in 1799. He immediately commenced the study of theology under the Rev. Dr. Kunze, and took a three years' course, and then, before engaging in the active duties of the ministry, he traveled for some time, visiting several of our large cities, and other points of special interest. He was received as a member of the Evangelical Lutheran Ministerium of the state of New York on the first of September, 1802, being the first licentiate of that body. His first pastoral charge was at Lunenburg (now Athens), Greene Co., N. Y., upon which he entered in the year 1803. Here he continued laboring with great acceptance for about three years, when he was induced to accept a call from an English Lutheran Church in Philadelphia. He commenced his

labors with this charge in October, 1806. Here he not only maintained a high position as a preacher and a pastor, but was active in originating and sustaining many important charities of the day. He preached his last sermon on the last Sabbath of February, 1857, and died in the utmost tranquility, April 16.

He was married May 24, 1804, to Lucy W., daughter of Daniel Rodman, of New York. He became the father of eight children, six of whom, with their mother, survived him. The degree of Doctor of Divinity was conferred upon him by the University of Pennsylvania in 1823, and by Columbia College in 1837. As early as 1812 he was appointed by the Ministerium to prepare a suitable collection of hymns for public worship to which was to be appended a Liturgy,—a work which he executed with great taste and skill. He published also a sermon delivered on the fiftieth anniversary of his settlement at Philadelphia, 1856. He was a man of liberal culture, kindly disposition, gentlemanly manners and extensive usefulness.—*Sprague*.



REV. JOHN Q. McATEE.

Rev. John Q. McAtee, was born near Waynesboro', Franklin County, Pa., on the 25th of November, 1838. In the following spring his parents removed to Clearspring, Maryland. He was educated at first in a private school, and later, under the care of a private tutor, was prepared for the academy at that place. Entering afterwards the Junior Class at Pennsylvania College, Gettysburg, Pa., he was graduated in 1858. He completed the full course of instruction in the Seminary at Gettysburg three years later, in the fall of 1861. He was at once ordained by the West Pennsylvania Synod, at its convention in Mechanicsburg, Pa., and became pastor at Lunenburg, Nova Scotia, in the month of November. Here he remained until June, 1866. His next field of labor was Bedford, Pa., where his pastorate extended from the autumn of 1866 to the spring of 1871.

He was called thence to Pottsville, on a salary of \$1,500, and at first declined. But after a renewal of the call by the congregation, with an accompanying promise of a parsonage, he accepted. There was a debt of some \$2,800 resting at this time upon the Church.

Nov. 8, 1877, Rev. McAtee tendered his resignation to the church at Pottsville in the following letter:

To the Council of the English Evangelical Lutheran Church of Pottsville, Pa.

Dear Brethren:—I hereby tender, through you, to the congregation, my resignation as pastor of the English Lutheran Church of Pottsville, to take effect the last of the present month. I do so, not from a desire to leave a people with whom I have been so pleasantly associated for seven years, or for any want of interest in you, but wholly from

a conviction that in so doing I am walking in the path of duty. A call, unexpected, unsought, and unsolicited, has come to me from the church in Red Hook, N. Y., one of the largest in our connection in that State. It is a call given with unusual unanimity, and this, taken in connection with the support guaranteed me there, places me entirely beyond any anxiety on the question of temporal support. In consequence of the embarrassments brought on many of our members by the failure of the moneyed institutions in our midst, and the continued hard times and want of employment of others who were always liberal supporters of the Church, our revenue has been so diminished that I feel as a burden on the congregation at my present salary. I did, of my own accord, a few months ago, reduce it two hundred dollars, but I still find that the congregation is unable to pay what yet remains as my stated salary.

Viewing all these circumstances, I am satisfied that the call given to me to a new field is of God.

I regret indeed to leave you. My family entertain the same feelings. We know that we have warm places in your hearts, and believe the many declarations of regret that we hear in connection with our contemplated removal. We love you all as much, and shall always feel a great interest in your prosperity, temporal and spiritual.

We believe we can say that a good and substantial work has been done by me as pastor, and you as a congregation working with me, not in our own strength, but by the grace and help of God.

The church is in a flourishing condition, with perfect peace and harmony among its membership. I do believe I

can say we are a unit. I thank you as a council for the kind consideration you have invariably shown toward me, and your willingness to assist me in every good work.

There have been those who were once among us, who are now away. The fault was neither with you or the pastor. "They were not of us, therefore they went out from us." Their absence is no loss to the Church.

Regretting that my labors were not more productive of good than they were, thankful that we have so many substantial tokens of some success in our work here, with earnest prayers for greater prosperity among you, I hereby tender you my resignation.

J. Q. McATEE.

Thereupon the following resolutions were adopted by the congregation:

Whereas, It has pleased the Head of the Church, Jesus Christ, to call unto another field of work our beloved pastor, Rev. J. Q. McAtee, who has ministered so faithfully unto our spiritual wants during the seven years he has labored with us; therefore be it

Resolved, That it is with the deepest regret that we learn of his determination to sever his connection with this Church as its pastor, and, in the acceptance of his resignation, we only yield to what we recognize to be a call of Providence and conducive to the best interest of our retiring pastor.

Resolved, That we desire to express our high appreciation of his efforts to promote the spiritual and secular advancement of this congregation during his ministry, and the affection we cherish for him as a minister and friend.

Resolved, That we ask an interest in his prayers in behalf of this part of the Lord's vineyard, and that God may so direct our footsteps and guard us from the evils of life as to suffer us to be eventually gathered into his own heavenly fold.

Resolved, That it is our earnest wish that his new associations may prove pleasant, and his future work be rich in the fruits which must attend the preaching of a faithful Christian minister, and that he and his worthy family may win the esteem and confidence of those in whose behalf they labor."

In November, 1877, the same month upon which he left Pottsville, Rev. McAtee entered upon the labor of the new field to which he was called, and remained there, at Red Hook, N. Y., some eighteen months.

In July, 1879, he accepted a call to Cumberland, Maryland, which he remembers as one of the most pleasant he has ever had, and where during a pastorate of four and a third years, he was also attended by marked success.

In November, 1883, he became pastor of St. Peter's Lutheran Church at Barren Hill, Pa., a congregation which Rev. Henry Melchior Muhlenberg had founded, and to which he preached as their first pastor.

It needs but a glance over the statistics of his pastorate here, to assure the reader of the tireless activity of this good brother at that time. He has carried the same energy into other fields, losing but three months out of a ministry of twenty-seven years, and is as vigorous to day as ever.—*Rev. Hay's Hist. Pottsville Church.*

REV. JOHN McCRON, D.D.

Rev. John McCron, D.D., was born October 23d, 1807, at Manchester, England. He came to this country in 1831.

He married Miss Martha Morse, of Vermont, and, having received in early life a good education, engaged, with her co-operation, in teaching at Mechanicsburg, Pa. He made a profession of religion among the Methodists, and became an exhorter and local preacher in that denomination. But, having become impressed with the conviction that he was called to the ministry, and having become acquainted with the doctrines and usages of the Lutheran Church, he gave them his decided preference, and entered the Theological Seminary of the General Synod at Gettysburg in 1838. He was licensed by the West Pennsylvania Synod in 1839, and called as pastor of the English Lutheran Congregation in Pittsburg. They erected a church building a year later.

After a short pastorate here, he went to Lancaster, Ohio. In 1843, he accepted the charge at Pikeland, in Chester County, Pa., and, in 1847, of the Still Valley Church located three miles from Easton. In 1851, he went to Norristown, Pa., in 1852, to Rhinebeck, New York, and in 1854, to Middletown, Maryland. In 1855 he was called to the pastorate of the Monument Street Church, Baltimore, and in 1860 to that of the Lexington Street Church in the same city. He received the degree of Doctor of Divinity from Roanoke College, Salem, Virginia, in 1857.

He accepted the Principalship of the Hagerstown Female Seminary in 1873. Thither he was called to the pulpit of the Lutheran Congregation at Bloomsburg, Pa., and thence to Pottsville.

By a vote of ninety-four to two, immediately made unanimous, he was elected on the 20th of January, 1878, as pastor of this congregation, at a salary of \$1,000 and parsonage. Though a widower when he came, he was married the same year to Miss Martha Bailey of Baltimore, Maryland.

Doctor McCron, upon leaving Pottsville, took charge of the Lutherbaum congregation in Philadelphia, in which city, having reached the midst of his 75th year, he died upon the 26th of April, 1881.

His funeral services took place in St. Matthew's Lutheran Church, Philadelphia, Rev. W. M. Baum, D.D., pastor, on the 29th of April. Rev. Drs. M. Sheeleigh, E. Huber, W. M. Baum, L. E. Albert, and S. A. Holman participated in conducting the sad rites, and Revs. J. H. Menges, J. H. Steck, S. Laird, and Seiss, were present, as also members of the Lutherbaum Mission and other Lutheran churches of Philadelphia. He was laid to rest in Fernside Cemetery, West Philadelphia.

Among the tributes to his memory that the news of his death elicited were two that appeared in the columns of the Lutheran Observer from the pens, respectively, of the Rev. Drs. George Diehl and Reuben Weiser.

Doctor Diehl states: "Doctor McCron came to the Theological Seminary at Gettysburg when I was connected with the College. I had but a slight acquaintance with him then. I remember his appearance. He had not the robust and ruddy look which a few years of active work in country churches gave him, six or eight years afterward. When a theological student, he was rather slender and pale, with indications, however, of

moderately good health. He had a refined and gentlemanly air—more scholarly in appearance than the average theological student. His face and form and manners would attract attention at once. He was then a married man about thirty-one years of age. Seeing him in a group of students, the question naturally arose, ‘Who is that intelligent and sprightly young man?’ He seemed to form few acquaintances among the citizens and the college students, partly because he did not remain the entire time of the years then given to the seminary course. Although not personally acquainted with him, almost every one knew Mr. McCron by sight. His reputation among students and citizens was that of a more than ordinary talented man. I know of only one public performance by Mr. McCron while a student, outside of the Seminary chapel—a temperance lecture delivered at the request of prominent citizens of the town, near the close of his student life. It was an address of marked ability, complimented by Thaddeus Stevens, and pronounced by Robert Goodloe Harper, the scholarly editor of the *Sentinel*, as the finest temperance speech he had heard.

I was a near neighbor of Dr. McCron when he was pastor of the Still Valley Church, and again when he was at Middletown, Maryland. At the former place I saw him every week, and heard him frequently. He was then in the prime of life, in vigorous and robust health, capable of much work, full of vivacity, exceedingly genial, entertaining and witty in conversation, very popular with the people, and doing a large amount of pastoral work in his large country parish. No minister in that region could draw such large congregations. No pastor did his pastoral work in a more acceptable manner. He was

especially popular at weddings, and had more than his share of marriages.

I was well acquainted with his methods of work. In his country or village churches he usually preached extemporaneously. His sermons were then characterized by plain, direct and forcible truth, delivered in an animated manner. He was always ready and fluent. When he preached before Synods, or in the city churches, his discourses were more elaborate—often overstrained. Those special efforts were not his best. They lacked the gospel simplicity and unction of his preaching among his own people in country churches. I was frequently with him in services held every night for a week, in several villages—Finesville, Springtown, Harmony, and Stewartsville—lying several miles from Still Valley Church, although belonging to the central congregations. In those services he gave the best sermons I ever heard from him. Forgetting himself, and aiming solely at the spiritual good of his hearers, his discourses were extremely felicitous, adapted to the occasion and the audience, abounding in scriptural truth, direct appeals to the conscience and the heart, full of tenderness, unction and power, and always fluent, although many of them unpremeditated. When listening to those fervent and powerful addresses, the regret often arose in my mind that Dr. McCron did not preach in the same strain when he came before great audiences in large towns, and before ecclesiastical conventions. If Dr. McCron had made Addison and Dr. South his models in style, instead of the Johnsonian grandiloquence, probably taking Chalmers and Melville as his models, his preaching would have been more popular among educated people. He was a man of more extensive reading and information than some have given

him credit for. His memory was remarkably retentive, and the movements of his mind rapid. He had a good knowledge of some of the mathematics, and a decided taste for such studies. Although not of a philosophic or analytic turn, he possessed logical ability, and his arguments were sometimes keen and strong. He was highly imaginative, and his elocution was excellent. His pictures were often strong and vivid, yet sometimes lacking delicacy of fancy and taste. Had his great intellectual powers been subjected in youth to the severe discipline of a university or college training, the style of his oratory would have been more conformed to the taste of the learned. As he was, he has few equals in his own peculiar department. It was a customary remark of Dr. Steck, a few years ago, that, for readiness, fluency, fervid intellectuality, and glowing oratory, Dr. McCron stood without a rival.

He was of a highly social nature. None enjoyed good company more than he, and none brought to the social circle a more genial flow of good spirits, sparkling conversation, and pleasant wit. His merriment was sometimes overflowing. He had a delicate regard to the feelings of others—never wounding one's sensibilities. However gushing his exuberant spirits, or keen his wit, it was always in a vein of good nature. He was a man of quick sensibilities, and when he suspected a wrong to himself, his indignation would flash out. About the time of his accepting a call to the First Church of Baltimore, unfortunate circumstances alienated him from some of his brethren. He labored under a suspicion that some persons made a combined and persistent effort to disparage him. This produced some constraint. Yet he had warm friends and admirers all the time. During the five

years of his pastoral connection with the Third Church, and for six or eight years in the Lexington Street Church he drew crowded houses. Among the popular preachers of different denominations in Baltimore during the last forty years, there have been few who drew larger houses for a longer time. Among the popular admirers were men of high professional and literary ability. In the death of Dr. McCron, many of our ministers have lost one of their most trusted and cherished friends, and the Lutheran pulpit has lost one of its most brilliant ornaments.

Dr. Weiser says:—

"I first became acquainted with Dr. McCron in 1837, when he was a student at Gettysburg. He was a good English scholar before he went to the seminary. He wrote a beautiful hand, equal to copperplate. He had a most tenacious local memory, and a wonderful flow of language. His articulation was clear and distinct, his gestures graceful and becoming; in short he was a natural orator. In 1838 he went to Pittsburg as missionary of the West Pennsylvania Synod and took charge of the mission in that city, which had been commenced by Father Heyer. In 1839 he came East to collect money for the building of the church at Pittsburg. He visited, among others, my churches at Woodboro. The people were everywhere carried away by his eloquence. He made a deep impression wherever he went, and raised a good deal of money. In the spring of 1839 our General Synod met in Chambersburg. Brother McCron was there. I had been appointed by the Synod of Maryland to visit some of the Western states as an exploring missionary, and Brother McCron and I made arrangements to go as far as Pittsburg together. We traveled in a private carriage, and preached alternately in all the towns

along the road. We had a pleasant time of it. When I came to Pittsburg I found that Brother McCron was very popular there, and was looked upon as the most brilliant orator in the city.

Brother McCron was full of life and animation, but like all men of his temperament, had his times of gloom and depression. He was a cheerful companion, and was fond of jesting—so much so that some thought it bordered on levity. He was a pure-minded and good-hearted man, and brim full of good humor. He believed in the motto—'Laugh and grow fat.' And yet he was at times serious, and even grave, without being morose. He was honorable and dignified, polite and affable in his intercourse with men. His mind was well stored with the knowledge of English literature; he was well acquainted with the best English writers. His theological learning was not very profound, as his mind did not run in that direction. He paid more attention to the beautiful and the ornate than to the profound. Thousands who read this article will recall his beautiful and finished sermons.

As an old friend of nearly half a century, I wish to hang this chaplet upon his monument, and thus to add my testimony to the talents and virtues of my departed brother. It is natural for us all to wish after we are dead that some friendly survivor may say a word in our favor. We would all rather have a few flowers scattered over our graves, than to have naught but the cold waves of oblivion roll over them.

I do not know the particulars of his death, but I know that he who lives right will die right. I have no doubt that that blessed Saviour, whom he preached so long and so faithfully, sustained him in the hour of death. I have often heard him quoting the sweet lines:

'Jesus can make a dying bed,
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my soul out sweetly there.'

He would not be likely to forget this in his last struggle! He used often to quote with thrilling effect, a passage from Henry Kirke White:—

'Yet Jesus, Jesus, there I'll cling—
I'll crowd beneath his sheltering wing;
I'll clasp the cross, and holding there,
E'en me—O bliss! his wrath may spare.'

We all know how often and beautifully he quoted poetry. But he has gone; he has finished his course, and has received his crown in the better land. Peace to his ashes!"—*Hay's Hist. Pottsville Church.*

Dr. M. Sheeleigh writes concerning him:—

"The memory of Dr. McCron is still fresh in the minds of thousands in our church. His father and mother were, respectively, of English and Irish birth. He was born in Manchester, Eng., Oct. 23, 1807; and died in Philadelphia April 26, 1881, in the middle of his 74th year.

In 1831 our subject made his home in this country. He gave several years to the work of teaching. Sensible of a call to the ministry, he spent some time in the Theological Seminary at Gettysburg, and was made a minister in 1839. He served different pastorates in Pennsylvania, Ohio, New Jersey, New York, and Maryland, also acted as Principal of the Hagerstown Female Seminary for two years. The doctorate was conferred upon him by Roanoke College, Va., in 1857, while pastor in Baltimore.

Dr. McCron was a man of very noticeable physique and manner. He was naturally endowed with a brilliant mind, and his attainments were remarkably varied. His commanding presence, flashing eye, resonant voice, forceful

modulation, vast fund of words, fluency of utterance, rounded periods, poetic spirit, and absorption in his subject, are some of the elements which aided in making him one of the most popular orators that have ever appeared in our pulpits.—*M. S.*

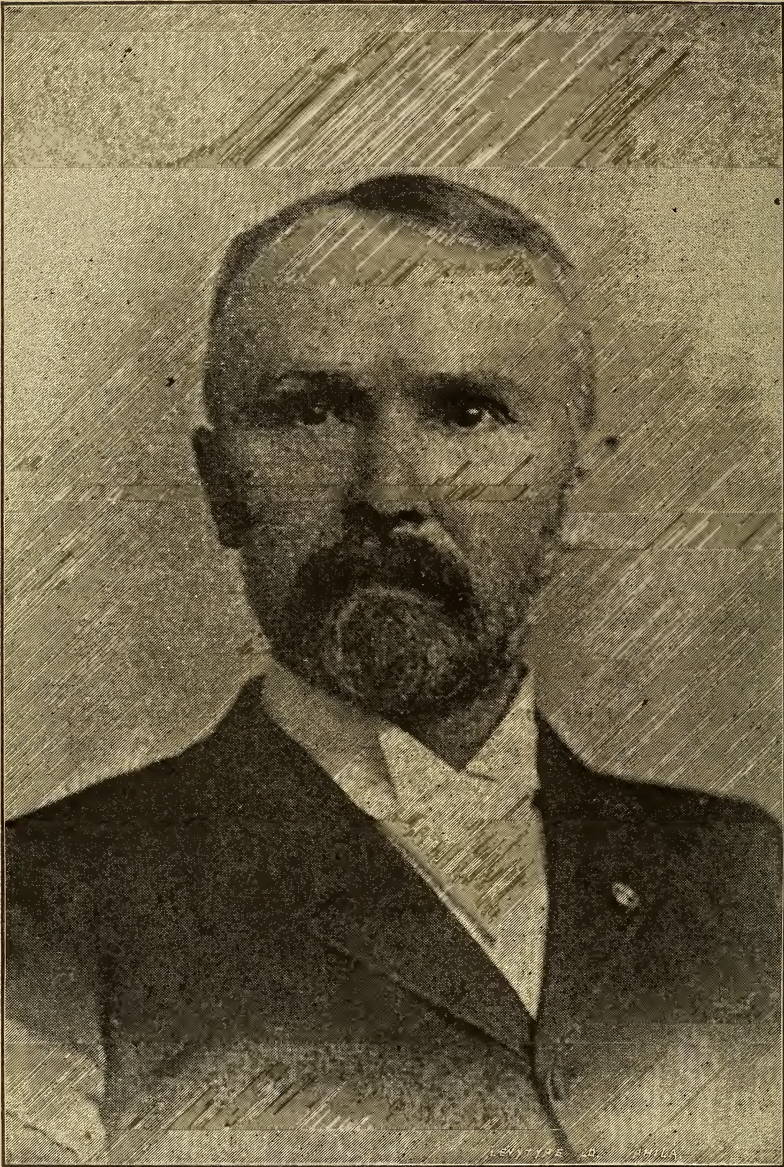


REV. H. W. McKNIGHT, D.D., LL.D.

The Rev. Harvey Washington McKnight, D.D., was born April 3d, 1843, in McKnightstown, Adams Co., Pa. His father, Thomas McKnight, was a pioneer farmer, and also for a while engaged in the mercantile business. He could boast of the honor of being a veteran of the war of 1812, in which he served under General Harrison. His mother, Margaret F., with a long and influential life in shaping her son's career, now lives with her son, Dr. McKnight, at Gettysburg, Pa., aged eighty-eight years. Amongst a family of six sons and two daughters Harvey Washington was the only child who had early impressions of the Gospel ministry. Pressed by such convictions he entered Pennsylvania College, at Gettysburg, Pa., in 1860. Little did he suspect then that his youthful aspirations for a noble calling in life would suddenly be interrupted by the course of oncoming events. But in his freshman year, having felt the burnings of liberty in his heart, he at once determined to sever his relations with the college where he was studying. So, with many other patriotic youths, he engaged in the service of his country when it was involved in one of the bloodiest conflicts of its entire history. He enlisted at Lincoln's first call, for three years, and was mustered into the United States service August 16th, 1862, as first sergeant of Company B, 138th regular Pennsylvania volunteers. But his appreciated soldier services had not long duration. With a delicate constitution, he soon felt himself constrained to resign and leave the army. His health, however, gradually improved, and in June, 1863, he again enlisted in the cause of his beloved land. During the last enlistment he served faithfully and was several times promoted to higher positions. He was present under general Grant when the Confederate army surrendered at Appomattox. June, 1865, he obtained an honorable discharge from the army.

When the war ended he resumed his studies with the hopes of final graduation. This he accomplished with the class of '65. He now entered the Theological Seminary at Gettysburg, Pa., and after two years' course of diligent study he was licensed to preach the Gospel. He received a call to his first charge at Newville, Pa., where he labored as a faithful servant of Christ from 1867 to 1870. Meanwhile, November 12th, 1867, he was married to Miss Mary K. Welty, of Gettysburg, Pa. Two children have blessed this union.

Near the close of 1872 he was unanimously called to the pastorate of St. Paul's Lutheran Church, at Easton, Pa. During his stay in that city he became very popular, being held a most gifted preacher and a beloved pastor. Here he also came in contact with that whole-souled Dr. Cattel, then president of Lafayette College, by whose ripe experience in college life and government



REV. H. W. MCKNIGHT, D. D., LL. D.

he was gradually and providentially prepared for the work which he now prosecutes with such untiring zeal and vigor.

In 1880 he was tendered a call to the First English Lutheran Church of Cincinnati, Ohio, which call he accepted. During his pastorate here he was eminently successful. His eloquence, financial ability and faithfulness won for him reputation as one of Cincinnati's best men. While here he also was elected as one of the trustees of Wittenberg College, at Springfield, Ohio, in which capacity he distinguished himself for his shrewdness and sagacity on points of great financial concern. At this time he received the degree D. D. from Monmouth College, Ill.

His next charge was Hagerstown, Md., where, in 1884, he was enabled to tarry for a very short period. In consequence of the resignation of Dr. M. Valentine, then president of Pennsylvania College, he was elected to that important position as his successor. He accepted the appointment only after several declinations, and then with the greatest reluctance. But September 3d, 1884, he was inaugurated as president amidst imposing ceremonies and with the highest

hopes of his friends for the ultimate success of the college.

Since that time he has been very active in upbuilding the institution. Under his competent and comparatively short administration the college has enjoyed a mighty flow of prosperity in all its various interests. Distinguished for his discriminating judgment, and enthused by an energetic spirit of reform, he has given Pennsylvania College an impulse that will be felt far down the coming years. Meanwhile, he has obtained the enviable recognition of the New York Academy of Anthropology by being made a member of that body. And in 1888 he was enrolled a companion of the Loyal Legion. Last year he was made president of the General Synod of the Lutheran Church of America. Recently Lafayette College has conferred upon him the honorary degree of LL. D.

As a soldier, citizen, scholar and president of an institution of learning Dr. McKnight has few equals. Possessed of a genial disposition, an irenic spirit, engaging manners, profound Christian enthusiasm, great personal magnetism, he is indeed a favorite wherever he goes among his fellowmen.—*The Treasury*, April, 1890.



REV. JOHN N. MARTIN.

Rev. John Nicholas Martin was born in the Duchy of Deux Ponts or Zweibrücken in Rhenish Bavaria, and came to America about the middle of the last century, as the pastor of an emigrant congregation from that neighborhood. He was then a married man with several children.

The congregation landed at Philadelphia, intending to settle, as so many

of their countrymen had already done, upon the fertile soil of Pennsylvania. Most of the valuable lands of that state, however, then accessible, had been previously occupied; and the inviting valley of the Shenandoah had already attracted a large share of the immigrant Germans. Their settlements had extended far up the great central valley of Virginia from the North, and the way was open even

into North Carolina. After some delay the congregation to which Mr. Martin ministered fixed its location far to the South, in the Washaw country, in Anson county, near the border of South Carolina. A very ancient Lutheran church still exists there, which was perhaps the scene of his labors. He remained here for some years, and a family of five sons and two daughters grew up around him. He is reported to have held in peculiar admiration the character of the Apostle John, and this circumstance may account for the fact that he gave this name, which was also his own, to each of his sons. They were John Christian, John Leonard, John Thomas, John Peter and John Jacob. His daughters were named Elizabeth and Joanna Magdalene.

After a time he removed, with most of his congregation, to the district between the Broad and Saluda Rivers in South Carolina, a favorite spot with the Germans of the South. Several Lutheran churches grew up on each of these rivers; and so numerous was the German population there that the whole district has long borne the name of the Dutch Fork. Mr. Martin's pastoral charge in this region consisted of two congregations,—Zion's church on the south side, and St. Michael's, six miles distant, on the north side of the Saluda. His original church had probably colonized both these localities. During his residence here he made a visit to Germany, from which he returned with a supply of books and other articles of interest, which were a great source of delight in the wilderness in which his children were growing up. It is probable that the interests of his church were the prominent object of this visit, but of this no evidence can now be furnished. After his return Mr. Martin labored for some years in these two churches. During all this period the German was the lan-

guage both of the pulpit and of the household, and neither Mr. Martin or his wife ever learned any other.

After some years of labor in the Dutch Fork Mr. Martin removed to Charleston where his eldest daughter, Elizabeth, had married as early as 1764. His regular engagement with the church there dates from 1776, when he was invited to assume the pastoral charge for two years, but he had probably removed there at a somewhat earlier period, and been connected, perhaps less formally, with the congregation. He apparently brought with him to that city a part of his original flock, as many of the names of those whose deaths are recorded in the church book at Charleston, were from Zweibrucken. In this field of labor Mr. Martin passed the remainder of his life. He was naturally of a fervid and intense disposition, and his preaching was characterized by a high degree of animation and power. His family discipline was of a stern and authoritative kind, and his children stood much in awe of him. His son, Peter, on one occasion playfully pointed his fowling-piece at his younger brother, unsuspecting of any charge in it, and, snapping it, fired a charge of powder into the lad's face. Instantly, perceiving the mischief, he rushed out of the house and concealed himself in the woods from his father's severity; nor did he venture to look his father in the face till several days had elapsed, and his mother's earnest intercession for him had prepared the way. This somewhat despotic authority of the domestic circle, Mr. Martin, according to the custom of the German clergy of that day, carried with him into the church. His vigorous judgment gave great weight to his decisions. In serious family disputes, and on other occasions of a similar kind, when all other means of conciliation had

failed, his influence was often resorted to with great success.

The American Revolution interrupted the peaceful course of Mr. Martin's labors, and exposed him to serious trials and sacrifices. His ardent temperament impelled him to take a decided part in behalf of the Colonies in the struggle which came on. Under his auspices the patriotic feelings of his congregation were strongly developed; and a German fusilier company was early formed among them in anticipation of coming exigencies. All the members of the company belonged to Mr. Martin's congregation; its first lieutenant was Mr. Daniel Strobel, his son-in-law, and its second lieutenant was his eldest son, Christian. This company bore a prominent part in the military history which took place in and around the city; and the organization has ever since been cherished with much pride by the descendants of the original founders.

When the war commenced Mr. Martin's fourth son,—Peter, then a well-grown youth of sixteen,—was eager to join the company, but was deemed too young. He, however, accompanied the troop as a volunteer in all its service, and in the succeeding year was chosen a member. After this he participated in all of its engagements, and, at length, in the disastrous storming of Savannah in 1779, by the united French and American forces. In this memorable affair the fusilier company volunteered to join the regiment,—the Second South Carolina, which led the assault. Mr. Martin's family was represented on that occasion by three members, who all came off unhurt. The captain, however, was killed, and the safe return of the company was mainly due to the coolness and judgment with which Lieut. Strobel extricated it from a very difficult position. He was immediately chosen captain for

his good conduct in the action. Mr. Martin's congregation had several widows to mourn that injudicious conflict.

At the period of the first British advance by land upon Charleston, which took place under Prevost in May, 1779, Mr. Martin was residing upon a small farm, then a mile outside of the city, but at present within its limits. In the panic which ensued, it was feared that his dwelling might afford a cover to the enemy's approach. It was, therefore, burned, in anticipation, by the military authorities. No assault, however, was made; the sickness of his troops and the rapid return of the American army forced Prevost to retire; the house, which had been cheerfully yielded to the necessities of the occasion, was joyfully rebuilt when the crisis was over; and the pastor resumed his settled life and his regular labors as before.

But the immunity was not to last. A second expedition, consisting of both land and naval forces, under Sir Henry Clinton, approached the city in April, 1780. Mr. Martin's house, which was just beyond the line of our defensive works, was a second time burned by our troops. To this sacrifice, which was not in either instance compensated, Mr. Martin submitted as cheerfully as before. His son, Peter, was now an active member of the fusilier company, which occupied an advanced position near his father's farm, while the enemy was preparing for the assault. His tent was in a very exposed position in the front, and he was accustomed to sleep in a hammock, which he had slung in it to protect himself from the dampness of the ground. His German flute he usually kept under his head. On the morning on which the fire of the besiegers was expected to open, he had risen earlier than usual and left his tent. During the few minutes of his absence the first

cannon was fired from the British lines, and the shot passed through his tent, cut down his hammock and broke his flute in fragments.

Upon the surrender of the city Mr. Martin was not at first molested. His house was probably again rebuilt, his church continued open, and his preaching was not interrupted. The fact that he preached in German rendered his political position somewhat less conspicuous than that of the English-speaking clergy; and the Hessian troops, who formed a part of the British force of occupation, were even sometimes sent to attend upon his ministry. It soon became known, however, to the authorities that, even when his church was filled with Hessian soldiers, his ministrations were not favorable to the royal cause. He was therefore informed that he must pray for the King in his public services, or he would not be allowed to continue them. This he steadfastly refused to do. The consequence was that his church was closed, and his pulpit labors interdicted, during the subsequent hostile occupation of the city. It is mentioned by the Rev. Dr. Bachman, Mr. Martin's successor in the pastoral office at the present time,—in his Anniversary Sermon, in 1858,—that Mr. Martin was not permitted to enter the city, and that his farm was confiscated. Of course it was restored at the evacuation of Charleston. In the meantime, more compliant preachers were found, religious services were resumed, and Mr. Martin's name does not appear upon the Church Records from this period till 1783.

After the surrender in 1780, Mr. Martin's son, John Peter, left the city and joined the partisan corps of General Sumter. His intimate knowledge of the country in which that corps was operating against the British outposts, and his unusual coolness and daring, ren-

dered him of great use; and he soon became a captain and quartermaster of the brigade. When the enemy, to guard against the constant daring and successful assaults, by this corps, upon every exposed point, strengthened the outposts, Gen. Sumter resolved to cut off their communication with Charleston, and Captain Martin, as second in command, led a force by a long and indirect route to the very gates of the city. Here he swooped down upon a large party of British officers and Tories, who were enjoying themselves at a rural retreat called the Quarter House, a few miles out of the city, on Sunday afternoon, and captured them, together with ninety valuable horses which had been sent out for pasturage. In order to prevent pursuit it was necessary to carry off all who might convey intelligence to the enemy in the city; and, accordingly, all who were found at the house were marched off as prisoners, for some miles, with the retreating force. Among them Captain Martin recognized a member of his father's congregation, named Speidel; and, commiserating his situation, as he trudged along in the dust, he lent him a horse on which to return home, with directions to leave it at the pastor's house near the city.

It so happened, however, that a boy from Charleston, who had been looking for his cows in the woods near the Quarter House, had witnessed the capture, and arrived late in the evening with the news in the city. He had recognized the actors in the affair, and gave a distorted narrative of it, in which he related how he had seen poor Speidel held by one of the party, while young Martin had hewn him to pieces with his sabre. The absence of the man during the night seemed to confirm the tale, which, of course, spread like wild fire among the horror stricken congregation.

With the early morning they began to assemble at Mr. Martin's house, in a state of excitement hardly to be described. The horrible particulars of the massacre were reported to the bewildered and incredulous father; the story grew by repetition; and the crowd increased till an indignant multitude were almost ready to tear down the minister's house over his head. At length, however, and in the very crisis of the excitement, Speidel himself appeared, dusty and travel-worn, but safe and sound, intent upon discharging his obligation to deliver the horse at the minister's house. His grateful acknowledgment of the Captain's kindness, and his vivid account of the brilliant achievement, replaced the feelings of indignation by emotions of pride and delight; while the relief of the pastor and his family may easily be conceived.

By the close of the war Mr. Martin was too old to resume his pastoral labors with advantage. He was, however, invited to continue in the pastoral charge as before, until a minister could be procured from Germany. For another year, therefore, he sustained that relation. Upon the arrival, in 1787, of his expected successor, Mr. Martin was released from farther service, with a vote of thanks from the church for his fidelity to their spiritual welfare.

He lived several years after this dissolution of his pastoral relation, to witness the prosperity of his children, and to find his old age soothed by their

attention and regard. He continued to reside, till his death, upon his little farm, a part of which still remains the property of his descendants. During the later years of his life, his intellect failed, and he quietly sank to rest July 27, 1795. His will bears the date of Dec. 31, 1785.

Mr. Martin seems to have been a man of much energy of character and depth of feeling, united with a clear and vigorous judgment, to the decisions of which he was ever faithful. His life in this country was spent in so many separate fields, that he does not seem to have become identified with any one of them. Though more distinctly connected with the church in Charleston than with any other, no definite memorials of him are now known to exist there. In particular, no scrap of his handwriting can now be furnished, nor are there any trustworthy accounts of the character of his preaching or of his methods of study.

It affords me pleasure to commemorate, even by so brief and imperfect a sketch, a pious, faithful and useful ancestor, to whom both the nation and the church, in their early and feebler days, were alike indebted. I can only regret that the stormy times in which he lived, while they afforded him so many opportunities of proving his faithfulness to the obligations of religion and patriotism alike, have rendered it possible to do only this inadequate justice to his memory.—*Benjamin N. Martin.*



REV. G. W. MECHLING.

Rev. George W. Mechling was born in Hempfield township, near Greensburg, Westmoreland county, Pa., on the 15th of July, 1836. Both his paternal and his maternal ancestors were all Lutherans. His father was Rev. Jonas Mechling, son of Philip J. and Catherine (Coder) Mechling, a descendant of Theobold Mechling, who came from Rheinfels, Germany, and settled at Zionsville, Pa., in 1728. His mother was Florinda, daughter of Andrew and Sarah (McGloughlin) Greessinger, a native of the same place with his father.

His father was for a half century pastor of a number of Lutheran congregations in Greensburg and its vicinity, partly contemporaneous with John, Michael and Michael John Steck; and the great strength of the Lutheran Church in Westmoreland County is largely the outgrowth of his labors. He was a firm adherent to the doctrines of the Lutheran Church, as set forth in the symbols, an eloquent preacher in both English and German, and a most efficient catechist, as well as a watchful and devoted pastor. He brought up six sons, of whom the subject of this sketch was the fourth, whom he sought to devote to the ministry from his childhood, although in giving him a name he chose one suggestive of military and political life. This son manifested a preference for the vocation of his father in early childhood. When scarcely old enough to wear boys' clothes he frequently gathered the children together in his father's orchard on fine Sunday afternoons and preached to them in his child-like way. On one of these occasions an aged man, named Robinson, who was a Methodist presented himself and asked the privilege of par-

ticipating in the services. As he was neither a child nor a Lutheran, he was told that he could not remain unless he should pay the preacher and help to conduct the singing, as this church was free only to children. He cheerfully complied with these conditions, and was thereupon allowed to join the congregation. This was the first ministerial support that the young preacher ever received. He was much influenced in early childhood and youth by the example and conversation of distinguished men, among whom was especially Father C. F. Heyer, that were frequent visitors at his father's house.

At five years of age he attended a well regulated public school at Fightner's school house, situated a long mile from his father's residence. Here his literary training began; and it was continued in the old Greenburg Academy, after his father had been called to the pastorate of that place, which had been vacated by the death of Rev. Michael John Steck.

Here, after thorough instruction in the catechism, he was confirmed by his father in the Old Lutheran Church on Main Street, at the same altar where his father and mother had been admitted to communion by the same rite, administered by the elder Steck. Not long afterwards he was sent to Capital University, in Columbus, O., Rev. W. Reynolds, D. D., being then president of the institution. Here, having in due time completed the course of instruction, he graduated; and here he also studied theology under Rev. Prof. W. F. Lehmann, D. D., a learned theologian, a thorough Lutheran, and an excellent teacher.

In 1859 he was, after examination,

ordained to the office of the ministry by the Eastern District of the Evangelical Lutheran Joint Synod of Ohio. Having received a call as pastor of the Lutheran church in Ligonier and as assistant to his father in the Greensburgh charge, he immediately entered upon his labors in that field. In the same year he was married to Amanda Trimble, of Columbus, O. As this field of labor embraced, at the beginning, five congregations, stretching through a territory of not less than forty miles in length, with three mission stations, the pastor found it necessary to be almost constantly away from home, "In journeyings often, in perils of waters and of the wilderness, in hunger and thirst and in cold," and in labors most abundant. The visitation of the sick, the burial of the dead, the instruction of catechumens, with the regular services on Sundays and on week-days, claimed all his time and taxed all his energies. Besides caring for the organized congregations, he also established a church at Latrobe, and began the erection of the church edifice which now stands there.

In 1865 he received a call from the Lancaster charge, in Fairfield County, Ohio. This call he at first declined; but it was soon renewed, and with such urgency that, against all his personal preferences, he was finally induced to accept it. In April, 1865, he therefore removed to Lancaster, and was installed on the first Sunday after Easter, in St. Peter's Lutheran church, which is one of the oldest in Ohio, having been founded by Rev. Michael J. Steck. Here he has been laboring for a period of a little over twenty-five years. The congregation appropriately celebrated the twenty-fifth anniversary of his pastorate in April, 1890. Meanwhile the congregation has grown from a communicant membership of about 200 to 785; 1302

persons had been baptized, 830 confirmed; added by letter about 200; married 345 couples; preached 4,500 sermons. In 1865 the congregation had no property but the little, old dingy church on Canal Street. It now owns a good parsonage and the finest church edifice in the city, and in the most desirable location. The church property is worth at least \$50,000. Meanwhile the pastor has also, by God's help, established a flourishing congregation five miles north of the city, in a district that had once been burned out by an un-Lutheran revivalism.

Rev. Mechling was the first to introduce the full order of worship, as contained in the Church Book, in the state of Ohio. It has long been fully used at all his services; and he is among the few that have always worn the clerical robe. Besides attending to his pastoral duties, he has given much time and labor to the work of the District Synod of Ohio, with which he has been connected for many years. He has served the Synod first as secretary and as Missionary President, and was for fifteen years its president, and that during the most trying times and most severe conflicts it has ever had.

He was a delegate to the Convention of Lutherans held in Reading, Pa., in 1866, which led to the organization of the General Council.

He was also a delegate to the first meeting of that venerable body and of every convention of the same, save one (when he was ill) since its organization; and has been its English Recording Secretary since 1887 until the present writing. The General Council has also held two conventions in his church. Although he has now been engaged in the work of the ministry for thirty-one years, and has very seldom allowed himself any rest from his labors, he is still as active as ever and with less weariness than twenty years ago.

REV. JONAS MECHLING.

Rev. Jonas Mechling was born in Hempfield Township, Westmoreland Co., Pa., on the 14th day of August, 1798. His father was Philip J. Mechling, a descendant of Theobald Mechling, who came from Rheinfals, Germany, in 1728, and settled in Montgomery Co., Pa., at Zionsville, where his name stands at the head of the list of members of the Lutheran church. His mother, the wife of Philip J. Mechling, was Catherine Coder, in her early years a member of the Lutheran Church at Barren Run, in Westmoreland Co., Pa. Jonas was baptized in his infancy and his early education was conducted in the schools that were maintained by the churches in Westmoreland Co. During the year 1819 he was a member of the class of Catechumens in the Old Lutheran Church in Greensburg, Pa., receiving instruction in Luther's Small Catechism from Rev. J. M. Steck, Sr. In a record which he kept of this season, "he not only shows how dear the remembrance of this holy time was to him, but gives a very touching testimonial to the faithfulness of our older pastors in the time-honored and blessed custom of catechetical instruction." He says: "This important period of my life I shall ever remember with pleasure and gratitude to God, through whose goodness it was a season of unspeakable refreshing and pleasure to me. O! that all ministers would take the time and care which my faithful pastor took to instruct the young!" No doubt his remarkably clear views of the truth, his faithfulness towards the old and the young, and his firm adherence to the doctrines and usages of the Lutheran Church throughout life were largely due to this early instruction. On the 19th of June, 1819, he was confirmed by

Rev. J. M. Steck, Sr. He pursued his studies for the office of the ministry under Pastors Schnee and Steck, Sr.; and, after examination, he was admitted to the Evangelical Lutheran ministry, at a convention of the Synod of Ohio, held in Zanesville, on the 19th of September, 1820, when he was a little over 22 years of age. He at once entered upon his labors in Westmoreland Co. Two years later, December 22, 1822, he was married with Florinda, daughter of Andrew and Sarah (McGlaughlin) Griessinger, by Rev. J. M. Steck, Sr.; and this union was blessed with six sons and five daughters.

He was a man of great energy and wonderful endurance; and he gave himself wholly to the work of the ministry. As early as 1829 he was the pastor of eight congregations, which were principally the fruit of his own labors: "Kintigs" (St. Johns), "Schwope's" (Zions), Hoffnungs, Salems, Brandts, Ridge" (St. Pauls), "Donegal, Youngstown," and soon afterwards West Newton. At one time he had twelve congregations, widely separated; but so great was his energy and zeal in the work, preaching on Sundays and on week-days, visiting the sick, and instructing catechumens in all the churches, in schoolhouses and in private houses, that all the congregations grew and prospered to a remarkable degree. The present prosperous and healthy condition, and the soundness in faith and practice of the Lutheran Churches in Westmoreland County is largely due to his faithful, self-denying and efficient labors. Besides the care of so many churches he also gave much time and labor to the work of the Synod and was frequently its presiding officer. He also

instructed and prepared for ordination Rev. D. Rothacker, who became one of the most efficient pastors in Ohio.

When New-Measureism lifted its head in Pennsylvania it threatened the invasion of the churches in Westmoreland County; but Rev. Mechling proved himself a most faithful watchman and a good soldier. He resisted it at every point, and saved the churches from its blighting influence. This cost him much trouble and subjected him to many trials and much extra work; but he had the satisfaction of witnessing the triumph of a sound faith and practice.

About 1848, after the death of Rev. J. M. Steck, Sr., he became his successor, in Greensburg, where he had been confirmed; and here he labored with great success until the time of his death. The charge was composed of Greensburg, Herolds, Brushcreek, Manor and Hills; and for a considerable length of time he also continued to serve the "Ridge" (St. Pauls) and Youngston.

On the second day of April, 1868, after an uninterrupted ministry of almost a half century within the county where he was born, always residing within three miles of his birthplace, he fell peacefully asleep in Jesus, aged nearly

seventy years. He was a man of excellent attainments, full of faith and love, an eloquent preacher in both English and German, a devoted pastor, an unusually efficient catechist and an unflinching adherent to the confessions of the Lutheran Church. To all this was added a mild and amiable disposition, which won for him the love as well as the respect of the whole community in which he lived. No man was better known over Westmoreland County than he, none was more generally beloved, and none ever wielded a mightier influence for good than he. The widespread, sound and vigorous Lutheranism of Westmoreland County is his monument. During his public ministry he preached 6,237 sermons, baptized 6,286 persons, confirmed 2,039, and married 890 couples.

His remains rest in the Old Lutheran and Reformed Cemetery, in Greensburg, Pa., beside those of the two Stecks and Michael Eyster. One of his sons, George W., of Lancaster, Ohio, is still in the Lutheran ministry; and his wife departed this life in peace, in April 1889, at the advanced age of eighty-seven years.



REV. CHARLES A. MILLER.

Rev. Charles Armond Miller, pastor of College church, Salem, Va., was born March 7, 1864. His primary education was conducted under the personal care of his father, Rev. Dr. J. I. Miller, the founder and for many years Principal of Staunton Female Seminary, now President of Von Bora College, Lura, Va. Armond, as he is generally called by older friends, graduated at Roanoke College in 1887, with the first honors of

his class, and graduated at the Philadelphia Seminary, 1889. During the vacation of 1888 he was the assistant of Rev. J. E. Bushnell, pastor of St. Mark's, and enjoys the distinction of receiving a most flattering call at this juncture from the College Church before his seminary course was completed. By special arrangements for supply he took the third year of the seminary course while pastor of an influential congrega-

tion. He married the daughter of Mr. John H. Sherman, of Luray, Va., June 13, 1889. Pastor Miller is a scholar of marked ability and has unusual musical culture. While churchly in his tendency, he is an active Y. M. C. A. worker, and is ever ready for evangelical services upon an inter-denominational platform.



REV. EPHRAIM MILLER, D.D.

To the noble Keystone State, Pennsylvania, we trace the birthplace of this amiable and scholarly Christian gentleman. The rustic home of his childhood was in the vicinity of Mechanicsburg. From his parents he inherited neither riches nor fame; but blessings of greater value fell to his share by hereditary family discipline and Christian culture in the way of a vigorous intellect, pure mindedness, an honest and loving heart, generous impulses, and devoutness toward God. No greater treasure is possible than to be born of guileless Christian parents who early and believingly consecrate their children to God. Such was the happy fortune of Mr. Miller. His training for Christ began too early in his childhood for memory to recall. With many others of like precious training, he is now, at the age of 70 and over, unable to tell when he began to be a Christian. In answer to a friend who lately inquired of Dr. Miller on this subject, he said: "My father was an earnest Christian and early began my Christian training. I well remember how my heart was moved at the little talks which he held with me when I was but six or seven years old, as well as later in life. No instruction that I received from wisest or most eloquent lips affected me as profoundly as the simple, earnest words with which he sought to direct me so early to the Saviour of sinners; and his prayers at the family altar, after so many years, are still echoing in the depths of my soul."

At the age of seven and continuously until the boy was fourteen years old, he attended the schools in his vicinity. He was then put to earning his living by service in a hardware store in Harrisburg of his native state. While here his zeal for knowledge and his inclination toward books grew upon him. Soon after the expiration of this engagement, which lasted three and one-half years, and while yet in his eighteenth year, he went to Gettysburg, where he entered the preparatory department of Pennsylvania College. Here a praiseworthy ambition held him well to the front in his classes, while his industry and the rectitude of his daily life won for him the good will of his teachers and fellow students. But in 1841, when nearing the end of his college course, the death of his father greatly embarrassed the farther prosecution of his studies. It became necessary that he should at once take upon himself the care and support of his mother, two brothers and four sisters. To do all this and continue his studies to graduation was indeed a severe task. Bravely and nobly did he try, and there came to him the whisper of an approving conscience with a college diploma, well earned.

Having the ministry of the gospel in view, Mr. Miller's heart was set on going through the regular course of study in the Lutheran Theological Seminary at Gettysburg.

A very suggestive sentence in George Washington's first message to Congress is, "Every step by which we have been

advanced to the character of an independent nation seems to have been distinguished by some token of providential agency." This utterance of the great American Chieftain is recalled by the turn of affairs in the career of Mr. Miller, soon after the death of his father. In utter contravention of his purposes for a thorough course of theology in the Seminary and the total reversal of his disinclination to go west, Divine Providence so tangled the young man's movements as to turn the trend of them with invincible certainty to the new state of Illinois. A lately married sister of his was led by her husband, Rev. A. A. Trimper, to find a new home in the valley of the Mississippi, and the widowed mother was not content to think of her children scattered and some so far away. She refused to be comforted. There was no solace that could avail to moderate her longings but to migrate after the loved ones. As she looked to her son Ephraim for the general management of affairs, he of course must go with her. Thus of constraint was the journey to Illinois, but qualified by his intention to return east for graduation in the Theological Seminary at Gettysburg, after having seen the family comfortably housed and provided for in Illinois.

At this turn of affairs there was opened to the eyes of the ardent adventurer the book of experience, at the page inscribed, "Man proposes, but God disposes." It became apparent that he must abide with the family. His scheme to return east for graduation in theology was impossible. The unexpected issue struck him with dismay. The commanding realization now afront of him was, that he must go into business for the support of those who were dependent on him. What the business should be was not long debated. He concluded

that the only work for which he could claim any competency was teaching. So he taught school and was not long in finding his way to the principalship of Hillsboro Academy, which at that time (1843) was widely known and in high repute. In later years it became the property of the Lutheran church and as such, the seat of the "Lutheran Theological Institute of the Far West." While at the head of the academy, Mr. Miller formed the acquaintance which, ere long, ripened into matrimonial alliance with Miss Mary J. Boone, one of Hillsboro's most estimable lady citizens. The marriage took place Oct. 13, 1846, about a year after his licensure for the ministry.

During the period of his devotion to school work, Mr. Miller did not lose sight of his purpose to qualify himself for service in the pulpit. Amidst the surroundings then about him, his only Lutheran text books were Mosheim's Ecclesiastical History, the Catechism, and the Holy Scriptures. With these and a few other adventitious helps, he worked faithfully and upward, until recommended by Rev. A. A. Trimper, the devout and persevering young brother was favored with ad-interim license by the president (Rev. Francis Springer) of the Evangelical Lutheran Synod of the west, in April, 1845. In October, 1846, the licentiate, after due examination by a committee of the Lutheran Synod of Illinois, then in its first convention at Hillsboro, was fully set apart to the ministry of the Gospel by solemn ordination. He was at that time principal of a flourishing school in Shelbyville and pastor of a Lutheran congregation consisting of only 35 members. Not only he but other clergymen of that day earned subsistence for themselves and family by teaching. Pioneering church work marks the "day of small

things," with great results only dimly in prospect.

Almost the severest disappointment of Rev. Dr. Miller's life was the reversal of his plans to the extent of hindering him from a regular course of Theology in the Gettysburg Seminary. But there is instruction in observing that no reverse but insanity, sickness or death utterly thwarts the well meant purpose of the honest Christian mind to do that which is right. There is always present a benignly compensating Providence. Thrown upon his own God-given endowments the young Christian, aiming to be a competent laborer in the field of his Divine Master, becomes the disciplined pupil of adversity. Henceforth,

though destitute of the usual facilities for the study of his favorite science, he, selftaught, becomes an able theologian, an instructive expositor of the Scriptures, a methodical and impressive preacher, and a faithful pastor.

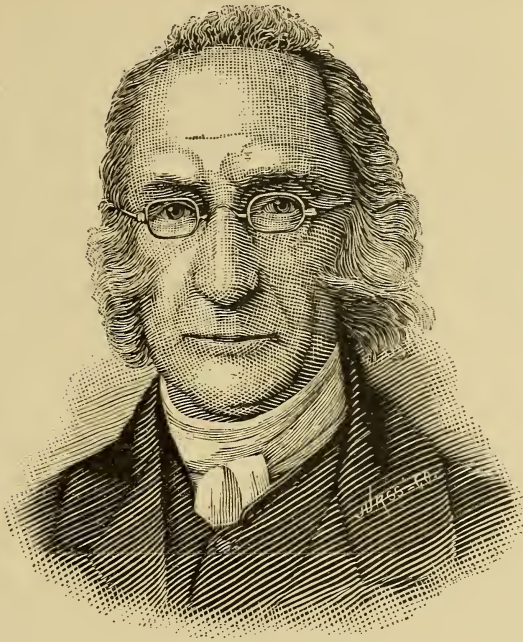
The memory of Rev. Ephraim Miller, D.D., is fondly cherished by many hundreds of people within the bonds of the Lutheran synods of Central and Northern Illinois, in Cincinnati, Ohio, and in Pennsylvania. That was a fitting tribute to real but modest worth which, in 1881, brought to him loving recognition by his Alma Mater, Pennsylvania College, in attaching to his name the honorary office of D.D.



REV. GEORGE B. MILLER, D.D.

Rev. George B. Miller, D.D., was born at Emaus, Pa., June 10, 1795. His father, Rev. George G. Miller, was a native of Germany; his mother was of French descent. From eight until nearly sixteen years of age he attended an English and classical school. During the last few months of this course attention was given to theological studies. We next find him occupied in Philadelphia with teaching, and afterwards in a mercantile establishment. In August, 1813, he again engaged in teaching as an assistant of the Rev. Dr. Hazelius, an eminent Lutheran clergyman, in an academy at New Germantown, N. J. There his theological studies were resumed under Dr. Hazelius. Dr. Miller was married July 15, 1816. After this he taught elsewhere in New Jersey. In 1818 he went to Canajoharie, N. Y., where he remained nine years. During this time he established at that place a

classical school, and having been ordained to the ministry, also laid the foundation of a Lutheran congregation, both of which still continue. In 1827 he again became an assistant of Dr. Hazelius, who had in 1815 become Principal of the Classical and Theological Seminary at Hartwick, Otsego Co., N. Y. In 1830 he was appointed Principal and Professor of Theology, Dr. Hazelius having accepted a call to the Theological Seminary at Gettysburg, Pa. In consequence of ill-health, and for other reasons, Dr. Miller resigned his position in the fall of 1839. He subsequently came to Dansville and resumed teaching. While here he published "The Dansville Grammar," printed at Dansville, N. Y., by A. Stevens. Dr. Miller subsequently prepared Greek, French and other grammars, his students being required to copy them. His French grammar would undoubtedly



REV. GEORGE B. MILLER, D.D.

have been published, had not Ollendorf's system appeared at about the time the manuscript was ready for the printer.

In 1844 Dr. Miller, by invitation of the trustees of the Seminary, returned to Hartwick as Professor of Theology, which position he continued to occupy the remainder of his life. He was a man of much learning, and of uncommon accuracy in his knowledge. Many of his pupils will remember how well he used to illustrate the valueless nature of inaccurate learning by the story of the old lady, who, about to purchase some indigo, remarked that good indigo would sink or swim, but she couldn't tell which. In style, in spelling, in pronunciation, in whatever he undertook, accuracy was sought after. As a teacher he was patient and thorough. "Repetition clinches the nail," he used to say. He loved his work. A daughter-in-law of the Doctor once told the writer that her father had said, during the pre-

ceding vacation, that if he could always have a seminary full of such students as a certain one named it would be all that he asked for in this life. Of course, he was speaking then of his occupation merely, and of his delight in it. He was a hard worker, although possessed of rather a frail constitution. Required to teach but six hours a day, he nevertheless, for years, without any extra pay, taught from eight to ten hours per day. Besides teaching, he preached regularly every Sunday morning, conducted the Sunday evening prayer-meeting, and presided at the Monday evening meetings of the Theological Society. He found exercise in his garden, or in rapid walks, often with some genial companion, who never failed to profit by his sociability and cheerful conversation, and instruction drawn from the simplest objects.

In his family, Dr. Miller ever was, says one of his daughters, a kind hus-

band, a sympathizing father, a judicious friend. He reared a large and noble family of children, excellent examples of good training and Christian nurture and admonition. In July, 1866, the golden wedding of Dr. and Mrs. Miller was celebrated at Hartwick—an event which I doubt not will be remembered by those who were present as one of the pleasantest incidents in their lives. The presents amounted to nearly one thousand dollars.

A son, Rev. Geo. Hazelius Miller, died soon after entering the ministry. Five daughters became clergymen's wives, all whom, with their husbands, are still living. Rev. Dr. Sternberg, one of the sons-in-law, will be remembered as having formerly been the pastor of the English Lutheran church in Dansville. Dr. Sternberg was Principal of Hartwick Seminary from 1851 to 1864, and is now residing at Fort Harker, [1881, Ellsworth] Kansas.

A volume of Dr. Miller's sermons was published in 1860. His preaching was not of the popular character which in the present day gives celebrity, but was, nevertheless, thoroughly orthodox and evangelical. His style was accurate and perspicuous. He did not follow creeds so much as he did the Bible. He was not given to denunciation of those who differed from him. Those who knew him well, will testify that his words were always those of good will to men. In discipline he was fatherly, but strict. An evidence of his amiability and liberal feelings may be seen, further, in the terms he employed when speaking of others; thus he used to say, not "the Presbyterians," "the Methodists," "the rebels," but "our Presbyterian brethren," "our Methodist brethren," "our Southern brethren," etc.; for said he, speaking of the South, "We will continue to call them brethren, although

erring brethren, even though they may not own us as such." In controversy, of which he was by no means fond, he always endeavored to avoid unkind and unchristian feelings.

Six years with Dr. Miller, in the recitation room and in various other relations, gave me an opportunity to know him well; and I may say, that I have never known a man in whose piety I had greater confidence, or whom I think of with greater esteem and affection as a model Christian. He was always a Christian, in all cases and places. His piety was not of a bigoted nor sectarian sort, but intelligent faith, hope and charity. His social qualities were, also, of a superior order. He exhibited much vivacity and true politeness which springs from kindness of heart. In movement he was sprightly. As may be supposed, he was beloved by all.

His life was one of great labor, activity and usefulness, yet his reward pecuniarily was comparatively small; but we are sure that his reward is great in the good he has done in the world, and we are assured that his reward is correspondingly great in heaven. Thither he has gone to join loved ones gone before. Charlotte, a daughter, one of the most amiable and truly polite ladies that I ever knew, preceded him not long since.—*Rev. A. Waldron.*

Rev. Dr. George B. Miller, of Hartwick Seminary, N. J., and the Rev. Dr. Hazelius, our first American Theological Professor, came to the Lutheran church from the Moravians. Dr. Miller's father was pastor of the First Moravian church in Philadelphia, Pa., from 1814 to 1817, and died at Lititz, Pa., in 1821. Mr. Miller graduated at Nazareth Hall, Pa., in 1802, and studied at the Moravian Theological Seminary in 1810. At what time he united with the New York Ministerium we cannot recall, but he

went to Harwick Seminary when Rev. Dr. Hazelius was there, and succeeded him when he was called to Gettysburg, Pa.



REV. GEORGE F. MILLER, D.D.

Rev. George Frederick Miller was born at Falkner Swamp, Montgomery Co., Pa., in 1824, and was the son of George Miller, who for a long period was engaged in the wholesale dry goods trade in Philadelphia. He was a nephew of Rev. Conrad Miller and Rev. Jacob Miller, both eminent clergymen of the Lutheran Church. He graduated at Pennsylvania University in 1843, standing at the head of his class and delivered the Greek Salutatory. Judge James R. Ludlow, of Philadelphia, and Gen. George B. McClellan, were both his classmates at the University. Mr. Miller afterwards studied with Rev. Dr. C. R. Demme, and was a student with that gentleman at the same time with Rev. Dr. George F. Krotel, now pastor of the Church of the Holy Trinity, New York. He then studied three years in the Theological Seminary at Princeton College, N. J., graduating in 1847.

The subject of this sketch became pastor of the Lutheran Church at Pottstown in 1847, succeeding Rev. Henry S. Miller, who is still living at Phoenixville. He continued to fill the pulpit here for about twenty-one years, retiring therefrom about 1868. His ministrations were quite successful for many years, and the congregation increased and became so large that it was divided, and the English congregation, or Lutheran Church of Transfiguration was formed in 1858. On the 5th of August, 1859, the corner-stone of the new church of that congregation was laid, and it was completed in 1860. During the pastor-

ship of Rev. George F. Miller he officiated at a large number of weddings, and preached the funerals of hundreds of people who passed away to their final rest in this section of the country, in Montgomery, Chester and Berks counties. A great many of the present citizens of this community were by him united in wedlock. Mr. Miller was also, for a long period, pastor of the Lutheran congregations at Limerick, Montgomery Co., and Amity, Berks Co.

After retiring from the pulpit of the Lutheran Church of the Transfiguration, Pottstown, Mr. Miller leased the Hill School at Pottstown, of Rev. Dr. Meigs, and was principal of that institution about three years. Subsequently he was elected a member of the Faculty of Muhlenberg College, at Allentown, taking the professorship of German and Literature. Six years ago he accepted a call to a charge in New Jersey, and at the time of his decease was pastor of the Lutheran churches at Vineland and Millville, but resided at Camden.

Mr. Miller was married to Emily Weiser, daughter of Rev. Daniel Weiser, and sister of Rev. Dr. C. Z. Weiser, of Pennsburg, Montgomery county. His wife is also a niece of Judge B. M. Boyer, of Norristown. Mrs. Miller and three children—Rev. William J. Miller, Carrie and Maud Miller, survive him. The son is pastor of a Lutheran congregation at Leechburg, Armstrong county, Pa., and a rising young clergyman. Mr. Miller has three brothers and one sister living—Reuben B., J. Washington and

William J. Miller, of Philadelphia, and Mrs. Sarah R. Van Buskirk, of Pottstown.

Rev. George F. Miller was a profound scholar and thinker, and his attainments took a wide range—the languages, the classics, history, theology, science, literature, etc., and he was an extensive

reader, a close observer, and a man possessed generally of a vast store of information upon all subjects.

The funeral took place on Friday afternoon, the 11th of March, 1884, at residence, No. 625 Elm street, Camden, N. J.



REV. HENRY S. MILLER.

The oldest member of the Ministerium of Pennsylvania, has gone to rest. Sixty-four years ago he was admitted to the number of its members and he has continued in that relation ever since. He was born October 30, 1801, in Hanover Township, Lehigh Co., on the hillside overlooking the Lehigh river over against the little village of Allentown. His father, Peter Miller, was a tenant farmer, cultivating the farm since owned by Mr. William Saeger. When the son was ten years old, his father removed to Easton, where he toiled as blacksmith and tinsmith, and resided on Second st., just north of the present public school grounds. Henry was sent to the congregational school of St. John's Church, then under the care of an excellent teacher, Mrs. Mattes. In his early boyhood Rev. Christian Endries was pastor of the only Lutheran church in Easton, and through after years the strong religious impressions produced by him on the boy were never forgotten. In his seventeenth year, January 20th, 1818, he began his studies preparatory to the work of the ministry, under the supervision of his pastor, Rev. John P. Hecht. In those days there was no College in all Pennsylvania under the care of the Lutheran Church. The boys on the farm where he was born can now look across the river and see the commodious buildings of Muhlenberg Col-

lege, since reared; and the boys at Easton can climb the hill to use the abundant provisions of Lafayette College, but then neither of these were in existence. Nor was there in all the land any Lutheran Theological Seminary except the feeble beginning of Hartwick Seminary started two years before. Students were compelled to seek instruction from their pastors, and Mr. Miller found in his pastor one who not only had led him to this work but who was willing and able to direct him in it. Mr. Hecht had himself been a student at the University of Pennsylvania, and had been trained for the ministry by his pastors, Drs. Helmuth and Schmidt, and he himself continued this work by teaching many others. Mr. Miller and John Chas. A. von Schoenberg, who went as missionary to Illinois, were his first students, followed by Wm. B. Kaemmerer, licensed 1826, Joseph B. Gross 1827, Richard Collier 1834, Nathan Jaeger 1844.

Henry Miller lived and studied at home and only recited to the pastor at his house. Text-books were used as the means of instruction and not lectures. In Dogmatics Reinhardt's work was the text-book. For six years these instructions were attended until, in 1823, he was prepared to apply for admission to the Ministerium. For some time before the meeting of the Ministerium he had been

sick, and feared the approach of consumption to such an extent, that for a time he doubted whether he could enter on the work to which he had so long and ardently looked forward. When the meeting took place in 1823, at Lebanon, he was unable to attend, and on the application and testimonials of his pastor, Revs. Conrad Jaeger, Jacob Miller and W. Meendsen were appointed to examine him at Easton, and on their recommendation the officers were empowered to license him. Two weeks after the meeting of Synod the committee were to meet at Easton, but Conrad Jaeger alone came. Miller was examined and licensed by his former pastor, Chr. Endress, as President.

He had been married March 20, 1823, to Miss Camilla Clemens, a daughter of Dr. Clemens and his wife, born Nungesser. Her father had recently died, which led to an early marriage. He was of Mennonite descent and his father had been a preacher among those people. Her mother was of a family long before, and until this present time, devotedly attached to the Lutheran Church. After their marriage they lived with the wife's grandmother, Mrs. Nungesser.

Mr. Miller's first pastoral charge was in Bucks County, in the congregations before under the care of Rev. Nicholas Mensch. The congregations were Springfield, Nockamixon, Tinicum and Bedminster, now often called Kellers. Mr. Mensch sold his farm and removed to Mt. Bethel, but retained charge of Durham for four years, when Mr. Miller took charge. The Durham Congregation was begun by Rev. C. Jaeger, followed by Mensch. Mr. Miller lived at first near the Springfield Church, afterwards on the Durham road. His salary at first was between \$200 and \$300 besides the perquisites, afterwards \$400, and the perquisites exceeded the

salary. During his pastorate a new church was organized, known as Appel's; it was a Union Church, organized by the people themselves, and Mr. Miller became the Lutheran pastor in it. In this charge he labored nearly fifteen years.

In April, 1838, Mr. Miller removed to the Trappe and took charge of the Trappe, Limerick, Pottstown English, Keely's and Towamencin congregations. From 1840 to 1842 he also supplied Zion's Church, Chester Co. In 1848 he resigned the Pottstown Church to aid in the formation of a new charge for Rev. Geo. F. Miller. He continued to live at the Trappe fourteen years. In 1852 he removed, June 1st, to Norristown and took charge of the congregation there, and preached in German and English. The congregation was as yet feeble, having been formed by Rev. A. T. Geissenhainer in 1847, and had since had several pastors for a short time, Rev. R. S. Wagner and J. Clemens Miller. The father had succeeded his own son, who had taken charge of Zion's and St. Peter's, Chester County. Mr. Miller buried his wife at Norristown, in the Montgomery cemetery, she having died Oct. 11, 1852.

Dec. 1, 1854, Mr. Miller took charge of Salem Church, Lebanon, as successor to Dr. G. F. Krotel, to which charge Annville also belonged. He was pastor here for nine years, living in the venerable parsonage which had been occupied by his worthy predecessors, Drs. Krotel, W. G. Ernst, and J. G. Lochman. At Annville, when he had the charge of the old congregation, the "new measure" controversy entered among the people and was fomented by Winebrethren and United Brethren. The result of the movement was the closing of the pastor's relation and of that of the congregation to the Synod to which from its

establishment it had belonged. It found a synodical connection more congenial to the fanatical portion. Those who remained faithful to the established faith and usages of the Lutheran Church were afterwards gathered into a new organization. In November, 1863, Mr. Miller's resignation of the charge was made. In January, 1864, he took charge of the Geigertown, Forest and Eck churches in Berks Co., and removed in April to Reading, remaining there only until July, 1864, when he took charge of Zion's and St. Peter's churches in Chester Co., removing Sept. 8th to Phoenixville.

Of these congregations he had formerly been the temporary supply for two years, and his son, John Clemens, afterward the pastor. He had the care of Zion's until Sept. 27, 1872, and of St. Peter's until Nov., 1874. During his pastorate the congregation at Spring City was organized and a school house secured in which services were held. When growing infirmities of age and work at Phoenixville led him to resign Zion's a new charge was formed of this and the new congregation of which Rev. J. Neff became the pastor.

In Phoenixville an effort had been made in 1859, to form a congregation by Rev. H. N. Riis, Pastor at Manayunk, who preached there only four times. In 1862 St. John's congregation was formed by the efforts of Rev. W. Weaver and G. Sill, a council elected and services held first by Mr. Sill and then by Rev. E. Peixotto, but during the war the little flock was scattered.

When Mr. Miller came to the place he began to hold regular services in the place of worship of the Mennonites and he continued these services in the afternoon until 1872. He and his wife were deeply interested in the work of securing a church, and Mrs. Miller purchased

the lot on which St. John's Church now stands, the cost of it to be gradually repaid her. The effort before this had been for the establishment of a German Church, but they began already to realize that English services would also be needed. With much wisdom the permanent peace was secured and cause of discord removed by making an agreement July, 1872, that if a division of the congregation should hereafter be demanded, the property should be appraised and the Germans have the right first to take it at the appraisement, paying one-half to the English; if they declined so to do, the English portion then to have the same right, in either case the other part to build or buy and have a church. A building committee was then appointed, ground broken in August, the corner-stone laid Oct. 6, and the church consecrated April 20, 1873. On the former occasion Revs. Laitzle and Father Heyer assisted the pastor, and at the consecration Rev. Dr. A. Spaeth and the President of the Synod, Dr. E. Greenwald. A Sunday School was organized April 29, 1873. Mrs. Miller took a very active part in securing the funds, and to her zeal the congregation owes much. In Jan. 1875, Mr. Miller resigned the pastoral care of this the last place of his ministerial labors, but consented to preach until they were supplied, which he did until the settlement of Rev. F. C. C. Kaehler. He held the official position of pastor for fifty-two years.

Since his resignation he has continued to reside in Phoenixville, near the church he last served and in whose welfare he was deeply interested until his death. His first wife died at Norristown in October, 1852, after 31 years of wedded life. There were born unto them four children, two sons, Wm. Henry Hecht, M. D., of Williamsport,

Pa., and Rev. John Clemens, who died at Lebanon, and two daughters, who both were married to Lutheran ministers, Mary Matilda to Rev. Nathan Jaeger, and Camilla Emma to Rev. J. F. Fahs, all born in Bucks county.

He was married a second time, January 3d, 1854, to Miss Eliza Davis, also of Easton. Mrs. Eliza Miller is still remembered by many friends for her great love to her Lord and her diligent activity in the congregations where she lived, especially in Sunday-school work.

Mr. Miller's father and his grandfather, also named Peter, lived in Lower Saucon Township, Northampton Co., Pa. He was named after his brother Henry who lived with his father, and he said to his brother—"Peter, if he and I live, this boy must become a minister." His wish was fulfilled, but he died when the boy was only four years old. His ancestors for at least three generations were buried at the Lower Saucon Church, but his own father removed to Tompkins Co., N. Y., in 1823, and both his parents are buried near Lansingville. His mother's name was Seipel, daughter of Conrad Seipel, who died at their house at Norristown. His grandmother's name was Shipe, and many persons of these names, Seipel and Shipe, live in Hilltown Township, Bucks Co., at this day. Of his own family, his sister Susan was married to Lockwood Mead, of Tompkins Co., N. Y.; Elizabeth to Jesse Bower and moved to Greenville, Pa.; Mary to Francis Jackson who moved to Illinois; his brother Peter lived near Greenville and died 1880.

Mr. Miller's life, after many years of growing infirmities, came peacefully to an end, August 29, 1887. The funeral services were held September 1st, when Rev. O. P. Smith read the Scriptures and offered prayer at the house, after

which the body was borne by the officers of St. John's Church to that place. The choir sang an anthem at the opening of the services, which were conducted by Revs. W. G. Laitzle and B. M. Schmucker, the sermon was preached by Rev. Dr. C. W. Schaeffer, now the member of the Ministerium, oldest in office, who is still in full service; after which a few remarks were made by Dr. G. F. Krotel, President of the Ministerium. The pastor of the congregation, Rev. E. H. Gerhart, read a sketch of his life and expressed the gratitude of the congregation for his labors and those of his wife; and B. M. Schmucker paid a tribute to the memory of his son Clemons. The interment took place in Montgomery Cemetery, Norristown, where all of his household who have died are laid.

The life of Mr. Miller reaches back to the beginning of the century. It has witnessed marvelous growth in the Church to which it was devoted. The roll of the Synod in 1823 comprised 78 names of those present and absent; now it comprises 251 names. Then it was the only Synod in Pennsylvania, now there are eight Synods with 651 ministers. Then there were five Synods in this country, now 57. In 1823 the address issued by the General Synod states that there were in this land about 900 congregations and 175 Lutheran ministers; a year ago (1886), the clerical lists comprised about 4,000, and there were 7,573 congregations. Then there was one incipient Theological Seminary, now there are 22; then no Lutheran College, now 25; then no Classical Seminary, now over 30; then and for many years no Young Ladies' Seminary, now 12; then no Orphan's Home, Hospital or Immigrants house, now 47 such institutions. Then no periodical weekly, bi-weekly, monthly or quarterly in any

language was issued in the interest of our Church, for the *Evangelisches Magazine*, after living four years had been dead for seven years, now there are periodicals almost without number, English, German, Norwegian, Swedish, Danish, and even Icelandic.

The ministerial life of Father Miller was extended for 64 years, from his entrance into the ministry to his death, and such instances are very rare; I do

not think that it has been exceeded except in the case of Rev. Godfrey Dreyer, who lived 65 years after entrance on his work, and the venerable Dr. J. Daniel Kurtz, whose years after licensure were 72. Now at last he has gone to his rest. We will affectionately and gratefully remember his fervent zeal, his earnest faith, his warmth of heart, his personal interest in those committed to his care.—*B. M. Schmucker.*



REV. JACOB MILLER, D.D.

Jacob Miller was born on the 11th of December, 1788, in Goshenhoppen, Montgomery County, Pa.,—one of the most intensely German districts in the Commonwealth. He was a son of John Jacob and Hannah Miller, and was reared under religious influences, in accordance with the views and practices of the Lutheran Church. On reaching a suitable age, he attended a course of catechetical instruction, conducted by his pastor, the Rev. Dr. Geissenhainer, and was received, by the rite of Confirmation, to the communion of the Church. His early mental developments were, in a high degree, creditable, and this, in connection with the general stability and excellence of his character, suggested to his pastor the idea that his views should be directed to the Christian ministry. Accordingly,—the consent of his father having been obtained,—he commenced his studies under Dr. Geissenhainer, and continued to prosecute them with great success for a period of five years. In 1808, his preceptor having accepted a call to the city of New York, young Miller repaired to Philadelphia to complete his theologic-

al studies, and placed himself under the instruction of those two venerable divines, Helmuth and Schmidt, who, at that time, had charge of a private seminary for the education of young men for the ministry.

On the removal of Dr. Geissenhainer to New York, Mr. Miller, although he had not yet finished his course of study, received a unanimous call from the united congregations of Falkner Swamp, which, at that time, included Goshenhoppen and Boyer's Church. He consented, agreeably to the advice of his Professors, to supply the vacancy temporarily, and to fill appointments, once in four weeks, until the completion of his studies. Before the close of that year, on his being regularly licensed to preach the Gospel by the Synod of Pennsylvania, the call was renewed, and he accepted it, and entered at once upon the duties of his office. Here he labored with great fidelity, and a good measure of success, for twenty years.

In 1829, on the occasion of the resignation of Dr. Henry A. Muhlenberg, as pastor of Trinity Church, Reading, Pa., he was unanimously invited to be-

come his successor; but he was induced, chiefly by his strong attachment to the people among which he had labored so long, to decline the call. He was, however, subsequently prevailed upon to reconsider his determination, and finally consented to a removal to Reading, which took place in May, 1829. The charge which he now assumed embraced the congregation in the town, together with four others in the country, namely, Sinking Spring, Alsace, Spies, and Schwarzwald. He regularly preached in Reading on the morning of the Lord's Day, and in the afternoon in one of the other churches; and, for some years, he officiated in the town in an alternate service with the German Reformed minister, with whom he sustained the most friendly relations.

He was honored with the degree of Doctor of Divinity from the University of Pennsylvania in 1838.

During Dr. Miller's residence at Reading, he was frequently invited to other positions in the Church, which many would have considered more eligible, but he could not be prevailed upon to consent to another severance of his pastoral relation. He was much attached to his congregation, and he knew that he possessed, in large measure, their confidence and affection. He continued their pastor until his death, which occurred on the 16th of May, 1850, in the sixty-second year of his age, and the forty-second of his ministry, having been connected with each of his two charges just twenty-one years. His health had been in a precarious condition for about a year preceding his death. He was subject to frequent attacks of vertigo, one of which seized him in the pulpit, during the services preparatory to the Communion. His symptoms seriously alarmed his friends, and, in compliance with the advice of

his physician, he suspended his official duties, in the hope of obtaining relief. But, as the desired relief did not come, and the prospect of a permanent recovery grew increasingly doubtful, he tendered his resignation as pastor, with the expectation that an effort would immediately be made to secure a successor. His congregations, however, refused to accept it; and his pastoral relation continued until the close of life. His illness, which was protracted and painful, he endured with the most cheerful submission to the Divine will, and finally passed away rejoicing in the triumphant hope of immortal glory. His funeral sermon, which was most impressively appropriate and pathetic, was preached by Rev. Dr. Demme, from John xiv, 2, 3; and the services at the altar and at the grave were performed by Rev. C. F. Welden.

Dr. Miller was married on the 22d of March, 1813, to Anna Maria, daughter of the Rev. Dr. Geissenhainer. They had four children,—three sons and one daughter. The sons, who were young men of great promise, were all engaged in the study of theology, with a view to entering the ministry, but Providence defeated their hopes by bringing them severally to an early grave. The daughter, Mrs. E. N. Endlich, wife of John Endlich, Esq., late United States Consul to Basle, with her mother, still survives.

Dr. Miller was a man of marked ability. He possessed great quickness of thought and fine powers of discrimination, and his mind had been subjected to careful and diligent culture. His personal appearance was uncommonly impressive and commanding—his high, expansive forehead, and bright, penetrating eye, reminded one very much of Daniel Webster. If he had entered political life, he would have shone in

the halls of Congress, or in any other sphere of public activity to which he might have been designated.

As a preacher he occupied a front rank in our ministry. His discourses were clear, strong, practical, and his manner earnest and impressive. His congregation at Reading was large,—consisting of from eight hundred to a thousand,—and they always gave him their undivided attention. He possessed fine social qualities, and, though naturally quiet and reserved, and sometimes apparently stern, he had really warm sympathies, and a frank, genial, cheerful disposition. He was enthusiastic in his devotion to music. When a lad, it is said that he frequently rose from his bed at midnight, and practiced

on the piano and violin until dawn of day.

Dr. Miller wielded an immense influence. In whatever position he was placed, his power was felt. He was particularly influential in an ecclesiastical body, being at once a good debater and an able leader. Owing to his peculiar views on some subjects, he did not always succeed in carrying his measures, though his friends, when they were constrained to differ from him, never failed to give him credit for the utmost sincerity and honesty of purpose. He was decidedly a man of mark, and his life was fruitful of blessing to the Church and the world.—*W. L. Stoevers, in Sprague's Annals.*



REV. JOHN B. MILLER, PH.D.

Rev. John B. Miller, Ph. D., was born of poor parents in Lancaster county, Pa., December 13th, 1839. When he was six years of age his parents moved to Darke county, Ohio, then almost a wilderness. His educational advantages were very limited. At the age of seventeen he could scarcely read, having never gotten higher in school than the third reader. At this time his parents removed to Bond Co., Ill.

Having arrived in his new home a new consciousness seemed to awaken in him, and he now determined to educate himself. Having no time nor opportunity to attend school (except two months) he determined to educate himself at home.

In carrying out this resolution he employed every moment he could command. His progress was such that he was in the school house teaching before

he was 21 years of age. He taught and prosecuted his studies until the spring of 1862. He then attended the summer term of Wittenberg college at Springfield, Ohio. During this term he studied Latin, Greek and algebra. He again taught and prosecuted his studies in these three branches and the following year he entered the Freshman class of Wittenberg college and graduated from it four years later. Thus ten years from the time he resolved to educate himself (when he could scarcely read), he was a graduate of one of the best colleges of Ohio, and in twenty years his Alma Mater conferred on him the degree of Doctor of Philosophy. After graduating he studied theology and entered the ministry. His ministry has been mostly in the state of Ohio.

His life has been a life more of study than otherwise. He took a regular course

in medicine, lacking but six months of graduation. His study has covered a very broad field. He has contributed some articles to educational journals, a few articles on political economy to political papers and occasional articles to the church papers. He is gathering the materials for a book entitled "Fifteen Years Gleanings from the Fields of Science and Philosophy." He is now writing a book entitled "Philosophic Truths."



REV. J. I. MILLER, D.D.

The subject of this sketch was born in Rockingham county, Virginia, June 2d, 1830. His parents were Joseph and Elizabeth (Link) Miller, who were active and pious members of the Lutheran Church. Dr. Miller was educated at Roanoke college and Gettysburg Seminary, from which, however, he did not graduate, owing to ill health. He was married October 2d, 1860, to Miss Hules, of Baltimore, and was ordained to the Lutheran ministry at Hagerstown in the autumn of 1859. He is a member of the Tennessee Synod. He received the honorary degree of D.D. from Roanoke college, his Alma Mater, in 1886. He has served the following charges: At Clearspring, Md., two and a half years; five years at Shepherdstown, (running through the whole civil war); seventeen years at Staunton, Va., five of which he was pastor of the church, and twelve principal of Staunton Female Seminary, and eight years in his present field at Luray, Va., in the double capacity of pastor and president of Von Bora college. Dr. Miller has been eminently successful both as pastor and educator, having built up all the congregations he has served, besides

founding and building up two schools for girls. As to style and method of preaching, Dr. Miller is plain and earnest, preaching both with and without manuscript. He has written and published some sermons and addresses.

The following clipping taken from "*Gospel Echoes*," July, 1890, speaks for itself:

This excellent brother, whose college is advertized in our columns, needs no commendation at our hands. As theologian, pastor, preacher and educator, his name is a household word, and he is highly esteemed by the whole Church. All readers of the *Lutheran Visitor* and *Lutheran Home*, as also readers of other journals, are familiar with his words of wisdom and safe counsel. And not a few of us know how to appreciate the splendid literary training our wives received at his hands.

Von Bora College, so ably presided over by him, is in a flourishing condition, and elaborate preparations are being made for a large patronage next session. Additional property has been purchased, and the prospects are very good for increased patronage and continued prosperity.



REV. L. G. M. MILLER.

Rev. Lewis G. M. Miller was born in Strasburg, Shenandoah Co., Va., April 15, 1848. His parents were John Samuel Miller, of Winchester, Va., and Jane F. Schmidt, of York, Pa. His ancestry were for the most part on both sides German Lutherans. He received his collegiate education at Washington College (now Washington and Lee University), Lexington, Va., where he was from 1866 to 1870. He entered the Theological Seminary in Philadelphia, Pa., in 1871, from which he graduated in 1874, at which time he was ordained by the old Pennsylvania Ministerium. He immediately took charge of St. Peter's church, North Wales, Montgomery Co., Pa., where he was a little

more than one year. In August, 1875, he took charge of College church, Salem, Va., where he remained until March, 1888, at which time he became pastor of Grace church, Winchester, Va., where he still is at the time of this writing. Having been pastor of the college church during a period of thirteen years, while the Theological Seminary was at Salem, his influence was exerted to a marked degree over the lives of our younger ministers. His devotion, earnestness, and efficiency as a pastor and preacher commanded the love and respect of all who knew him. Mr. Miller is pastor of one of the most historic and influential churches in the united synod.



REV. THORBJÖRN N. MOHN.

Thorbjörn Nilson Mohn was born the 15th day of July, 1844, in Sande parish, Lower Thelemarken, Norway. His parents are Nils Thorbjörnson Mohn and Ragnhild, *nee* Johnson. In 1853 the family emigrated to America, settling in Otsego Township, Columbia Co., Wis., where they remained seven years. In 1860 the family moved to Minnesota, settling on a farm in Vernon Township, Dodge Co., where they joined St. Olaf's congregation. The father died in 1883, while the mother is still living on the old homestead.

The subject of this sketch was the second of eight children (of whom two are dead), three girls and five boys. Being less than nine years old when he left Norway, his education is chiefly American. He attended the district

school as well as the parochial school in Wisconsin and in the spring of 1860 he was confirmed by the Rev. H. A. Preus. Moving to Minnesota in the fall of the same year, he worked on the farm of his parents during the next five years, attending school during winter. On the 14th of October, 1865, he entered Luther College, Decorah, Iowa, where he completed the classical course, graduating in the spring of 1870. In the fall of the same year he entered the Concordia seminary in St. Louis, Mo., where he studied theology during the subsequent years, graduating in the spring of 1873. Having received a call from St. Paul's Norwegian Evangelical Lutheran Church in Chicago, he was ordained by the president of the Norwegian Synod, the Rev. H. A. Preus, in Norway Grove

church, Dane Co., Wis., on the 28th of May, 1873. The following year he accepted a call from the Norwegian Lutheran congregation at St. Paul, Minn., where, however, his ministry lasted only a few months.

On the 6th of Nov., 1872, St. Olaf's school was incorporated, and from this date up to the present (Dec., 1890) the Rev. Mr. Mohn has been intimately connected with this institution, since 1889 known as St. Olaf college. Having been appointed principal of the new school, he removed to Northfield, Minn., in Dec., 1874, and on the 8th of January following, he began his work of teaching, in which he has ever since been employed. During the sixteen years which have elapsed he has been laboring to build up a good school, and from a humble beginning with but one assistant teacher, the school has developed into a college, with a faculty of nine teachers, of which he is the president. He also became pastor of the St. Johannes Lutheran congregation in Northfield,

which he still serves. He was for several years chairman of the ministerial conference of the Norwegian Synod for the district of Minnesota, until 1888, when he, together with many others, severed his connection with the Synod and joined in forming the Anti-Missourian brotherhood. From that year he was one of the committee elected to edit the *Lutherske Vidnesbyrd*, the organ of the Anti-Missourians. In June, 1890, he joined in forming the United Norwegian Lutheran Church.

He was married to Miss Anna Elisabeth Ringstad, of Decorah, Ia., July 15, 1875. Five children have been born to them, of which the four oldest are boys. Since 1875 the family has resided in the main building of St. Olaf College.

In person the president is a tall man, lacking only one-half inch of six feet, erect, and broad-shouldered. His complexion is fair, hair and beard very light. His health has been uniformly good from childhood up to the present day.



REV. E. F. MOLDEHNKE, PH.D.. D.D.

Rev. Edward Frederick Moldehnke, Ph.D., D.D., was born at Insterburg, East Prussia, August 10, 1836, a descendant, on his mother's side, from the expelled Salzburger who found a new home in East Prussia. He received a classical education in the gymnasium at Lyck where his parents had taken up their abode. At the age of nine years he lost his mother and had a very sad life under the harsh treatment of a step-mother. When seventeen years old he graduated from college with great honor and went to the University of Königsberg in the fall of 1853, in order to study theology. Dr. Justus L. Jacobi,

Prof. of Church History, received him with the greatest kindness and proved a paternal friend until he died in 1888. When Jacobi was transferred to Halle, he invited him to follow him, in the spring of 1855. There he was taken into the household of Prof. Dr. Aug. Tholuck as amanuensis until 1857. It was his privilege to hear the great and good theologian Prof. Julius Mueller. He was for a time a good admirer of Hegel's Philosophy, represented by Prof. Edw. Erdmann, but afterwards he preferred the critical method of his countryman, Imanuel Kant. He took a decided stand against



REV. E. F. MOLDEHNKE, PH. D., D. D.

the practice of dueling and with six other students founded a Christian Society, "Tuisconia," which exists and has proven a blessing to this day. On account of sickness from over work he returned home in the spring of 1857, passed his first examination *pro licentia concionandi*, in the fall of 1857, and the second, *pro ministerio*, at Königsberg, in the fall of 1858.

As he desired practical work, he was given charge of a church school a few months after, and had to assist the pastor according to the then prevailing custom, all these church schools being largely endowed from church funds. In the spring of 1859 he passed a very good examination, *pro rectoratu* in order to retain his place as rector or principal of the school. But as a suitable instructor in religion for the higher and middle classes of the College at Lyck could not be found, he was prevailed upon to accept that place in July, 1859. Here he instructed the four upper classes in

the various branches of Christian knowledge, also the two upper ones in Hebrew, and as Ordinarius of Upper Tertia, this class in Latin and German. But only two years he could do this to him most congenial and blessed work. For, two societies for immigrated Protestant Germans in America called repeatedly for a traveling missionary for the Lutheran Synod of Wisconsin, and as he had a great desire to do missionary work, he was in July, 1861, ordained at Königsberg and sent out to Wisconsin. Together with his wife and child he went there in August, 1861. He traveled, preached and gathered many scattered Lutherans with undefatigable zeal in Wisconsin and Minnesota. His reports to Germany caused the publication of the monthly *Ansiedler im Westen* at Berlin in 1862.

In 1864 he became the first Professor of the Theological Seminary of the Wisconsin Synod at Watertown, Wis., and of the College in 1865, also the first

editor of the Wisconsin "*Luth. Gemeindeblatt*" and was made Doctor of Philosophy by the Rostock University in Germany. In August, 1866, he went back to Germany and was given charge of a very large German and Polish congregation at Johannisburg, East Prussia, but after hard work and many struggles he left the Prussian Union and went back to America in April, 1869. From the deathbed of his father he went to New York with his family. There he started a new congregation, Zion's, but when the Rev. Christian Hennicke left New York for Michigan for his health's sake, Zion's and the older St. Peter's congregation were united, and, thus strengthened, bought a large substantial church from the Presbyterians on Lexington Avenue, corner 46th street, in November 1871. There he has preached, worked and lectured until the present time. At the twenty-fifth anniversary of the church, in 1887, he had the pleasure of seeing all church debts removed. On June 29th, 1887, Muhlenberg College at Allentown, Pa., conferred upon him the degree of Doctor of Sacred Theology.

His writings are for the most part scattered in various church papers. "Five years in America" appeared in Hengstenberg's *Evang. Kirchenzeitung*, Berlin, from October, 1868, to February, 1870, and a Church History of New York City, "New Yorker Kirchenspiegel," in the same paper from August, 1870, to 1873. "Die Luth. Kirche in Amerika und ihre theologische Literatur" in

Luthardt's *Zeitschrift fuer kirchl. Wiss. und Kirchenleben*, 1881. Many articles in the *Lutherische Herold* from 1869 on, the editor of which paper he was from June, 1877, to June, 1879. He was also the first editor of the *Luth. Kirchenblatt*, Reading, Pa., (started Jan., 1884); was a member of the select committee with Drs. Schmucker and Späth, that prepared the German "Kirchenbuch;" did much pioneer work for the Church and was for many years engaged in warfare against several doctrines held by the Missouri Synod, suffered since January, 1888, from heart disease and had to retire from active participation in the councils of the Church.

Dr. Moldehnke was the first editor of *Siloah*, the first and only German monthly for Home Missions, which he began publishing in January, 1882, and was its editor for seven years. The paper had a circulation of 8000. He also urged upon the committee on Foreign Missions of the General Council the publication of the *Missionsbote*, which soon reached a circulation of 18,000. This paper was begun in January, 1878.

Separate publications: "Darstellung der modernen deutschen Theologie vom lutherischen Standpunkte aus," Watertown, 1865; *Lutherbuechlein* (publ. by Brobst, Diehl & Co., 1879); *Das heilige Vaterunser* (ibid., 1878, translated into English by Prof. Dr. C. W. Schaeffer), and a collection of "Vortraege" or lectures, held in the large hall of the Cooper Institute in New York.





REV. J. G. MORRIS, D.D., LL.D.

Rev. John Gottlieb Morris, D.D., LL.D., was born in York, Pa., Nov. 14, 1803. He was graduated at Dickinson College in 1823, studied theology at Princeton Theological Seminary in 1823-26, and at Gettysburg Seminary in 1827, being a member of the first class in the latter institution, and was licensed to preach in 1827. He received the degree of D.D. in 1839, and that of LL.D. in 1873, both from Pennsylvania College, Gettysburg. Dr. Morris was the founder of Trinity English Lutheran Church, Baltimore, Md., and its pastor in 1827-60, librarian of Peabody Institute, Baltimore, in 1860-65; pastor of the Third English Lutheran Church, Baltimore, in 1864-73, and since 1874 of a congregation at Luther-ville, Md. He has been lecturer on Natural History in Pennsylvania College, Gettysburg, since 1834; on pulpit eloquence and the relation of science and revelation in the theological semin-

ary there since 1874, and has delivered lectures in Smithsonian Institute, Washington, D. C. He was secretary of the General Synod in 1839, and president of the same body in 1843 and 1883. and President of the first Lutheran Church Diet in Philadelphia in 1877.

He has been a trustee of Pennsylvania College and director of the theological seminary at Gettysburg for many years. With his brother he founded Luther-ville Ladies' Seminary. In science he has devoted himself specially to entomology and microscopy. He has been elected to membership in many scientific societies in this country and has been chairman of the entomological section of the American Association for the Advancement of Science. He is president of the Maryland Bible Society and the Maryland Historical Society. During the year 1846 he traveled extensively in Europe, and in the same year he aided in establishing the Evangelical Alliance

at London. He founded the *Lutheran Observer* in 1831, was its editor until 1833, and since then has been one of its contributors. He is the leader of the conservative party in the General Synod, and its ablest representative.

Besides many translations of works, addresses; review and magazine articles, tracts, and scientific papers, he has published "Catechumen's and Communicant's Companion" (Baltimore, 1831); "Henry and Antonio," of Brettschneider, translated from the German (Philadelphia, 1831; altered edition, entitled, "To Rome and Back Again," 1853); "Catechetical Exercises on Luther's Catechism," altered from the German (Baltimore, 1832); Von Leonard's "Lectures on Geology," translated from the German (1839); "Popular Exposition of the Gospels," (2 vol., 1840); "Life of John Arndt" (1853); "Life of Martin Behaim, the German Cosmographer" (1856); "Life of Catherine de Bora" (1856); "The Blind Girl of Wittenberg" (Philadelphia, 1856); "Quaint Sayings and Doings Concerning Luther" (1859); Catalogue of the Lepidoptera of North America" (1860); "Synopsis of the Diurnal Lepidoptera of the U. S." (Washington, 1862); "The Lords Baltimore" (Baltimore, 1874); "Bibliotheka Lutherana" (Philadelphia, 1876); "Fifty Years in the Lutheran Ministry" (1878); "A day in Capernaum," translated from Franz Delitzsch (1879); "The Diet of Augsburg," (1879); "Augsburg Confes-

sion and the Thirty-nine Articles" (1879); "Journeys of Luther" (1880); "Luther at Wartburg and Coburg" (1882); "Life of Luther," translated from Köstlin (1883); "Lutheran Doctrine of the Lord's Supper" (1884); and *Memoirs of the Stork Family* (1886). — *Appl. Cycl. Am. Biog.*

For many years he has been prominently connected with all the great movements in the Church, and is, perhaps, more widely known than any living minister connected with the General Synod. Besides his literary and theological labors, Dr. Morris has, from the beginning of his ministry, given considerable attention to the study of Natural History, and has attained to an enviable position among the naturalists of this country. Two of his works on Natural History have been published by the Smithsonian Institute of Washington, D. C., namely, *Catalogue of the Described Lepidoptera of the United States and Synopsis of the Described Lepidoptera of the United States*. He has also been a frequent contributor to scientific journals, both American and foreign, and is a member of two foreign learned societies,—one in Denmark, The Royal Anti-Columbian Society of Northern Antiquaries, Copenhagen, and one in Germany, Die Naturhistorische Gesellschaft zu Nuernberg, Bavaria, and also a member of the American Scientific Association, and of over a dozen other Literary and Scientific societies.



REV. JONATHAN R. MOSER.

Rev. Jonathan Reinhard Moser, son of Rev. Daniel and Mary Barbara (Moritz) Moser, was born in Lincoln (now Catawba Co., N. C., July 29, 1813. He was baptized by Rev. Philip Henkel Sept. 19, 1813, and confirmed by his

father, Oct. 22, 1831. He prepared for college with his father, and completed his theological studies under his father's instruction. He was licensed by the Tennessee Synod, Sept. 15, 1836, and ordained by the same body in Coiner's

Church, Augusta Co., Va. He was engaged at different times as private tutor in various families in North Carolina and Virginia. He had charges in North Carolina, after which he removed to Missouri, where he ministered in the counties of Bollinger and Wayne, and other points. He took an active part in the translation of the Book of Concord, Luther's Church Postil, and when attacked by his fatal disease, was engaged in the translation of Dr. Walther's "Pastorala," into English. At the time of his last illness he was teacher of

German in Zion's High School, at Gravelton, Mo. He was married three times; his first wife being Miss Barbara Thomas, of North Carolina, whom he married July 24, 1838. He was married the second time Oct. 29, 1854, to Anna Bollinger, and July 14, 1859, to Catharine Shell Whitener, who survives him, with two children. Six children by his first wife also survive him. Rev. Moser died Sept. 10, 1885, of paralysis, aged 72 years, one month and eleven days. He was buried at Zion's Lutheran Church, Gravelton, Wayne Co., Mo.



REV. HENRY M. MUHLENBERG, D.D.

Henry Melchior Muhlenberg was born in the city of Einbeck, in the Electoral Principality of Hanover, September 6, 1711. His parents were Nicholas Melchior Muhlenberg, a member of the Council of the above mentioned place, and Anna Maria Kleinschmied, daughter of a retired military officer. From his seventh to his twelfth year he was kept

constantly at school in his native place, and was occupied chiefly in the study of the German and Latin languages. He was early instructed in the doctrines and duties of the Christian religion, and, at the age of twelve, was confirmed, and admitted to the Sacrament of the Lord's Supper, by Mr. Benckhardt, Pastor of Einbeck. His father died about this

time, leaving so little property that his mother was unable to continue him at school, and, accordingly, for the next three years, he was obliged to labor for the support of the family. Indeed, he was not fully relieved from this necessity until he had reached his twenty-first year; though he was able, probably in the intervals of labor, to devote some time to arithmetic, and also to playing on the organ,—an accomplishment which he found of no small advantage to him in subsequent life. The training to which he was hereby subjected, from his necessitous circumstances, had the effect of giving him a fine physical development, and probably of greatly increasing his power of endurance.

At about twenty-one he resumed his studies, and for a year or more devoted himself chiefly to Latin and Greek, under the instruction of Pastor Schussler, at Einbeck. In 1733, when he was about twenty-two, he visited the towns of Clausthal and Zellerfeld, for the purpose of obtaining some employment by which he might support himself while he continued his studies. In the latter place he obtained a situation as assistant teacher in a school, while he was to devote a considerable part of each day to his own studies, and have the opportunity of reciting to the Principal. Here he continued a year and a half, and, during this time, read several of the Latin Classics, and the New Testament in Greek, besides making a good beginning in the French and Hebrew.

In September, 1734, he returned to Einbeck, where, for a while, he was occupied in reviewing his previous studies under Pastor Schussler. He was strongly desirous of taking a complete University course, but was destitute of the requisite pecuniary means, and knew no way of obtaining them. Most unexpectedly, however, Providence opened

a way for the attainment of his object. The University of Gottingen was established about this time, and collections were made in the different cities and towns, and sent thither for the purpose of supporting students designated by the respective places from which the funds were contributed. The amount contributed by the city of Einbeck was sufficient to entitle it to send a student thither for a year; and as young Muhlenberg happened to be the only one in the city, at that time, of the requisite age, who wished to go to the University, he was selected by the members of the Council to enjoy this privilege. Accordingly, he went to Gottingen in March, 1735, at the age of twenty-four, having at least one year's residence at the University made sure to him. Up to this time he seems to have had no genuine experience of the power of Christianity; and, at the commencement of his course, he formed some associations among the students that proved unfavorable to his moral character; but his aberrations were of short continuance, and were succeeded by bitter regrets, and ultimately by new views of Divine truth and a thoroughly renovated character. He became an inmate of the family of Dr. Operin, one of the Theological Faculty of the Institution, and a man of eminent piety, and served as his amanuensis; and from him he received most important aid in the commencement of his religious life. As a consequence of this change, he began now to devote all his leisure to doing good to his fellow creatures. In 1736 he became associated with several theological students in giving instruction in the elementary branches, and especially in the Catechism, to ignorant and neglected children. Some of the clergymen and schoolmasters, regarding this an irregularity, complained of it to the Govern-

ment at Hanover, and requested an interdict upon the further prosecution of their benevolent plan. The matter was formally brought to trial, but an eminent lawyer and an excellent man volunteered to defend the young men concerned, so that the case was issued in their favor.

In 1737 he was admitted into the Theological Seminary, and allowed to catechise and preach in the Church of the University. Shortly afterwards he was selected, by Count Reuss the XI, as his domestic Chaplain; and he was providentially brought to the notice of the Baron Von Munchausen, who became his benefactor and greatly facilitated his course at the University.

At length he received an invitation from two eminent individuals, in the city of Gratz, to visit that place, at their expense, with a view to occupying the post of Deacon there. On his arrival they thought him scarcely qualified for the position, but found means of sending him to Halle to enable him to make the necessary improvement. Accordingly, he reached Halle in May, 1738, and had committed to him the instruction of the primary school, whence he was regularly transferred, until he had passed through all the departments, successively, and was finally placed in charge of the classes in Theology, Hebrew and Greek. In July, 1739, Count Reuss the XXIV, one of the eminent persons who had invited him to Gratz, and afterwards furnished the means of his going to Halle, sent him a call to become deacon or assistant minister in the church at Gross-Hennersdorf, Upper Lusatia, and also Inspector of the Orphan House at the same place. Before accepting this call he was publicly examined, by the Consistory at Leipsic, as to his qualifications for the ministry, and received ordination. He then proceeded to his

assigned post of labor, and remained there for three years, performing the double duty of pastor and inspector.

In July, 1741, while he was on a visit to Halle, Dr. Francke informed him that he had just received a request that he would cause a missionary to be sent to the scattered Lutherans in Pennsylvania; and he proposed to Mr. Muhlenberg to engage in the enterprise. After giving the subject much serious consideration and obtaining the judgment of some of his most valued friends, he determined to accept the appointment; and, accordingly, left Gross-Hennersdorf, where he had been for some time a diligent and successful laborer, on December 9, 1741. He returned first to his native place, where he had to encounter severe persecutions in consequence of the prejudices which certain persons had taken against him; but his confidence in God never faltered, and he proceeded with calmness and firmness to the execution of his purpose. He made his way first to Holland, and thence to England, where he spent a few weeks with an old friend, Dr. Ziegenhogan, private chaplain to the King. On June 13, 1742, the ship in which he embarked sailed from Gravesend for Charleston, S. C.; but she had an uncommonly protracted passage, as she did not reach her destination until September 22. He suffered greatly on the voyage, as well from boisterous and profane company as the want of water and fresh provisions. After remaining a day or two in Charleston, he took passage for Savannah, to pay a short visit to the Rev. Messrs. Gronau and Bolzius, two Lutheran clergymen, who had been laboring for some time in Georgia. He reached Charleston, on his return, October 20, where he remained a few days, and then embarked in a small sloop for Philadelphia; and, after a passage rendered

terrible by fierce storms and horrid oaths and curses, was safely landed there November 25, 1742.

On his arrival in Philadelphia he found himself encompassed with manifold difficulties. Here he was brought into unpleasant relations with Count Zinzendorf and his adherents; and, at Providence and New Hanover, self-constituted pastors, of little education and less morality, had reduced Lutheranism almost to the point of absolute extinction. However, by his good judgment, patience and perseverance, he was enabled to surmount these difficulties. He was soon elected pastor of the three congregations of Philadelphia, New Providence, and New Hanover, which, though distant from each other thirty-six miles, he served, with great fidelity, for the first two years and a half of his residence in America. In 1745 he was cheered by the arrival of several additional laborers; to one of whom, the Rev. Mr. Brunholtz, he relinquished, without actually resigning, the charge of the City Church. From this period till 1761 he lived at New Providence, and divided his labors chiefly between that congregation and the one at New Hanover, though he took many long journeys for the purpose of collecting scattered congregations, and preaching to those which were without any stated ministry.

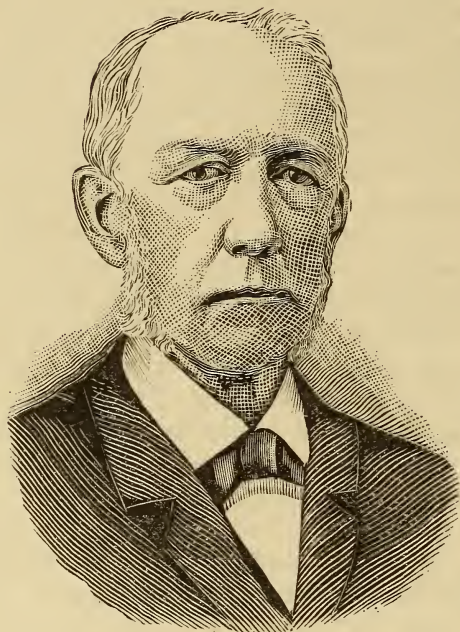
In the year 1761 the congregation at Philadelphia, having become dissatisfied with the minister who had been for some time serving them, and fallen into a somewhat disordered state, earnestly requested the return of their first pastor, and Mr. Muhlenberg, accordingly, went back to resume his labors among them. His presence had the effect of restoring peace to the congregation, and, after about a year, he succeeded in introducing a system of Church rules, which

have formed the basis of many others in the Lutheran churches in this country. In 1774 he made a missionary journey to Georgia, by request of the "worthy Fathers in Halle," the history of which has since been published in the *Evangelical Review*. In 1776, in consequence of increasing bodily infirmities in connection with the breaking out of the Revolutionary War, his congregation consented, at the expense of dispensing with his services, that he should seek a more congenial home in the country. He, accordingly, removed to New Providence, but did not find there the repose which he coveted. His ministerial labors were not discontinued, except during the last five years of his life, when, in consequence of the swelling of his feet, he was scarcely able to leave his house; but, even during this period, his mind retained its full vigor, and he was useful in many ways after he had ceased to be heard in the pulpit. He suffered severely from the war of the Revolution. He was, throughout, the earnest friend of his adopted country, and there was no sacrifice he was not ready to make, no peril to which he would not cheerfully expose himself, for sustaining and carrying forward its interests. In the last year of his life his bodily infirmities had very much increased—asthma and other painful disorders were added to the swelling of his feet; but in all his sufferings not a murmuring word escaped him. He died, with words of triumph on his lips, on the 7th of October, 1787. His funeral was attended by a vast multitude, and several sermons commemorative of his life and character were preached in different churches.

The degree of Doctor of Divinity was conferred upon him, by the University of Pennsylvania, in 1784.

It is not known that Dr. Muhlenberg

published anything in this country but a collection of hymns and prayers for congregations. His reports of his missionary operations here were published in Germany, first separately, and afterwards in connection with the reports of other missionaries, in two volumes, entitled *Hallische Nachrichten*.—*Sprague*.



REV. F. A. MUHLENBERG, D.D., LL.D.

Frederick Augustus Muhlenberg, D. D., LL. D., was born at Lancaster, Pa., August 25th, 1818. His father was Dr. F. A. Muhlenberg, who studied medicine under Dr. Benjamin Rush, and graduated at the medical department of the University of Pennsylvania in the year 1815. His grandfather was Dr. G. Henry E. Muhlenberg, born in Montgomery Co., Pa., educated at the University of Halle in Germany; pastor of the Trinity Lutheran church at Lancaster, Pa., for thirty-five years. He is generally known, and called by writers on botanical science as the "American Linnaeus."

His great-grandfather was Dr. Henry Melchior Muhlenberg, who was educated

at Halle and Göttingen and came to this country as missionary to the scattered Lutherans in Pennsylvania in the year 1742, who was known as the "Patriarch of Lutheranism in the United States."

His maternal great-grandmother was a daughter of Conrad Weiser, Indian interpreter during our Colonial History in Pennsylvania. Weiser's father had fled from religious persecution in the Palatinate, first to England, then to New York, and finally to Pennsylvania in the first decade of the eighteenth century.

His mother was the granddaughter of the Rev. John Helfrich Schaum, one of the early Lutheran missionaries from Halle to Pennsylvania, in the

middle of the eighteenth century.

Though losing his mother in his eighth year, he must have received a careful education, as at the age of fourteen he entered the Sophomore class in Pennsylvania College, Gettysburg.

In 1833, he entered *ad eundem* Jefferson college, and was regarded as one of the most thorough scholars, though one of the youngest in the class. His facility in acquiring the languages was remarkable, and has been put to good use in his subsequent life. He was youthful in personal address, but posted and ready in the class-room. Quiet, reserved, courteous, perhaps a little grave for one so young, he was yet loved by all. His most intimate friends were McGinley, Knight, Huntington and Cyrus Dickson of the Junior class.

After leaving college he spent one year in his pleasant home, and then entered Princeton seminary for a time. Feeling too young to enter upon the ministry, he returned home and opened a classical school, but was soon elected a professor in Franklin College, where he continued until 1850. Then he was elected to the Greek Professorship in Pennsylvania college, and in 1854, was transferred to the "Franklin Professorship" in the same college, which he occupied for seventeen years. In 1854 he took orders in the Lutheran church, and has, in connection with his professional duties, preached the gospel ever since. He continued his connection with Pennsylvania college as "Franklin Professor," until the year 1867. July 5th of that year, his revered and beloved father was removed to a better world, after a life of varied usefulness for fifty years, in the medical profession; and the professor at the same time was induced, through the earnest solicitation of many of the members of the Ministerium of Pennsylvania to

resign at Gettysburg, to assume the presidency of a new college at Allentown, Pa., to which without any solicitation on his part, he had been elected and which he at first declined. The "Lutheran Ministerium of Pennsylvania and adjacent states," were not entirely satisfied with the connection they had made with Pennsylvania college, because the theological standpoint was not the same as their own. They wished to have a college of their own, on their own territory, east of the Susquehanna. Urged as before by prominent members of the synod to accept of the position, and aid them in the organization, he consented to remove to Allentown and give them his assistance for three or four years, until the work was fairly started. The trustees of the new college, though not with his consent, called it "Muhlenberg College," in honor of the Lutheran Patriarch, Dr. Henry Melchior Muhlenberg.

Before leaving Gettysburg, the trustees of Pennsylvania College, without any request on his part, conferred upon him the degree of D.D., honoring the college therein.

After his removal to Allentown, he entered zealously upon the work entrusted to him, which he knew to be one of great magnitude, with fears as to himself, but with sincere trust in God, for the ultimate favorable issue, because, undertaken, as he thought, in accordance with the will of God. But he was disappointed as to the time in which the Institution would be in a condition to grant him relief from the post. Instead of remaining there three or four years, as was his intention in the outset, he was obliged to continue at Allentown for nearly ten, when without any agency on his part, he was elected in the fall of 1876, with much unanimity, Professor of the Greek Language and Literature in

the University of Pennsylvania, Philadelphia, to which place he removed and entered upon his duties in December. He would not leave Allentown, until a suitable successor had been elected and had consented to serve.

He has been laboring, without interruption in the University of Pennsylvania up to the present time, a period of ten years, [resigned 1888, upwards of twelve years] and been aiding with his associates in the preparation of young men for the important pursuits and duties of life. He has also had the satisfaction of seeing Muhlenberg College well established, and in January, 1886, was invited to be present at the inauguration of the third president of the Institution, and to deliver the charge to him. It was no small satisfaction to have to learn on this occasion that the young college after an existence of but eighteen years, had sent out upwards of two hundred and fifty alumni, all of whom are pursuing lives of usefulness, and more than one half in the ministry of the gospel in the Lutheran Church. The small seed deposited in prayer and faith, has thus far had the divine blessing. He will soon finish his fiftieth year in the work of instructing young men and he blesses God, in looking over the past, for the success he has granted to his imperfect labors; for the wonderful patience and long-suffering manifested by him towards his servant, and the

good health and strength his mercy has permitted him to enjoy. Let it here be recorded, with gratitude to God, that in the course of the past fifty years, during which he has been engaged in his profession, he has lost but two days in term time, by sickness, and he still enjoys comparatively good health.

He married, in 1848, Catherine Anna Muhlenberg, daughter of Major Peter Muhlenberg, U. S. A., and has now four living sons. His wife and living children are still near him, and in the discharge of their relative and professional duties. May years of health and happiness, and still wider usefulness be yet given our beloved class-mate.—*Dr. I. M. Stevenson.*

The subject of the above sketch has furnished articles, either translated or original, for the Evangelical and Church Reviews, the Lutheran and other church papers and is now doing work of the same kind, while living temporarily with his son, Dr. W. F. Muhlenberg, at Reading, Pa.

The honorary degree of LL.D., was conferred upon him, without any request on his part, by "Franklin and Marshall College," in 1887, at the centennial anniversary of its literary existence; and the same degree, also the same year, by the trustees of Muhlenberg College. He completed the seventy-second year of his life, the 25th day of August, 1890.



REV. G. H. E. MUHLENBERG, D.D.

Gotthilf Henry Ernst Muhlenberg was the youngest son of the Rev. Dr. Henry Melchior Muhlenberg, and was born at Trappe, Montgomery Co., Pa., November 17, 1753. The rudiments of his education he received in his native

place and, after his father's removal to Philadelphia, he attended the public schools in that city. In the spring of 1763, when he was ten years old, he was sent, with two of his brothers, to finish his academic studies, and to lay the



REV. G. H. E. MUHLENBERG, D.D.

foundation of his theological course. After a voyage of seven weeks they reached England, and, soon after, sailed for Holland. The brothers proceeded directly to Halle, and young Henry, having been placed under the care of an attendant, went by way of Oldenberg, Bremen, and Hanover, with the intention of visiting Einbeck, his father's native place, and in which many of his relatives still lived. On the journey an incident occurred which showed the uncommon strength of purpose which, even at that early period of life, he possessed. Having been basely deserted by the man to whose protection he had confided, in a land in which he was an entire stranger, he set out for his place of destination on foot, without money or friends, and in no wise disposed to yield to despondency. As he approached the end of his dreary journey, when almost exhausted by fatigue, he was met by a stranger whose benevolent heart was touched by the sad tale of the boy, insomuch that he actually carried him on his back to Einbeck, and cheered

him on the way with the recital of pleasant stories. He never ascertained the name of this kind friend; but, at the time, he confidently believed that it was some good angel, commissioned by Providence to afford aid to him in this hour of need. He was soon after sent by his friends at Einbeck to Halle, where he at once commenced his studies, to use his own language, "among the orphan children of the Orphan House." In this school he continued for some years, spending a longer time in the higher classes than was necessary, as he had not yet reached the age required for admission into the university. This he entered in the year 1769, and remained a member about one year. As Mr. (afterwards Dr.) Kunze was coming to America about this time, he determined to accompany him; and, accordingly, they embarked together, and arrived here in the year 1770.

Shortly after he reached home, Mr. Muhlenberg was ordained by the Synod of Pennsylvania, then in session at Reading. He immediately commenced

the work of the ministry, and was, for many years, the assistant of his father, who was still preaching in Philadelphia, and had charge of several congregations in the vicinity. He occupied this field till 1776, when, in consequence of his devotion to the principles of the American Revolution, he was obliged, with his family, to flee from the city, on the approach of the British. Although he afterwards returned for a season, he was again forced to retire during the occupancy of the city by the enemy. Disguised under a blanket, with a rifle on his shoulder, he nearly fell into the enemy's hands, through the treachery of a Tory innkeeper, and saved himself only through the timely warning of a Whig inmate of the house. He now withdrew to the country, where, relieved for a time from his professional duties, he engaged with much zeal in the study of botany, and ultimately became not only an enthusiast, but a great proficient in that science. On the departure of the British troops, he resumed his clerical duties in Philadelphia, and continued to labor there until the year 1779, when he resigned the place, with a view to take charge of several congregations in Montgomery county, Pa. In the spring of the next year, however, he was invited to the pastorate of the church at Lancaster, and, in view of the wider field of labor and influence which was then open to him, he consented to accept the appointment. He accordingly removed to his new home, and continued to labor there till the close of his earthly course. He died suddenly, of apoplexy, on the 23d of May, 1815, in the sixty-second year of his age, having been the minister of Lancaster thirty-five years. Fully aware that the time of his departure was at hand, he committed his church and congregation to the great Shepherd and Bishop

of souls, and, clasping to his heart the Bible, as his dearest treasure, he peacefully fell asleep. His remains were followed to the grave by an immense concourse, and an appropriate discourse was delivered by Rev. Dr. Helmuth, of Philadelphia, from Hebrews xiii, 7.

The University of Pennsylvania conferred upon him the degree of Master of Arts in 1780, and, at a later period, that of Doctor of Divinity.

Dr. Muhlenberg carried on an extensive correspondence with many of the distinguished naturalists in Europe, and contributed much by his communications towards the progress of natural science. In 1786 he was chosen a member of the American Philosophical Society; in 1798, a member of the "Naturforschender Freunde," in Berlin; in 1802, a member of the Philosophical and Physical Societies of Gottingen; and he was also a member of various other associations in Sweden, Germany, and elsewhere. His letters are frequently referred to in Wildenow's *Species Plantarum*. His herbarium was purchased and presented to the American Philosophical Society.

Besides numerous articles on Scientific questions, which appeared in the newspapers of the day, he published "Rede bei der Einweihung des Franklin Collegiums," 1788; *Catalogus Plantarum Amer. Septent.*, 1813; and English and German Lexicon and Grammar, two volumes. *Descriptio Ueberior Graminum*, 1816. He left in manuscript *Flora Lancasteriensis*, also much on ethics and theology.

Mr. Muhlenberg was married in 1774, to Catharine, daughter of Philip Hall, of Philadelphia. There were two sons by this marriage, who attained to distinction. One of them, Henry Augustus, had a high reputation, first as a clergyman, and afterwards as a civilian.

The other son of Dr. H. E. Muhlenberg, above referred to, became a distinguished physician in Lancaster, Pa.—*Sprague*.



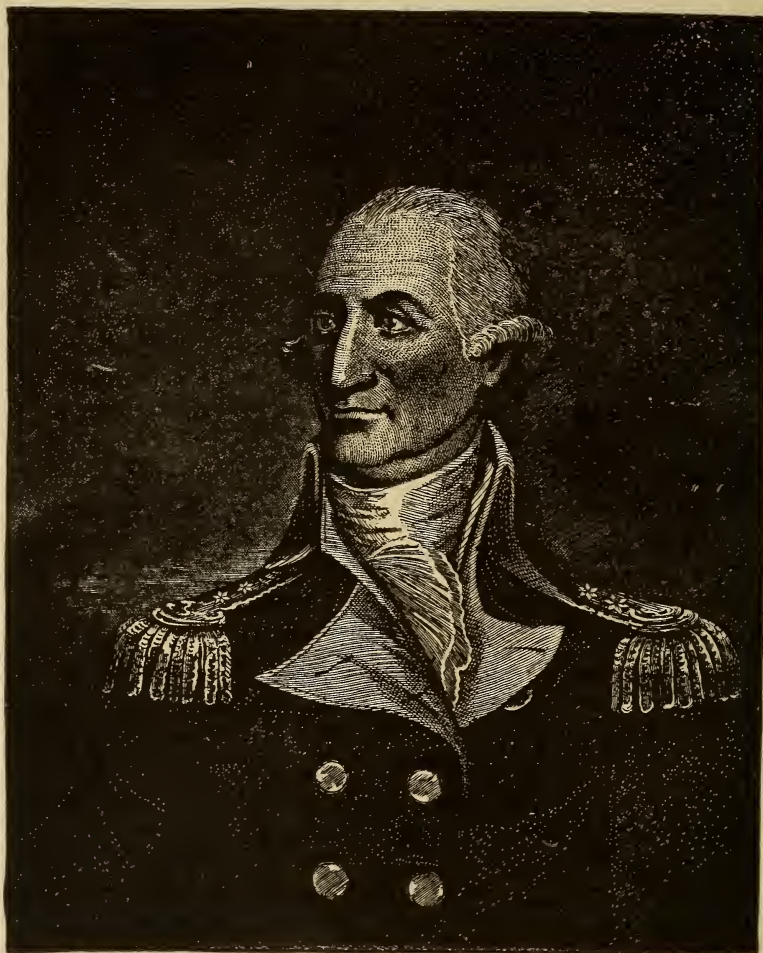
REV. HENRY A. MUHLENBERG.

Henry Augustus Muhlenberg was born in Lancaster, Pa., May 13, 1782. Though he never went to college, his education was of the most liberal kind, being conducted partly by his learned father, and partly by other accomplished teachers who were employed for the purpose. In 1802 he was ordained as a clergyman of the Lutheran Church, and took the pastoral charge of Trinity Church, Reading, Pa. In 1824 he was honored with the degree of Doctor of Divinity from the University of Pennsylvania. He remained at Reading until 1828, when, in consequence of the failure of health, he resigned his charge and retired to a farm; soon after which, he was elected a member of the twenty-first Congress, from the district composed of Berks and Lehigh counties. To this post he was re-elected until 1838, when he resigned his seat, having held, during his term of office, a prominent position as chairman of several important committees. In 1835 he was nominated as the candidate of the democratic party in Pennsylvania for governor, but was not successful. In 1837 President Van Buren tendered him a position in the cabinet, as secretary of the navy, and also the mission to Russia, both of which he declined; but, in 1838 he accepted the mission to Austria, and was unanimously confirmed by the senate. After an absence of nearly three years, he was recalled at his own request, and returned in December, 1840. In 1844 he was again nominated by the democratic party as candidate for governor, and would undoubtedly have been chosen, had not his death occurred previous to the election. He died on the 12th of August, 1844, at the age of sixty-two, leaving behind him the well-earned reputation of an accomplished and useful minister of the Gospel, and an upright and able statesman. Whilst he was abroad, he visited all the more interesting parts of Italy, Germany and Switzerland, in doing which he found much to gratify his fine classical tastes.—*Sprague*.



REV. JOHANN P. G. MUHLENBERG.

Rev. Johann Peter Gabriel Muhlenberg was born Oct. 1, 1746, in Trappe, Montgomery Co., Pa., and was the oldest son of the Patriarch Muhlenberg. When his father, in 1761, moved to Philadelphia, Peter entered the academy, where he studied for some time under Dr. Smith. In 1763 (April 27) he and his two brothers, Frederick and Heinrich, were sent to Halle, Germany, to study for the ministry. Peter, however, did not remain long at Halle, as he regarded the discipline of the school too severe. He then determined to devote himself to the mercantile profession, and engaged himself to a merchant in Lubeck



REV. J. P. G. MUHLENBERG.

for six years, but after three years he left Lubeck and sailed for America Oct. 2, 1766, arriving in Philadelphia Jan. 15, 1767. He now devoted some time to theological study under Provost C. M. Wrangel, and was ordained in 1768, when he became assistant pastor of Zion's and St. Paul's churches in New Germantown and Bedminster, in Hunterdon and Somerset counties, N. J., and the following year he assumed the pastorship of these churches alone.

On the 6th of November, 1770, he was married to Miss Anna Barbara Meyer.

In 1772 he received a call to the pastorship of the Lutheran church in Woodstock, Shenandoah Valley, Va. In order to accept this call Muhlenberg was obliged to go to England and receive a new ordination, as the law of Virginia required that the ministers should belong to the Episcopal church. His ordination took place April 23, 1772, at the royal chapel St. James, the bishop of London officiating. He left London May 24, arriving at Philadelphia in July, whence he went to Virginia and entered upon his duties as pastor

of the Lutheran church at Woodstock. He soon became very popular, not only among the members of his church, but in the whole community, and became the leading character in all public affairs. He was an intimate friend of George Washington, Patrick Henry, and others of lasting fame. At the state convention in Richmond, March 20, 1775, he took active part with Patrick Henry in advocating the cause of independence, and seconded his motion to the effect that Virginia should take up arms. By the expressed wishes of Washington and Patrick Henry, Rev. Muhlenberg was appointed Colonel of the 8th Virginia Regiment. About the middle of January, 1776, he preached his farewell sermon, having on that occasion mounted his pulpit both in military uniform and clerical robes. After the service he laid aside his gown, and outside the church door he enlisted about 300 men for military service in the cause of independence. Col. Muhlenberg with his regiment took part in the battle of Sullivan Island, in June, 1776, and he also took active part in the campaigns and military operations in Georgia and South Carolina. He was appointed Brigadier-General Feb. 21, 1777, and had the command at the battle of Brandywine and Germantown. He took part in the battle of Monmouth and Stony Point, Va., under Lafayette.

In the engagement at City Point he achieved a glorious victory on the 25th of April, 1781, over the powerful forces of Arnold, which led Baron von Steuben to send in to Congress a most flattering account of his valor. He was present with his brigade in the assault upon Yorktown, Oct. 15, 1781.

After having served seven years in the war he was again called (1783) by his old congregation in Woodstock to become its pastor, but he did not accept. The winter of 1783-4 he spent at home with his father, and later he removed to Philadelphia. He was elected to the legislature, and in 1785 he became Vice-President of the Common Council of which Benjamin Franklin was President; this position he held for two years. He was then elected to Congress, where he served from 1789 to 1791, 1793 to 1795, and 1799 to 1801. In 1797 he was one of the presidential electors, and in 1801 he was elector senator, but resigned in 1802.

He died at his home at Gray's Ferry, Philadelphia, on the sixty-first anniversary of his birth, Oct. 1, 1807. His remains were brought to Trappe and interred in the Lutheran burying ground, at the side of his father. He had three sons, Francis, Peter and Henry, and one daughter, Esther.—*Andersen's History.*



PROF. H. C. MUELLER, A.M.

In the early part of this century there arrived in St. Petersburg, the great metropolis of the north, a German family, consisting of an aged mother, four daughters and a son, whose home had been in Memel, a town situated in the

extreme north of the Prussian kingdom. The object of their leaving the old homestead and fatherland was none less than the arrival of Thomas Mueller, the head of the family, who, being in command of a merchantman, was to come



PROF. H. C. MUELLER, A.M.

to St. Petersburg with a cargo from Cuba, whither he had sailed from a German harbor.

But the anxiously looked for seafaring spouse and father did not come, and at last news was brought from over the Atlantic that he had died, a victim of the yellow fever, and his remains had been laid to rest in the far away town of Havana. The responsibility of supporting the fatherless family now fell upon the shoulders of the only son, John Bernhard Mueller, then a lad of seventeen years. He soon succeeded in finding employment, and became acquainted with an English Quaker family, who cared for him in a truly Christian spirit. Having the advantage of acquiring the necessary knowledge in the science of engineering and draining, he, in course of time, became prominent in the work of draining the swamps which surrounded the metropolis for many miles, and soon we find him connected with the Imperial Gov-

ernment in this capacity as a complete and successful civil engineer. In 1848 he married Miss Emily R. Kroehl, after having been left a widower for some time, and to them was born, on the 24th of January, 1854, a son, who received the name of Herman Carl, being baptized in the Evangelical Lutheran church at Pavlovsk, near St. Petersburg. Being the fourth child, Herman found much loving care and kind attention from his parents, as well as his older sisters. A truly Christian spirit and purely evangelical piety were the surrounding influences of his childhood; competent tutors and governesses were intrusted with the education and training of the boy, and not until his fourteenth year was he sent to school in St. Petersburg. He entered a gymnasium endowed by the oldest and wealthiest of the many German Lutheran congregations there, where, after completing the classical course, he graduated, with the approval of his professor, as being

"a very studious young man, of more than ordinary intellectual capacities." An especial gift for languages, modern as well as ancient, naturally developed in him a taste for philological studies, and though at first he was not permitted to put his knowledge and acquirements to practical use in public teaching, yet he soon found private pupils, who loved and respected him as the most enthusiastic and successful teacher they had ever had.

He was engaged as tutor in some of the most prominent families, the "elite" of St. Petersburg's best society; among others he was, for some time, teaching at the court of the Russian grandduke, Wladimir (second brother of the present Czar.)

His father having died in December, 1873, he was for several years the support of his mother and younger brothers, but not finding a permanent situation to his taste and desires, he at length decided to emigrate to the United States, where his brother John, at that time had charge of a Lutheran congregation in Pennsylvania. He landed in this, his adopted country, in the summer of 1877, and was for about a year employed as teacher and tutor in the private institute of Dr. Weiner, New York City. Thence he went to Beaver Falls, Beaver County, Pa., where he at once became actively engaged in teaching, devoting his time during the week days to private instruction, while on Sundays he could be found busying himself in the Sunday School, employing his Christian knowledge and experience in the service of his Master and his church, which he loved from conviction for her pure doctrines, and true, evangelical life.

Here he projected an academy, which at first promised to become a useful institution, but the realization of his

fondest hopes were frustrated by the fact of the covenanters removing their Geneva College from Logan Co., O., to Beaver Falls. That induced Prof. Mueller to abandon his plans, and to seek another field of usefulness.

In the fall of 1882 he was married to Miss Ella B. Kensley, of New Brighton, Pa., and removed to the prosperous and growing town of Canton, Stark Co., O., where he was soon elected teacher of German and Latin in the High School. While there he was to experience the saddest affliction of his life; his young wife died in the fall of 1883, leaving him a son, who is now enjoying the love and care of his father's mother at Springfield, O.

In the summer of 1884, the principal of the fund of the Alumni Endowment Association of Wittenberg College had accumulated to about \$30,000. The Association resolved to endow a chair, to be known as the Alumni Chair of Modern Languages, and appointed a committee to find a suitable man for the place.

A ripe scholar and competent teacher was required, and, what was of no little importance, he should also be an excellent English scholar.

Prof. Mueller's name had been favorably brought before the committee, without any knowledge or the least solicitation on his part, and a member of the committee was instructed to visit the Professor at Canton. The result of this visit is summed up in the following words: "The Association elected Prof. H. C. Mueller to the Alumni Chair of Modern Languages of Wittenberg College without a dissenting vote." He began his work in the College October 1, 1884, and, after a trial of one year, was, in June, 1885, re-elected, and his salary increased twenty-five per cent.

To say that he was a competent and

faithful teacher would be to echo the words which one of his co-laborers at the College expresses in the following way: "As a teacher, Prof. Mueller was faithful to duty, always present, always prepared, always courteous, always exacting, always accurate to the smallest detail. As a member of the Faculty, he was helpful, and ever ready to assist in any department where he could be of service. His heart was enlisted in his work, and he was deeply interested in the welfare of the College, for whose prosperity he could have done so much, had his life been spared."—*Prof. S. F. Breckenridge.*

When seemingly he had started on a most promising career, bidding well to become a man of prominence among the educators of this country, which he loved most devotedly with his whole heart, when, after a life-long struggle, we may say, he at last had found a place where his work and talents were appreciated, and his usefulness became of a permanent kind, he was suddenly and unexpectedly cut down in the midst of life and activity. He died in the harness. On the morning of April 13, 1886, he entered his class-room, after a hurried walk from his residence to the College building, and upon taking his seat,

noting down the date in his class-book, and calling upon one of the students to recite the day's lesson, he fell from his chair, a lifeless body; no human help nor medical assistance could stay the progress of that grim enemy of human life; death had laid its cold hands upon him, and embraced him for all time. He had attained the age of thirty-two years, two months and twenty days—a short, a young life, yet full of events, of struggles, of hopes blasted, of plans frustrated, of much usefulness and activity. Endowed with no mean abilities, yea, of superior mental qualities, he was a man of industry, of energy, devoted to study, of amiable and kind disposition, and possessing that true crown-jewel of all learning, modesty. The natural cause of his so sudden demise is attributed to valvular disease of the heart, with which he was affected from his birth, and which at last accomplished that over which human science has no control. The funeral took place on Friday, April 16, 1886, President Ort, S. T. D., and Rev. Gotwald, D. D., officiating. The students attended in a body, and marched in order of their college classes from the residence to Ferncliff Cemetery, where the remains were laid to rest.—*Hist. Witt. College.*





REV. BERNT J. MUUS.

Bernt Julius Muus was born in the parish Snaasen in Throndhjems Stift, Norway, the 15th day of March, 1832. His parents were Ingebrigt Muus, who kept a country store, and Birgitte Magdalena, daughter of the rector of the parish, Jens Rynning. When a year and a half old his mother died, and he was received in the house of his mother's parents, where he was taken care of till sent out in the world.

In the year 1842 he entered the Latin School at Throndhjem, from which he was graduated in 1849, and the same year matriculated as a student at the University in Christiania, with the character *Laudabilis*. In 1850 he took *examen philosophicum* with the same character.

He then commenced studying theology, as he had never seriously thought of any other course. It seemed to be a common understanding in the family, that he should be a clergyman,

and his mother had also expressed this wish on her deathbed. The closer study of things divine brought more clearly before his mind, how unfit he was for the holy office. He therefore turned his mind to mathematics and kindred branches with the intention of becoming a civil engineer. His father, however, wrote him to keep on with the study of theology. Wishing to keep what he could of the commandments of God, he again took up the study of theology in obedience to his father's command, lest he should break the fourth commandment. While studying theology he found the way of salvation by faith in Christ and not by works; and he determined to try to do what he could, in taking his cross up and doing what he could perceive the Lord would have him to do.

In 1854 he took his degree as candidate in theology with the character *Laudabilis*. After that time he remained

five years in Christiania, making his living as a tutor for children and as a teacher in two schools.

Under the conviction of his imperfections he shrank from trying to secure a position as pastor in the church of his fatherland, because he knew that generally some one else would apply for the same office, and his Christian modesty forbade that he should be in the way of better men. He therefore determined to go where nobody else would go. So he thought of going, under the auspices of the Norwegian Mission Society, to Zululand in South Africa; but he was not accustomed to manual labor and feared, that he might not stand the bodily work required there. He then concluded to go to America. The emigrants there were sorely in need of pastors, and there he would not be in anybody's way.

He then accepted a call from Holden congregation, Goodhue Co., Minnesota. The church government kindly allowed him to be ordained without taking the usual "minister's oath," which he could not take without conscientious scruples and in 1859 he sailed with his newly married wife for America.

In October he came to La Crosse, Wis., the Norwegian synod just holding its annual session in Coon Prairie. At this convention he was received as a member of the Synod being the twelfth or thirteenth of its ministers.

In the first part of November he arrived at his field of labor, the Holden congregation, then consisting of the Norwegian settlement in Goodhue and Rice counties, Minn., which afterwards was divided into seven congregations. But besides this he had to work as missionary throughout the state of Minnesota, where Norwegian settlements were found excepting only three or four counties. He also had to work in the north-

western part of Wisconsin and had in all twenty-eight preaching stations. The most of these he could only visit twice a year, in the spring and fall.

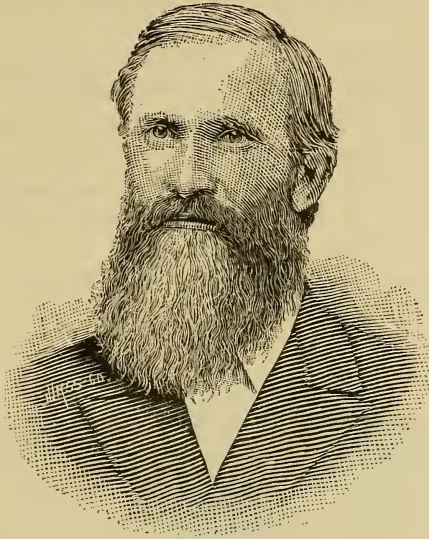
From 1863 he gradually received more and more help. Ministers were installed in his district, and at this time (1890) he serves two congregations, Holden and Dale, and one small mission station.

He has taken active part in the work of his synod and contributed largely to religious and secular papers.

When in 1876 the Norwegian Synod was divided into District Synods, and the Minnesota District Synod was organized, he was elected president and acted as such until 1883.

Seeing the necessity of providing for a higher education of the many young people in his congregations, than they could get in the home schools, and being impressed with the importance of imparting such education in a Christian spirit, he began to work for the establishment of an academic institution in Northfield, Minn. By the help of God and good men this was founded in 1874 under the name of St. Olaf's School. This is now (1890) a prospering college with the name St. Olaf's College.

From 1856 to 1859, assisted by his friend Th. C. Bernhoft, he was editor and proprietor of a religious weekly, *Norsk Kirketidende*, printed in Christiania, Norway. He has published "Parabler fra Naturen," a translation from English, which was printed in Christiania, Norway, 1858. In America, besides numerous articles in papers already mentioned, have appeared a number of sermons in *Evang. Luth. Kirketidende* and *Lutherske Vidnesbyrd*. In 1881 he wrote and published at Decorah, Iowa, "Söger hjem!"—words to the congregations he had formerly served. In 1890 at Northfield, Minn., was published, "Til mine Confirmander,"—admonitions to the young he had confirmed.



REV. PROF. CORNELIUS NARVESEN.

Prof. Cornelius Narvesen was born in Eggedal, Norway, on the 23d of June, 1841. His parents were Narve Haakonson Grönhord and Gunhild, born Haldorsen. At the age of twelve years he came to America, where his first achievement was to earn by hard manual labor enough to pay his own and his parents' passage across the ocean, which amount had been advanced by a friend, with the understanding that it was to be refunded as soon as possible. On the fifteenth Sunday after Trinity, 1858, he was confirmed by the Rev. F. C. Caussen, being among his first catechumens. After his confirmation he taught Norwegian parochial school for a few years in Norwegian Ridge congregation, near Spring Grove, Minn. In September, 1865, he entered Luther College, Decorah, Ia., with a view to qualify him-

self for school teaching, and graduated in 1867. He next studied several years at Winona Normal School, Winona, Minn., and subsequently took a position as parochial and district school teacher in Spring Grove congregation, which consisted of a large, well-to-do Norwegian settlement. When Prof. K. Berg, in 1873, was obliged to take a rest from his labors at Luther College, Decorah, Ia., owing to failing health, Mr. Narvesen was called to serve temporarily as Assistant Professor at this institution, and in this position he remained for eleven years, and discharged his duties with faithfulness and ability.

Prof. Narvesen was married to Miss Bertha Maria Blixrud, of Spring Grove, on the 12th of November, 1879, with whom he had three children. His death occurred on the 24th of July, 1884.



REV. PROF. E. NELANDER, A.M.

Rev. Prof. Edward Nelander, A.M., was born at Knoxville, Ill., Sept. 16, 1855. Was educated in the public schools of Knoxville; Knox Academy, Galesburg, Ill.; Augustana College, Rock Island, Ill., and at the University of Berlin, Prussia. He received the degrees of A.B. and A.M. from Augustana College. He was elected President of Bethany College, Lindsborg, Kas., in 1883. This position he held for seven years, during which time the institution, from an attendance of sixty students and two instructors, increased to 340 students and thirteen instructors. He accepted the pastorate of the Swedish Lutheran church, at Kansas City, Mo., in 1889.



REV. JOHN NICUM.

John Nicum was born Jan. 6, 1851, at Winnenden, Wurthemberg, the birth-place of John Albrecht Bengel. His parents were Johannes Nicum and Anna Margaretha *nee* Schaefer. Scarcely three years old he was sent to a private school where hymns, bible verses and biblical stories were taught. His mother was a woman of earnest piety. Upon awakening he often found her kneeling at his bedside engaged in prayer for her only child. His father, for many years connected with the large orphanage at Winnenden, and no less devout, believed in vigorous educational methods. Himself missing no church service, he would always take his son with him. After dinner young John had to give a minute account of the service, the hymns sung, the text, the introduction, theme and divisions of the sermon, and if the examination did not prove satisfactory punishment would follow. Among the warm friends of the family



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were the late Inspector Josenhans, of Basel, Dr. K. Lechler, now Praelat at Ulm, and Dekan K. Kapff.

The father's ancestors in consequence of religious persecution in the Palatinate had, in the early part of the eighteenth century, taken refuge in Wurthemberg, whilst other members of the family emigrated to America. From these are descended the Nickums in Eastern and the Nycums in Western Pennsylvania.

At the age of six years John was sent to the public schools, and at the age of ten he entered the Latin schools of the town, where Latin and Greek, as well as French, were taught. It had been the earnest desire of his mother that her son should become a minister of the gospel, but she died before he was fifteen. His father had contemplated sending him to the Horticultural Academy at Hodenheim. At the earnest desire of an aunt in Blair county, Pa., he visited America, and, contrary to his expectations, this country has become his permanent abode. In the fall of 1867 he felt a strong desire to become a foreign missionary and join a former school-mate, now missionary in China, in the Missionary Institute at Basel. He confided his purpose to his pastor, the Rev. A. Spaeth, D.D., who persuaded him to remain and become a minister in the Lutheran church in this country. January, 1869, he entered Muhlenberg College, from which he graduated four years later. Whilst attending college at Allentown, Pa., he organized a Sunday school from which has grown St. Michael's Evangelical Lutheran church, now served by Rev. G. F. Spieker, D.D. In the fall of 1872 he entered the Evangelical Lutheran Theological Seminary in Philadelphia. As in the neighborhood where the buildings to the Centennial Exposition were being erected,

a large number of German Lutherans were settling, he organized in March, 1874, Christ's Sunday school, now the German Lutheran congregation of the same name served by Rev. H. Weigand.

In June, 1876, he was ordained at the meeting of the Pennsylvania Synod in Trinity Church, Reading, Pa., Rev. Dr. J. Fry, pastor. In March of the same year he had accepted a call to Zion's Evangelical Lutheran church of Frackville, Schuylkill Co., Pennsylvania, preaching in both German and English. In Sept., 1878, he became pastor of Immanuel's German Lutheran church of Frankford, Philadelphia. In March, 1880, he received an urgent call to St. John's German Lutheran church in Syracuse, New York. In this congregation he labored for nearly eight years, amidst many and severe trials. In all sound Lutheran and conservative measures, he was violently opposed by several prominent and influential church officers. The persistency of their efforts may be judged from the fact that they preferred twenty-five charges against the pastor before the Conference, but this body, after a most thorough investigation, dismissed the charges and rebuked the disturbers. They appealed to Synod, but also in vain. It unanimously declared that "we approve of the conduct of pastor John Nicum." There was also several suits at law brought by this unlutheran church for the possession of the church property. In these pastor Nicum was also finally successful. His adversaries then withdrew and organized an independent church.

In the fall of 1887 Nicum was unanimously elected pastor of St. John's church in Rochester, New York. The blessing of God has most signally attended his ministrations here. The membership of the church has increased

rapidly, numbering now 1367 confirmed persons and 840 unconfirmed, a total of 2207 persons.

He is the author of a law passed by the legislature of New York, in 1887, and granting the Lutheran churches in that state privileges with reference to the management of their property, not heretofore enjoyed by them. In the midst of this Syracuse struggle the large Western Conference of New York Ministerium elected him its president, in which capacity he served several years. When the New York Ministerium in 1886 celebrated its centennial, he was chosen to deliver the German and English address in Association Hall, New York city. Since 1886 he has held the position as German Recording Secretary of the General Council, and since 1888, the Secretaryship in the German Board of Home Missions of the same body, having also editorial charge of the *Siloah*, the German mission paper.

Pastor Nicum has published: Gleich-

nisreden Jesu (Reading, Pa., 1884); Laws of the State of New York, relating to churches, (Syracuse, N. Y., 1884); Reformations Album, (Reading, Pa., 1885); Doctrinal Development New York Ministerium, Syracuse, N. Y., 1889); Geschichte des New Yorker Ministeriums (Rochester N. Y., 1888); Missouri on Secret Societies and Congregational Rights in the General Council (Rochester, N. Y., 1890); Nothgedrungen Abwehr der neuesten missourischen Angriffe auf das General Konzil (Rochester, N. Y., 1890); Die Lutheraner in Amerika, translated from the English of Dr. Wolf and enlarged by the subject of this sketch (New York, 1891); Mensel's Kirchliches Handlexicon, published in Leipzig, Germany, also contains several articles from his pen. To *Herald und Zeitschrift*, a general Lutheran church paper, published at Allentown, Pa., he has been a regular contributor for fifteen years.



REV. E. NORELIUS.

The Rev. E. Norelius was born in the parish of Hassela, Province of Helsingland, Sweden, on the 26th of October, 1833. His parents were farmers in middling good circumstances, and he was brought up on the farm till his confirmation in his 15th year. Being pious people, his parents instilled in his mind from childhood a God-fearing disposition, and he cannot remember a time when he did not pray and feel the admonition of the holy spirit. At the age of nine, during a great religious movement, he was taken by the so called "preaching-sickness" in common with

many other children. Having fallen into a kind of swoon or unconscious state, they commenced to talk and exhort to repentance. This experience did not, however, have a wholesome effect upon his spiritual condition, for it led him into selfrighteousness. After some time he became more careless about his soul and religion; yet he felt all the time the upbraiding of conscience and the chastening of the holy spirit. After having been confirmed, he became most serious and earnestly sought abiding peace for his troubled soul. Through the reading of the Scriptures and Luther's



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Exposition of St. Paul's Epistle to the Galatians his mind was opened and by the illumination of the spirit, he could lay hold upon the great truth, "the just shall live by faith." From this time he could see everything in a new light and he entered into a new relation to God, to the world and to himself. From childhood he had a great thirst after knowledge, and no thought was dearer to him than to become a minister of the Gospel. But the opportunities for securing an education were not the best. The parents discouraged him from seeking any further knowledge than was necessary for confirmation. The parish school at that time was not of much account and was some seven miles away from his home. He managed however to attend this school for a short time and soon acquired what was to be learned there. After this he borrowed an old Latin grammar from the minister of the parish and obtained

some other school books and studied them diligently at home. By many importunities and tears the parents were finally prevailed upon to permit him to attend the elementary school at the city of Hudiksvall, some fifty miles from his home. It was in the same institution where the sainted L. P. Esbjörn had commenced his studies. It was in January, 1849, when he had entered upon his 16th year, that he commenced his studies in this school and he spent parts of two years there. During the summer of 1850 he emigrated to America. The motives for such a step he can hardly explain. It was as if an invisible power laid hold upon him and compelled him to go. Spending eleven weeks on the ocean he landed in New York on the 31st of October, and immediately set out for the then far west. The mode of traveling at that time, especially in the case of immigrants was not of the comfortable kind. The immigrants, were

treated more like cattle than men. Arriving at Chicago he met Rev. G. Unonius (a Swede) who had become an Episcopalian. From him he received the advice to go to an Episcopal Seminary at Nashota, Wis., in order to prosecute his studies for the ministry.

Young as he was he knew the difference between the Episcopalian and Swedish Lutheranism, and could therefore not entertain the well meant proposition. He was not personally acquainted with Pastor Esbjörn, but he knew that he had come to America the year before and that he had settled at Andover, Henry Co., Ill. He now concluded to look him up, believing that he was the right person to give him the best advice. Consequently he set out from Chicago to hunt up Esbjörn, going by canal 100 miles to La Salle, and footing the rest of the road for some 60 miles to Andover. Here he found Esbjörn living among his countrymen in a primitive way in great poverty and sickness. Esbjörn received him most kindly and gave him his best advice. The result of them was that he ought to go to "Capital University," Columbus, Ohio, where support had been offered to a poor Swedish student preparing for the ministry in the Lutheran Church. Accepting this offer, Esbjörn set out with him in the spring of 1851 for Columbus, and placed him in the Institution as a student. For defraying the expenses of the journey from Illinois to Ohio, and for some clothing, Dr. Passavant had sent him through Esbjörn twenty-two dollars. Here he spent parts of five years. During 1854-55 he studied theology under Rev. Prof. Wm. F. Lehman. His vacations were spent in various ways; sometimes he worked on a farm, sometimes he chopped cord wood; then again he sold books for Henry Ludvig, of New York, up along the Delaware river from

Easton; at another time he taught school and preached at Chicago, and his last vacation he spent in Chisago Lake, Minn., preaching and teaching school. Having been recommended by the Scandinavian Conference of the Synod of Northern Illinois, to take charge of a Swedish Congregation in Tippecanoe Co., Ind., he was licensed, in 1855, by the president of said synod to preach the Gospel and administer the sacraments. His field of labor was in and around the city of Lafayette. Here he spent one year. The charge consisted of five preaching places, which were quite far from each other.

The people were newly arrived immigrants who were not really settled. Land in that part of the county was already too high to be bought by poor people. Consequently, as there was no good prospect for a permanent settlement, the people determined to look around for some other place where land could be had cheaper. Mr. Norelius, together with another gentleman, were therefore employed as a committee to go to Minnesota and seek a suitable place for a settlement. Such a place was found in Goodhue Co., Minnesota, where a Swedish settlement had already been founded. During the fall of 1855, Mr. Norelius organized two congregations in this county, one at Red Wing and the other at Vasa. Receiving and accepting a call from these two congregations, he came to Minneapolis in 1856, a part of his people in Indiana moving with him. Those who remained concentrated in and about Attica, where they afterwards were organized into a new congregation. In Minnesota Mr. Norelius had to suffer all the inconveniences and trials of pioneer life. Many settlements were founded and he had to spend his time more as a traveling missionary than as a settled pastor.

At first he was the only Swedish Lutheran pastor on the west side of the Mississippi in Minnesota, as Rev. P. A. Cederstam was the only one on the east side. In the fall of 1856 he was ordained at Dixon, Ill., by the Ev. Luth. Synod of Northern Illinois. The most of the time of his ministry he has spent in Goodhue Co., Minn. The field which originally constituted his pastorate is now divided into fifteen congregations, served by nine pastors.

In 1857 he commenced the publication of the *Minnesota Posten* at Red Wing, the first Swedish newspaper in Minnesota. At the end of the next year this paper was united with *Hemlandet*, published by Rev. Dr. T. N. Hasselquist, at Galesburg, Ill., and both papers were removed to Chicago and given over into the hands of an organized Publication Society. At the same time Pastor Norelius was elected editor of the combined papers. His health having failed he was compelled to resign this position in the fall of 1859. He then took up his abode in Attica, Indiana, and had the temporary charge of the congregation at that place, during which time a neat frame church was built and consecrated. Recovering somewhat from his illness he accepted a call as traveling missionary in Minnesota and removed to St. Paul in the fall of 1860. Among many perils and self denials he now traveled quite extensively and visited every nook and corner where any Swedes had settled, preaching and administering the sacraments and organizing congregations. During that time he passed through many a thrilling event, but space forbids to relate any of them. His salary amounted to about \$400 a year, which was altogether too inadequate, as he had to pay all the traveling expenses out of this amount. In the fall of 1861 he accepted a call

from his old charge at Vasa and Red Wing and took up his residence at the latter place.

From this time up to the present he has continued to labor in this region with the exception of some short intervals. In 1868 he relinquished the church at Red Wing which needed the whole time of a pastor and confined his labors chiefly to Vasa, but in 1878, his health having again failed, he resigned. He was however able to serve a small annex and some vacant churches in the neighborhood, when the weather was not too inclement. After having done some missionary work on the Pacific coast, and various other parts of the country, he served his old charge at Vasa again, temporarily, for two years, till a pastor was obtained. His health has been delicate during the greater part of his ministry. Caused by over-exertions, he had a severe attack of hemorrhage of the lungs as early as 1857, at the age of twenty-four, and this malady has very often returned, when he has over-worked himself. Besides his regular work in the ministry he founded an orphanage at Vasa in 1865 and conducted it himself for eleven years. In 1862 he commenced a private school at Red Wing, which has grown up to be Gustavus Adolphus College at St. Peter, Minnesota. In 1874 he was elected president of the Augustana Synod and served in that capacity for seven years. He has been the editor of several church journals. Lately he was editor in chief of *Augustana* at Rock Island, the organ of the synod of the same name, until failing health again compelled him to resign. He has published some small books, and is now engaged on a history of the Swedish Lutheran churches of America, the first volume of which has left the press. May God spare him to see the other volume finished !

REV. EUGENE A. NOTZ.

Prof. Eugene A. Notz, Professor and Inspector of the Lutheran Theological Seminary of the Synod of Wisconsin, located at Milwaukee, Wis., was born in Haberschlacht, Wurtemberg, Germany, on the 7th of October, 1847. He received his classical education at Geislingen, Germany. He took his philosophical and philosophical courses at the Seminary of Blaubeuren, Germany. On arriving in the United States, in 1870, he entered the Northwestern University at Watertown, Wis., graduating in 1877, in the meantime having taught one year in the University at Watertown. He was ordained to the ministry July 15, 1877, at Menominie, Dunn Co., Wis., where he labored till the fall of 1878, having charge of four congregations. He was called in the fall of 1878 to his

present position—that of Professor and Inspector at the Lutheran Theological Seminary in Milwaukee. His department is that of Symbolic Theology and Old Testament Exegesis.

He was married in December, 1879, to Miss Dora Bading, daughter of Rev. John Bading, President of the Wisconsin Synod, and pastor of St. John's Lutheran church in Milwaukee.

Prof. Notz is also assistant pastor at St. John's church. He has a library of about one thousand volumes of standard theological and philosophical works, a large percentage of which date from the period of the Reformation. He is a frequent contributor to the periodicals of the Lutheran Church, and has been very successful, both in the school room and pulpit.—*History of Milwaukee.*



REV. FREDERICK W. A. NOTZ, PH.D.

Frederick William Augustus Notz was born Feb. 2, 1841, near the city of Weinsberg, in Wurtemberg, Germany, as the son of the Rev. Theophil Notz, a minister of the Evangelical Lutheran church, and his wife, Wilhelmina Louisa. He received his early education in the common school and by private instruction. In his tenth year he entered the Latin school at Leonberg, being then under the direction of a distinguished educator and classical scholar by the name of C. Holzer. When the latter was promoted to a Professorship at the Royal Gymnasium of Stuttgart, his devoted pupil followed him and entered the same institution, in his twelfth year, 1853, finding a friendly home and fatherly guidance in the family of his

master. For two years he pursued his studies there and was twice awarded a prize, consisting of a silver medal, for proficiency.

After a rigid examination in the summer of 1855 he became a student of the so-called Seminary or Kloster-schule at the Abbey of Maulbronn, a higher Gymnasium maintained from church funds for the education of a limited number of youths who intend to take up the study of theology, after having completed their four years' course prescribed in classics and science. The Principal, or "Ephoras" as he is called, of the institution at that time was a man well known also among American classical scholars by his writings on Greek grammar, on Homer, his Commentary

on the Gospel of St. John and others—Dr. Wm. Baeumlein. For four years the subject of this sketch was under the guidance of this and other teachers, some of whom are still living and occupying a high rank among German educators.

In his eighteenth year of age (1859), after having successfully passed the prescribed examination, he entered the University of Tubinger, where he devoted a four years' course to the study of philosophy and theology. In 1863, having successfully passed the examination for the entry of the ministry of the Lutheran church, he made up his mind to stay another year at the University for the exclusive study of classical philology and pedagogics. At the close of his University career the Philosophical Faculty conferred on him the degree of Master of Arts and Doctor of Philosophy upon his handing in a Latin treatise on the origin of the city of Rome, and the first era of Roman history. Two years before he had secured an academic prize by an essay written on the same subject.

After leaving the University, in 1864, he entered upon the duties of a private tutor in the family of a Russian nobleman living at that time in the capital of his native country. But wishing to see more of the world he exchanged this position with a similar one in an American family, with whom he came to America in 1866. After a two years' stay on American soil he made up his mind to make this his permanent home

and to devote himself to the service of the church in which he had been born and reared. At the invitation of friends he came from Georgia, his first place of abode, to Pennsylvania, where he first temporarily filled a vacancy in the chair of the Professor of German Language and Literature at Pennsylvania College, Gettysburg, Pa. He accepted a call to the same position at Muhlenberg College, Allentown, Pa., in 1869. Finally, in 1872, he followed a call to the Chair of Greek Language and Literature at Northwestern University, Watertown, Wis., which position he has held now for eighteen years. Besides Greek he teaches also Hebrew and, being himself a disciple of the fine arts, drawing and painting. For fifteen years he has been editor of the *Lutherische Schulzeitung*, a monthly published by the Evangelical Lutheran Synod of Wisconsin. Here, two years ago, he opened the fight against the oppressive new school legislation which now stands foremost among political issues and demands most of his time and closest attention. For fifteen years he held also the position of Inspector and Housefather of the Northwestern University. Besides writing numerous essays and articles in the above named monthly and other periodicals he has published a translation of Dr. Conrad Dieterich's *Institutiones Catecheticæ*, in the year 1876.

In 1875 he was married to Miss Julia Schulz, of Watertown, Wis., and is now the father of five children, two sons and three daughters.



REV. S. E. OCHSENFORD, A.M.

Solomon Erb Ochsenford, son of Jesse and Mary Ochsenford, was born in Douglass Township, Montgomery county, Pennsylvania, on November 8, 1855. His earlier educational advantages were limited, owing to the straitened circumstances of his parents; hence the years of childhood and youth were spent in the country, near Falkner Swamp, one of the earliest German settlements in the state of Pennsylvania. The public schools afforded the advantage of acquiring the rudiments of an education. He received his preparatory training in Mount Pleasant Seminary, Boyertown, Pennsylvania, 1871-73; in the fall of the latter year he entered the Sophomore class in Muhlenberg college, Allentown, Pennsylvania, graduating in 1876. His theological training he received in the Lutheran Theological Seminary at Philadelphia, 1876-79, under Drs. Krauth, Mann, C. F. and C. W. Schaeffer, and Spaeth. On June 9, 1879, he was ordained to the office of the ministry in the Lutheran church, by the Evangelical Lutheran Ministerium of Pennsylvania and adjacent states, the oldest Lutheran Synod in America. In September of the same year he became pastor of the Selinsgrove parish, consisting of the first Evangelical Lutheran church, Selinsgrove, and Zion's Lutheran church, Kratzerville. In 1888 he organized a congregation at Verdilla, which he serves in connection with the other two. In 1884-5 a handsome church was erected in Selinsgrove, to take the place of the old log church erected in 1803-4. Although he has received a number of calls to other and more desirable parishes, yet he has preferred to remain with the people among whom he has spent his first years in the ministry.

The subject of this sketch has always had a passion for study and early in life acquired the habit of studying with pen in hand; as a result of a habit of this kind, a number of literary efforts have been published. The following productions of his pen have been published in book form: *My First Book in Sunday-School and Home, Reading, Pennsylvania*, 1883 (Second edition, 1889); *The Lutheran Church in Selinsgrove, Selinsgrove, Pennsylvania*, 1884; *The Passion Story*, Philadelphia, 1889. Among his more important published articles may be mentioned, "History of our Telugu Mission from the beginning until 1884," in *Foreign Mission*, Philadelphia, 1884-5, "Lutheran Church in America" *Lutheran Church Review*, Philadelphia, 1885; "Lutheran Doctrines", in *Church Messenger*, Allentown, Pennsylvania, 1886-88; the article "Lutherans" for *Appleton's Annual Cyclopedia* for the years 1884-89, with the understanding that he is to furnish the same article in the future; *One Hundred Sketches of Lutheran Ministers and Laymen* for *Appleton's Cyclopedia of American Biography*, published in 1886-89; "Lutheran History", *Lutheran Church Review*, Philadelphia, 1888; "Salzburg and the Salzburg Lutherans," *Lutheran Church Review*, 1888; and numerous other articles in the various church periodicals, such as "The Lutheran", "Church Messenger", *Lutheran Church Review*", etc. He was statistical editor of *Church Almanac*, Philadelphia, 1883-4, 1889; editor of *The Lutheran Church Annual*, Philadelphia, since 1890. Since 1886 he has been devoting much of his leisure time to the study of Lutheran history and has in course of preparation an extended outline of the history of the Lutheran Church in America, and

a history of the General Council, nearly completed. In the year 1889, he was elected editor of a book to be issued in the interest of Muhlenberg College, in 1892, the quarter-centennial of the

establishment of the famed institution.

On the 21st of October, 1890, Rev. Ochsenford was elected president of the Fifth Conference of the Ministerium of Pennsylvania.



REV. MORRIS OFFICER, A.M.

Rev. Morris Officer, A.M., was born in Holmes Co., O., July 21, 1823. His childhood and youth were marked with great energy of character, and after a deep religious experience he became a member of the Lutheran church in 1842. After that his mind was much occupied with the conviction that he ought to prepare for preaching the gospel of Christ. To do this he came to Wittenberg College in 1846. He was an industrious student, and Dr. Keller observing his singular aptness for business, employed him in various ways to assist in the work connected with the founding of a college. His student life had connected with it many laborious and responsible duties as agent, teacher and superintendent of building the college edifice. In these arduous duties he, probably, laid the foundation of the disease that in after years cut short his useful life.

In the early part of his college life he became interested in foreign missions, and after much reflection and prayer, became convinced that it was his duty to devote his life to that work. He read and conversed much on the subject and reached the conclusion that the Lutheran church should establish a mission in Africa. But in the judgment of most of the prominent men of the church, the time had not yet come to undertake such a work. He then proposed to give his attention to other work, but found that

the only work upon which he could fix any settled purpose was a mission to the heathen. He then arranged to be sent to Africa by the American Missionary Association in an engagement that would not hinder him from endeavoring to interest the Lutheran church in establishing a mission there at some future time. And in December, 1852, he, in company with eight other missionaries, sailed for the Mendi Mission. He labored in connection with the Mission until May, 1854, when he left to return to America.

During his stay in Africa he corresponded with leading men on the west coast, and visited Monrovia, in Liberia, and made a partial exploration of the St. Paul river. He became convinced that in the frontier settlements of Liberia would be the best location for a mission by American missionaries.

As soon as he was at home he began to lay before the church his plans for a mission. And in June, 1855, the Miami Synod recommended to the General Synod the founding of the mission. The General Synod, which met a few days later in Dayton, O., appointed a committee of five persons to superintend the preparatory work for such a mission. In December following they commissioned Mr. Officer to visit the churches and solicit aid. In this agency he traveled and labored with an activity and persistency that has never been

surpassed by any Christian worker. The difficulties he met and the labor with which he overcame them, will always be a wonder to the student of history, and an inspiration to enterprising Christian workers.

The General Synod, in May, 1859, resolved that Mr. Officer, accompanied by an assistant, be sent to Liberia to select a site and begin a mission. In February, 1860, he and Mr. Heigard, as assistant, set sail for Africa. They landed at Monrovia April 5, 1860. After most careful consideration of all the available and practicable localities, the site of the present mission at Muhlenberg, on the St. Paul's river, was chosen. The locality was remote from other settlements, and in contact with a vast interior population of heathen people. It was elevated, and on that account as healthful as any. It had a fertile soil and was easy of access, being near the river, at a point which, at times, can be reached by boats. Mr. Officer satisfied himself that the advantages were as good as could be obtained. He at once made application to the government for a grant of one hundred acres of land for the mission, and commenced the work of clearing the land and erecting the house, the material for which he had taken with him from this country. Additional buildings were immediately erected. He was constantly with the men employed about the work, and labored with his own hands. The rapidity with which the work was done, was the surprise of all the missionaries in Liberia. Scarcely was the mission opened when he had occasion to take into charge twenty boys and twenty girls, Congo children taken from a captured slaver. With these the work of teaching the heathen properly began. Leaving Mr. Heigard in charge he returned home, and reached Baltimore in April, 1861. He continued his

agency of the African mission until the meeting of the General Synod in May, 1862. In June following he accepted the financial agency of the Committee of Foreign Missions. In May, 1864, the General Synod instructed its Executive Committee of Home Missions to appoint a superintendent. Mr. Officer was at once thought of as the man for that work. He was urged to take it, and finally resigned his agency for Foreign Missions and entered upon the work for Home Missions in November, 1864.

After his return from Africa he desired to be more settled and to be more at home with his family, but the dreaded constant travel now began more than ever, and he had seven years more of life "on the wing." His activity in all the fields of labor which he occupied was truly wonderful. His remarkable capacity for organizing general work had a severe trial and a complete triumph in the Home Mission department. Prior to his superintendency only some of the churches co-operated with the General Synod's Society. He at once saw that great efficiency required concentration of the entire work in one Society, or Board. But the difficulties in the way of doing this were greater than at first supposed; and it required tact and persistency and long time to arrange into one whole, a work that had been carried on by many congregations and societies, acting independent of each other.

No man was ever more profoundly impressed with the grand magnitude of the work of Home Missions in the Lutheran church of this country than was Mr. Officer. He saw it in its relations to the future Christianity of the millions coming to this land, and sought in every way to awaken the Church to a full sense of her opportunities and the magnitude of her responsibilities. He

sought to awaken a true missionary spirit in the entire membership, and to develop a comprehensive system of missionary operations. Every one familiar with the history of the mission work in the General Synod, will readily recognize the importance of his labors in this department of church enterprise. To his mind, missionary work was the end to be obtained by all other church en-

terprises; and the idea was correct.

In June, 1871, Mr. Officer retired from the missionary work of the Lutheran church. He was at the time in very feeble health. He removed, during the autumn of 1871, to Lindsay, Kas. He next removed to Topeka, Kas., where he died Nov. 1, 1874.—*History Wittenberg College.*



REV. PROF. SVEN OFTEDAL.

One of the foremost educational instructors of the city of Minneapolis, Minn., is Rev. Prof. Sven Oftedal, who was born in the noted seaport-town of Stavanger, on the western coast of Norway, in 1841. He attended the local college, in which his father has been a prominent instructor during his whole life, from which institution young Oftedal graduated in his eighteenth year. He next prosecuted his studies in the University of Norway at Christiania, where he was graduated, having taken a theological course.

Individuals desiring to hold office shall have graduated from the University, and at the time of his graduation Prof. Oftedal had the choice of but four courses. Although at the time he had no idea of becoming a minister or engaging in evangelical work of any kind, the subsequent course of events would seem to indicate that a wise Providence led him to choose this from the other courses presented.

From the course of his University career until he was thirty years, Prof. Oftedal spent his time in traveling over the continent and studying the modern

The laws of Norway require that

languages, mastering twenty or more, and also gaining a comprehensive knowledge of European affairs. He studied in Paris for some time in company with Prof. Geo. Sverdrup, the result of this acquaintance being that Prof. Sverdrup followed him to America and joined him in his work in Augsburg Seminary, located at Minneapolis, Minn.

Prof. Oftedal came to Minneapolis in 1873, and Prof. Sverdrup in 1874. Their history since then is the history of Augsburg Seminary, as they have devoted their entire time and exceptional abilities to the upbuilding of that institution, their success, under the circumstances surrounding the seminary, being remarkable.

Augsburg Seminary was established in Minneapolis in 1871, and in 1872 the school board was incorporated under the corporate name of the Norwegian, Danish, English, Lutheran, Augsburg Seminary. It was first under the charge of Prof. Wenous, but active growth did not commence until later when Professors Oftedal and Sverdrup took part in its management. Prof. Oftedal has been president of the Board of Trustees, and Prof. Sverdrup president of the seminary since 1876. The institution was badly in debt until 1877 when Prof. Oftedal inaugurated a system of committees among the two hundred congregations then supporting the seminary, and in less than four months he raised \$18,000, so comprehensive and complete was the organization. At that time (1888) the Conference included Wisconsin, Iowa, Dakota and Minnesota, and the two hundred committees he appointed, consisting of ten to fifteen men, women and children, raised the money by personal solicitation, about 30,000 members

of the Conference subscribing, the average thus being but little over fifty cents each. In a few instances it amounted to \$100, and in some to only five cents. One advantage gained was that the entire Conference came to have a personal interest in, and a knowledge of the seminary, and there are those now attending who as boys subscribed their few dimes for its support.

The seminary has since constantly prospered, and from 1876 has been filled to its utmost capacity. It has now (1888) 130 students, all of whom are earnest, energetic, self-supporting young men. The property, which includes a brick-veneered seminary building, dormitory, professor's residence, etc., besides the block upon which they stand, is valued at about \$150,000, and the institution has an endowment fund of about \$175,000. The course of study includes five years of preparatory, and three years of theological. Professors Oftedal and Sverdrup, and, since 1890, also Dr. F. A. Schmidt and M. O. S. Bökman are the professors in theology.

For eleven years Prof. Oftedal has been a member of the school board of the city of Minneapolis, which may be mentioned as an evidence of his popularity, and he can undoubtedly retain his position as long as he shall be willing to serve, as his policy is liberal and progressive. His work in and for Augsburg seminary has been a noble one, requiring much self-sacrifice and devotion to uninteresting and tiresome details. He is a gentleman of broad mind and scholarly attainments, and is held in high esteem by the large number who know him, both in public and private life.

REV. J. F. OHL, A. M.

Rev. J. F. Ohl, A. M., was born at Cherryville, Northampton Co., Pa., on the 26th of June, 1850. At the age of sixteen, after having attended the public schools of his native place, and also learned the tinsmith's trade, he began his preparatory studies at Mercersburg College, Franklin Co., Pa. He entered the Freshman class at Muhlenberg college, Allentown, Pennsylvania, in January, 1868, graduating in June, 1871; studied theology in the Lutheran Theological Seminary at Philadelphia, from which institution he graduated May 27th, 1874; was ordained on the third of June following, at the meeting of the Evangelical Lutheran Ministerium of Pennsylvania in the city of Lancaster, and immediately entered upon the duties of his office at Quakertown, Pa., where he is still the pastor of a prosperous parish to which he ministers in English and German.

Since 1876 Mr. Ohl has uninterruptedly served in the Board of Trustees of Muhlenberg College, and has been a special lecturer in said institution. He was secretary of the First Conference of his Synod, during 1884 and 1885; delegate to the General Council in 1886 and 1889; is a member of the Council's Church Book committee; chairman of its committee on Sunday-school work,

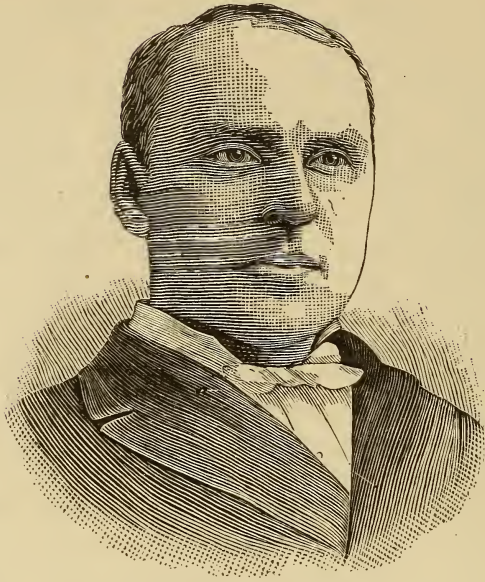
and editor of the musical department of *The Helper*. Mr. Ohl has devoted much time to the study of liturgies, hymnology, and church music, especially the latter, and has contributed numerous articles on these subjects to the *Lutheran Church Review*, *The Lutheran*, and other publications. Besides being chief editor of the General Council's infant school hymnal, the "Little Childrens Book", he has also edited the following services: "The Christ-Child—A service of song for the festival of Christmas", 1879. Brobst, Diehl & Co., Allentown, Pa, "Christmas; A festival service for the Sunday-school" ("Helper" Christmas Service, No. 1), and the music to the Helper Christmas service." 1883. The Lutheran book store, Philadelphia:—"The Helper Christmas service No. 2" and "The music to the Helper Christmas service No. 2", 1884. The Lutheran book store, Philadelphia;—"The Helper Christmas service No. 3," and "The music to the Helper Christmas service No 3", 1885. The Lutheran book store, Philadelphia:—"The Helper Easter Service No. 1." and "The music to the Helper Easter service, No. 1," 1886. The Lutheran book store, Philadelphia:—"Easter Vespers for the Sunday-school", 1887. The Lutheran book store, Philadelphia.



REV. SAMUEL A. ORT, S. T. D.

Samuel Alfred Ort was born November 11, 1843, at Lewistown, Mifflin Co., Pa. He was the younger of two brothers. His grand parents both came to this country from Germany and settled near

Lewistown, Pa., in the year 1780, where in 1804 Samuel Ort, the father of our subject, was born. He married a German lady who never learned to speak the English language. Both his father



REV. S. A. ORT, S. T. D.

and mother were very pious and devoted Christians. His father was one of the most active and energetic men in the church of which he was a member, and chief supporter. Samuel, the younger of the two boys, was at the time of his birth consecrated to the gospel of Jesus Christ by his pious Christian mother, who died when her son was about ten years old. Though his mother died at that early period in his life, she had already, by her Christian example and training, aided him in laying the foundation of a Christian character. While yet a small boy he was so familiar with the catechism as to be far in advance of those who were many years his seniors. At this time in his life a circumstance took place which might have proven a great detriment to him and forever changed the course of his life. Having attended a course of catechetical instruction and become thoroughly familiar with the requirements necessary to become a Christian, when the time came for the older members of the class to be

received into full membership with the church he was told by the pastor that he need not come any more. This was a sad blow to his young heart; the reason for this, that he was too young, was clearly evident to his mind; but why this should be so was a trying question to him, consequently he did not unite with the church until he was in his senior year at college.

Though not having identified himself openly with the church until that time, his early impression of truth and piety was the underlying principle and motive of his whole life. Shortly after the death of his mother the active preparation for the work to which he had been solemnly consecrated was begun. His father sent him from home to the Kishacoquillas Seminary, in the beautiful Kishacoquillas Valley, about ten miles from Lewistown, where he began diligent preparation to enter college. Three years time was spent there chiefly in the study of the Greek and Latin languages. It was while there during

those three years of early boyhood that he laid a solid foundation for his after life of hard study. When he left the seminary he had read Latin as far as the Sophomore and Greek as far as the Junior year. While at that institution he fell sick of scarlet fever in its most malignant form and barely escaped death. At the age of thirteen he came west and entered Wittenberg College, Springfield, O. It had been his intention all the while he was at the seminary to enter an eastern institution, but owing to the fact that his brother Melancthon, who desired to take a college course, had previously been at Wittenberg and preferred attending school there, it was his father's desire that he should accompany his brother and become a student at Wittenberg, an institution of the church to which his parents had been so devotedly attached during their lives from early youth, instead of entering an eastern institution, for which he had especially prepared.

Though far advanced in the languages he commenced in the preparatory department and took a thorough course. During the former part of his course he did not push forward as rapidly as was possible, but waited for his brother, who was not so far advanced in the languages as he, that they might graduate in the same class. During his entire college life he was a most thorough student and recognized as a young man of most extraordinary talents of mind.

He was a member of the Philosophian literary society and one of its leading members. He was a close student of literature, and made society work a matter of special care and attention. In 1863 he represented the society as orator at the anniversary meeting. He graduated in 1863, with the first honors of his class. While in his Sophomore year he was attacked with that awful

disease small-pox, in its severest form. The school was at once dismissed. A small house was built on the west side of the college campus, which still remains standing, to which he was taken, where he remained until his recovery. The effects of the disease left him very noticeably marked, and it was only because of his strong constitution and good medical aid that he was enabled to survive the ravages of the disease.

After graduation he spent two years in studying theology at Wittenberg. Part of the time while taking his theological course in the seminary he was tutor in the preparatory department of the college. In 1865 he received a call from the Lutheran church at Findlay, O., which was accepted. He remained there as pastor until 1868, when he received an invitation to teach Latin and literature in Hagerstown female seminary; having remained there but one year, in 1869 he came back to Wittenberg college as tutor. The following year he was elected assistant professor of mathematics and taught rhetoric, English literature and logic; at this time the chair of Belles-lettres and English literature was offered him, which he did not accept. Afterwards he was elected professor of mathematics and continued to fill the chair of Belles-lettres, English literature and logic, also hearing some recitations in sacred philology.

In the fall of 1874 a call was extended him from Louisville Mission, at Louisville, Kentucky. This he accepted and again severed his connection with the college, very much against the wishes of his friends, and entered upon the work there November 1st, 1874. This mission was at that time under the faithful care and labors of Rev. J. M. Ruthrauff. Immediately after entering upon his work there, the work of erecting a church building was begun, which

was completed the next fall. From a small beginning the congregation steadily grew, until four years after the commencement of his ministry there the membership had increased from twenty-five to 350, and the Sunday-school had grown from forty to between 500 and 600, then being much the largest in Louisville, which position it has held ever since. It was while there, in 1875, that he was married to Miss Anna Senteny, a lady of that place. They have a family of seven children, six of whom, two boys and four girls, are living. In the winter of 1879 he was called and went to St. James church, New York City, beginning work in the new field in April of the same year. The effect of his labors there soon began to be felt, and the hopes and prospects of that charge brightened.

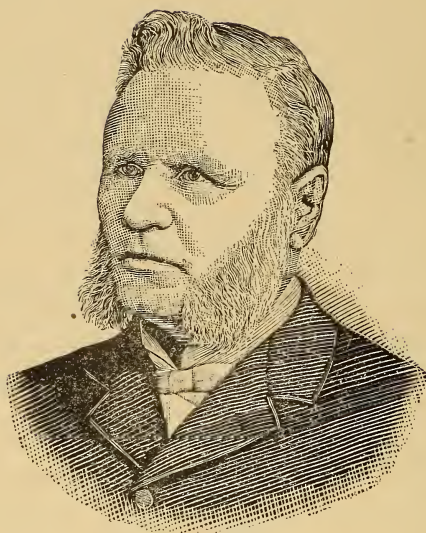
In the summer of 1880 he was elected to the chair of Sacred Philology in Wittenberg college. After much hesitation to leave a promising work and wide field of usefulness there in the active ministry, he decided to respond to the call of his *Alma Mater* once more, and accepted the position tendered him, entering upon the performance of his duties as professor of theology in October of the same year.

In the spring of 1882 the President's chair of the college was made vacant by the resignation of Dr. Helwig, and Dr. Ort was elected to fill that position. Shortly after this the work of recanvassing the city of Springfield for funds to erect a new college building was begun. In this work Dr. Ort took a most active part besides his regular duties as President and teacher in the college. After \$50,000 had been secured in subscription he called a special meeting of the Board of Directors for the purpose of deciding the question of active operation in the work of erecting a new college building.

At this meeting it was decided to begin the work at once. Because of the hard time that had just set in it became very difficult to secure subscriptions, but the work was pushed vigorously forward from time to time until the necessary amount, \$67,000, was raised.

The building was completed and dedicated, June 16, 1886. The new college, the finest in the state, and a great honor and benefit to the Lutheran church, stands a monument to his untiring perseverance and labor. Besides the burdensome duties of the presidency of the college, he has since 1882 filled one chair in the college department and one in the theological department. In 1884 he was elected professor of Systematic Theology, and since that time has been performing what is in the leading colleges of the state and country, the work of three men, for which he only received the salary of one. When he accepted the high and responsible position which he now occupies, he took upon himself a great care, the weight of which few are familiar with; but, like every other undertaking he has ever laid his hands upon, the work of carrying Wittenberg College forward has been marked with rapid development and remarkable success. The beginning and close of every term gives unmistakable evidence that the institution is steadily advancing, by its methods of instruction and modes of government, higher and higher in the scale of perfection and honor.

Dr. Ort occupied the position of Secretary of the General Synod from 1873 to 1879. He also preached the sermon at the opening of the General Synod at Baltimore, in 1875, and at Wooster in 1879, and was elected president of that body, at Omaha, Neb., June 2d, 1887. From 1881 to 1885 he was editor in chief of the *Lutheran Evangelist*, pub-



REV. J. OLSEN.

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lished in Springfield, O. He delivered the second lecture in the "Holman" lecture course before the theological students at Gettysburg College, Pennsylvania, June, 1887, on the first article on the Augsburg Confession, concerning God.

The following is a list of his principal productions: "Doctrine of the Resurrection." "Criticism on Theistic Argument." "Three articles on the Ministerium," published in the *Lutheran Quarterly Review*. An address on "The True Idea of Brotherhood," (printed in pamphlet in 1867.) "Jesus and the Scientist," published in the *Homiletic Review*, 1879. "Christ the Climax of Humanity," (pamphlet 1890.) "The Pre-eminence of the Spiritual," 1884. "Christ the Completeness of Man," 1886. A lecture on "Ideas," one on "Gustavus Adolphus," and one on "Martin Luther."

As a teacher in the class room, be-

cause of his faculty in thought and expression and great breadth and depth of mind, he is recognized by every one as thorough and clear. By his explanations those questions which seem to the mind of the student to be surrounded by a mysterious darkness, divest themselves of their coverings and stand forth in the full clear light of the understanding and reason. As a preacher and man of eloquence in the pulpit, Dr. Ort's ability is widely known to be that of the highest type.

As a scholar and thinker he is thorough, and because of his strong originality in thought and ability to grasp and handle with ease and perfect clearness the most intricate and subtle scientific and philosophical questions he is regarded as one of the most profound scholars and philosophical thinkers of the present time.—*Hist. Witt. College*.



REV. JOHAN OLSEN.

Rev. Johan Olsen was born July 3, 1834, in the parish of Bindalen, Helgelad, Norway. His parents were Ole Johan and Anne Jacobsen. Johan was the only child of this marriage. Later, when the boy was six years old, they moved to the neighboring district Vig, where they secured a small farm. They were poor, but pious people; they had, like many others, come under the influence of the so-called Hans Nilsen Hauge's religious movement. The boy was not very old ere he was sent out to herd cattle, a task usually allotted to boys in Norway. He then, from some eminence, preached his first sermons in a child-like way, with cows and sheep as his only listeners. He very early evinced a taste for books,

and an equal dislike for manual labor of any kind. When about fourteen years of age he was confirmed by Provost P. Marstrander, and the year following he taught the parochial school (which, in Norway, is not exclusively religious) in the parish. It is evident that the young boy must have been well gifted to be able to do this work on poor schooling and the small opportunities he had enjoyed, although it must be admitted that the requirements were not very great. As he wished to fit himself better for the work of teaching, he entered the teachers' seminary at Tromsø when eighteen years of age. He remained there until 1854, when he graduated with honors. Immediately afterwards

he became foresinger and teacher of the parochial school at his home, where he had taught before. After having acted three years in this capacity, to the satisfaction of pastor and people, he was promoted to the principalship of a high school in Kaafjorden, Finland (Finmarken), where he remained two years. It was very fortunate for the young man that he obtained this position, for here his whole future career, so to speak, was to be determined. Provost Wettesen, the pastor of this place, soon became aware of the extraordinary gifts of the young teacher. Wettesen and a friend of his, then studying in Christiania, encouraged him to attend higher schools in the capital in order that he might enter the university there.

He thirsted after knowledge, but how could that thirst be satisfied? He had no money, nay, was even in debt. The study of theology was his chief desire, but there were great difficulties in the way. "Where there is a will there is a way," he thought; a desperate effort needed to be put forth. He resolved to do his best and not to give up before he had reached the goal. He went to Christiania in the summer of 1859, together with his wife, whom he married Aug. 15, 1858. Here hard realities stared him in the face; work, nothing but work. Teaching was resorted to in order that he might make a living for himself and his family, and, besides, his studies must not be neglected. It was indeed trying; at times not knowing where the next meal was to come from. Yet the young man continued studying, until in August, 1863, he passed *examen artium*, or Bachelor of Arts. The requirements for examination were, however, far greater than here. Now the heaviest burden was cast off, and in 1864 he passed, without any difficulty, *examen philosophicum*. The two ensuing

years he studied theology at the university and also passed examinations in Hebrew. His health was now nearly broken down from overstudy and the hard work of supporting a family, which by this time numbered three children. In 1886 he received a call from America to become a teacher in the college of the Swedish Augustana Synod at Paxton, Ill. The place offered him, and which he accepted, was that of teaching Hebrew and other branches. A great misfortune met the emigrating family on their way across the Atlantic, Asiatic cholera taking away the two younger children. While he was teaching in the college he also received private instruction in practical theology from Prof. Hasselquist, D.D., the President of the school and of the Synod. In June, 1867, he was ordained by him and received his first charge: at Neenah, Wis. Although he had many difficulties to contend with, many have spoken of his patience and kindness. Soon he moved with his family to Ft. Howard, because this place was more convenient as a residence. In this part of Wisconsin he established many congregations, which by this time have been served by several ministers.

During his stay here (August, 1870,) the Conference of Norwegian Evangelical Lutheran Church of America was organized, Rev. C. L. Clausen, of St. Ansgar, Ia., being its first president, and Rev. J. Olsen its vice-president. On account of the continued illness of the president the work naturally devolved on the vice-president, J. Olsen, who two years later was elected president of the Conference, which office he held nine years in succession. That he was an able chairman is proven by the fact that he was re-elected so many times, and very often unanimously. Besides, during his terms of presidency

the Conference was shaken with sectional strifes. The president sided with the conservative party, yet he did not go to any extreme; justice was done to both sides.

During his presidency of the Conference, and of late years, he took a leading and active part in the work of uniting the different church bodies into one consolidated body. The object sought for was reached in June, 1890, the United Church of America. Besides holding a position which gave him great opportunities for promoting this cause, he had just the qualifications requisite: mildness, moderateness, and a Christian-like spirit. He was deeply interested in the cause, spending time and money for its sake. Had it not been for his sake the Conference would not have taken part in the joint meeting in Decorah, Ia., in 1871. He was one of the parties bringing about—in spite of opposition and ill-will—the joint meeting at St. Ansgar, Ia., in 1881, which was of such great consequence. We may now exult that the union is consummated, notwithstanding all the prejudice and party-spirit of the past, but we must not forget that the good was not reached without prayers and hard work, above all, not without the grace of God. At the annual meeting of the United Church Rev. J. Olsen was elected visitor of his district of ministers and congregations. He is also vice-president and trustee of St. Olaf's College, Northfield, Minn., which school belongs to the United Church.

Rev. J. Olsen's name has become widely known as a very able preacher. It is evident that he must have been one of the foremost pastors in the Conference to get the place at St. Ansgar, Ia., one of the best charges in the

United Church to-day. He moved to St. Ansgar in January, 1873. Here he has lived for eighteen years, and is loved by his parishioners and others, as is evidenced by many acts of kindness. Great changes have been wrought through his instrumentality: St. Ansgar's Academy being built in 1878 (now bearing the name St. Ansgar's Seminary and Institute) near his home, the congregations having increased and are now in a flourishing condition. The chief characteristic of his preaching is originality, yet he strictly adheres to the text. His listeners get a clear insight into the portion of scripture under consideration from the point of view which he gives them. His discourse is to the point, logical and clear, permeated with the pure, unadulterated gospel. His delivery is very powerful. An earnest appeal is made to the soul so forcibly that the hearer must heed it. Gospel-truth, with a powerful agency, is driven home with all earnestness to the hearts. This mode of preaching *wears*,—unlike the sentimental preaching of the day, which soon becomes wearisome.

He has a very pleasant home in the vicinity of St. Ansgar, where a happy family has lived for years. The oldest son living is in Neenah, Wis., where he has resided as minister four years. A younger boy attends the State University at Minneapolis, Minn. The oldest daughter living has graduated from the Musical Conservatory of Minneapolis, and is now teaching music at home. A younger daughter will graduate next year from the Normal School at Oshkosh, Wis. There are now six children living—five are dead.—*Rev. Sigurd Olsen.*



REV. PROF. O. OLSSON.

No man, with one or two exceptions, is better known among the Swedish Americans than is Professor O. Olsson, and no man is more loved and esteemed among the Swedes in America, be they Lutherans or not, than is he.

Professor Olsson was born in the province of Vermland, Sweden, March 31, 1841. Seventeen years of age he entered Fjelsteds College, Upsala, Sweden. There he soon showed himself to be one of the most diligent and gifted of the students. After less than five years of study he was ordained to the ministry of the gospel before Christmas, 1863.

During the six following years he served as vicarious in the diocese of Karlstad. In this diocese he spent some of the most happy days of his life.

But the land beyond the waters in the far off West, soon began to rise before his vision too, as before many others of his countrymen. Soon he entertained the thoughts of, together with a number of his congregation who dearly loved him, emigrating to America, where they would establish a church of only true Christians. In 1869 the plan was realized and Professor Olsson, together with a great company, left their fatherland for America.

Coming to this country they did not settle down until they reached the beautiful, but then yet wild, Smoky Hill Valley, in McPherson county, Kansas. If any colony had romantic claims surely this had. Here Professor Olsson was for his friends what William Penn was for his colony in the colonial days of

America. He was loved by all, and his heart was full of joy and thanksgiving to his heavenly Father.

During those years he served one or two sessions in the legislature of Kansas and showed himself there to be an excellent advocate of republican principles and an active representation for his people.

In 1871 he, together with his congregation, joined the Swedish Lutheran Augustana Synod. Soon after, a strife started in many congregations of said Synod concerning the redemption through Christ. In Professor Olsson's congregation, too, there were a number that were captured by the new doctrines. His grief for his friends was great, but he hesitated not a moment to tell them, in pulpit and by pen, the invincible truths of the true Gospel of Christ, which were more to him than even his best friends.

His faithfulness to his church and his great ability in defending its doctrines made him well known in the Synod he had joined, and in 1877 he was called to Augustana College, Rock Island, Ill., as professor in theology.

At this, the most prominent college among the Swedes in America, he soon proved himself an able man in his place, and this, together with his humble disposition and his loving kindness, made his students his admirers.

Augustana college at that time was burdened with heavy debt. In the efforts afterwards started to pay off those debts Professor Olsson was the head and hand. His plans proved the best, and his success in getting liberal subscriptions for the college was unexceptional.

At this college he stayed till 1888, then compelled to resign for his failing health. The previous year his dearly beloved wife, whom he married in 1864, suddenly died. This was too much for

his tender, loving heart. His home was not home any more. She who had been his companion from his boyhood was gone to rest. So great was his grief that he sometimes had to leave his work.

That the students were sorry for losing this, their beloved teacher, we need not say. Expressions like the following from his former students, we often have heard, "We can never get a man in his place and be for us what he has been," "The truths he taught us we shall never forget." "He not only spoke as a Christian, but lived as one." "He was before us the personification of sympathy and love, but at the same time he hesitated not a moment to speak the truths as revealed by the Word of God."

Professor Olsson is a talented writer. His style is interesting, lively and original. Ever since his early days in the west, his pen has been more or less active in contributing for the press or writing books. Soon after the death of his wife, he wrote a book entitled "Det Kristna Hoppet" (The Christian Hope). In this book his tender feelings and great grief, but at the same time the consoling faith he has in God, is masterly put forth. Probably not a book in the Lutheran language, except the Bible, can so console a grief stricken heart as the soothing contents of that book.

After having traveled around in the west, during the first part of 1889, he with his four children started for Germany, where he stayed for over a year. During his stay abroad he visited several historical and renowned places in southern parts of Europe, and among others, Rome.

During his stay in Europe he received calls from several congregations of Augustana Synod to be pastor. Finally he accepted the call from a congregation of said Synod in Woodhull, Ill.

Since his return last summer till last

fall he has been busily writing a book on his travels in Europe entitled "Till Rom och Hem igen" (To Rome and back Home). This book is without doubt the best of Professor Olsson's literary works. The work is illustrated and elegant, full of historical facts, observations very interesting, and reflections sterling and practical, thus making it easy to read and instructive to all.

Professor Olsson is a successful pulpit orator. His voice is strong, his delivery winning, and his imagination productive of striking figures. His great theme is: "We the sinners, Christ our Redeemer."

What more than his great natural abilities has, probably, made him a great man among his countrymen is his great sympathy for his fellow-beings, and his pure honesty. Not seldom, when he yet was a young man, say those that knew him then, was his benevolence so great that he at times was near of

suffering thereof himself. It is his pleasure to give to all in need whenever he can, and sorry he is if he cannot help such that ask his help.

Professor Olsson with his remaining family is now living at Woodhull, Ill., where he hopes he may stay and devote the remaining part of his life in preaching the gospel and in Christian literary work.

In 1873 he edited a religious newspaper called *Nyt och Gammelt*, at Lindsborg, Kansas, and *Luther Kalender*, an annual, (Rock Island, Ill., 1883). Besides the excellent book referred to above, *The Christian Hope*, he has also written and published "At the Cross," (Rock Island, Ill.,) which has been reprinted in Sweden; and "*Greetings from Afar; being Recollections of travel in England and Germany*," (1880, also translated into Norwegian and published in Norway.)



REV. JACOB AALL OTTESEN.

Rev. Jacob Aall Ottesen was born in Norway, June 1, 1825, in the country parsonage of Fedt, where his father and grandfather had resided as clergymen for fifty years. The family, which is among the oldest and best known in Norway, is noted for its many clerical

members. Among the near relatives of the subject of this sketch there are, or have been forty clergymen.

Having completed the usual course of theological studies at the University of Christiania, Jacob Aall graduated with honors in 1849. The succeeding three

years he spent as teacher at the Nissen Latin School and at the Heltberg Preparatory Institute for the University.

But Norway was not to be the field of his usefulness. About this time the first tide of emigration to the United States had set in, and in 1852, some of his countrymen, who had settled in and about Manitowoc, Wis., sent him a call to become their pastor, which he accepted. After receiving ordination to the ministry at the hands of Bishop Arup, he took passage for America in a sailing vessel with his young wife, Catherine Döderlein, a daughter of headmaster Döderlein, of the Christiania Cathedral school. A few weeks' journey brought them to New York City. At the request of Ole Bull, who had just founded his short-lived colony of Norwegians — Oleano — in Pennsylvania, Rev. Ottesen went there and preached to his countrymen before setting out for Manitowoc.

But it was in the latter place that his life-work was commenced. The charge was made up of three organized congregations in and about Manitowoc, and eight or ten missionary stations stretching all the way from Green Bay to Milwaukee. This was doing pioneer work of the most trying kind, requiring, in the face of the many privations, not only an ardent love to do the Master's work, but also great physical endurance. Like the circuit rider of other denominations his time was spent in unceasing travel, mainly on horseback. From thirty to fifty miles a day would be covered in this manner, sometimes along the shores of Lake Michigan, then through the silent, trackless primeval forests, often in the cold of winter.

Here he contracted a chronic rheumatism which has ever after reminded him of those first days of toil and travel in his endeavor to bring the gospel of Christ to his countrymen.

But his work was soon to have a wider horizon than was dreamed of, perhaps. In February, 1853, he was found in that heroic little band of Norwegian missionaries which met at Koshkonong, Wis., to consult about the future and welfare of their congregations, and it was there that the Synod for Norwegian Lutheran Church of America was founded, then as now the representative body of the Norwegian Lutherans in this country. For a number of years Rev. Ottesen served the Synod as its secretary. Not long after the organization of the Synod he was sent on a most important mission on behalf of that body. In 1857 he, together with the Rev. N. Brandt, was appointed a delegate of the Synod to visit the Lutheran theological seminaries at St. Louis, Mo., Columbus, Ohio, and Buffalo, New York, with the view of finding a suitable institution for the education of young men among the Norwegians to the ministry. The seminary at St. Louis, was chosen, and a professorship supported by the Norwegian Synod created there. Thus were formed the bonds of close fellowship which have ever after existed between the Norwegian Synod and that of the German Missouri Synod. Rev. Ottesen remained in Manitowoc until 1860 when he accepted a call to the congregations in Koshkonong, Dane Co., Wis., where he has ever afterward resided. In addition to his pastoral duties he now, together with the Rev. H. A. Preus, assumed the editorship of *Evangelisk Luthersk Maanedstidende* a religious monthly devoted to the interests of the Norwegian Synod. This he continued for seven years when the editorial department was transferred to the faculty of Luther College, Decorah, Iowa. The Synod was, however, soon to call upon him to assume new duties. When the Luther Seminary at Madison,

Wis., was erected, Rev. Ottesen was called to become its president and take a professorship, but declined. Again, in the same year, when the Synod was divided into districts, he was elected president of the eastern district but could not be persuaded to accept. Later he served as a member of the board of visitors for his district for a number of years.

Although having borne for more than a generation the burden of unremitting labor and physical infirmity, Rev. Ottesen still continues to discharge his duties as pastor to his large congregations, besides rendering active service to the church body, which he helped to found in the days of his youth. With his classical training, keen reasoning powers, ability as writer and counselor, and above all, his ardent devotion to the truths embodied in the confession of the Lutheran church, he stands, and always has stood, a representative man among his brethren, honored and revered as one of the fathers of the Norwegian Lutheran Church of America.

Though the life and work of Rev. Ottesen have not attracted the attention of the world, having been carried out

in that obscurity which necessarily surrounds one, no matter how gifted, who gives himself up to the welfare of any small community of a foreign tongue in this country, it has none the less been one of a heroism and self-denial which deserves a wide mention. To men who like he have made it the one aim and purpose of life to carry the truths of eternity to their fellow beings, our country owes its noblest achievements of true progress and civilization, and their countrymen a lasting debt of gratitude.

Rev. Ottesen's happy family life, where his charm of personality and originality and his quick wit have delighted so many, has been saddened through the death of four of the six children born him. Three died in their infancy, and one daughter, Didrikke, as the wife of H. G. Stub, professor of theology at Luther Seminary, whom she left two sons. Only two of his children are living, one son, Otto Christian, now a clergyman at Sioux Rapids, Iowa, and one daughter, Hanna Cathinka. A dearly beloved adopted son, Olof Mandt, died after a short but promising life as a minister in Baltimore, Md.—J K.



REV. F. V. N. PAINTER, A.M.

Stroll up the shady walk beneath the graceful trees of the college campus at Salem, Virginia, and you may meet a youthful-looking man, slight of build and rather below the medium height, who will greet you with a pleasing smile and friendly salutation. His hair and beard are light, to match the clear Saxon eyes that beam through the gold-rimmed spectacles with kindly greeting, though at times they can strike down

through your own and make you feel that they almost read your thoughts. His face is refined, thoughtful, and full of expression; his dress is plainly neat; his manner courteous and affable. There is something about the man that suggests the student, and if you guess well enough to ask a passing student which one of the professors that is, he will say, "That is Professor Painter, who fills the chair of Modern Languages



REV. F. V. N. PAINTER, A.M.

and Literature in Roanoke College."

He has established his claim to literary recognition chiefly through his "History of Education," published by the Appletons, and a recent work known as "Luther on Education."

Born April 12, 1852, in Hampshire county, Virginia, in ancestry he was peculiarly fortunate. A union of the industry, integrity, and sound judgment for which his paternal German forefathers were noted, with the delicacy of feeling and keenness of intellectual penetration that distinguished his mother's family, the Wilsons, such a union was most favorable for the production of a firm, well-rounded character. To these hereditary advantages, full scope for development was given by natural environments. The inspiring mountain scenery of his boyhood's home in Preston county, West Virginia, fostered in the molding character a spirit of freedom and of independence; whilst the earnest Christian piety of the early home lent strength, in after years, to resist the manifold temptations of young manhood.

A natural love for literature brought intense satisfaction in the eager perusal of whatever books could be found—works of fiction, history, travel, philosophy and theology.

After having attended the schools of his native village, where he always held first rank, the young man was at various times salesman in stores, and at intervals devoted about three years to the glove-making business in his father's factory. But the old love for letters caused a refusal of advantageous business offers, and in the fall of 1870 we find him matriculated at Roanoke College. In his studies, methodical and earnest labor brought its rewards, for during the last six months of the freshman year an average monthly grade of one hundred clearly foreshadowed the first honor of his class—which was bestowed upon graduation in 1874, together with the gold medal awarded for proficiency in metaphysical studies.

The same year he returned to his home in Aurora, West Virginia, and by the aid of an appropriation from the

Peabody fund, established a graded school, introducing methods recommended by the best educational authorities. The school was popular from the start, and attracted a large patronage from a distance; its success is still a pleasant tradition in the community. In 1875, having declined the nomination for the office of county superintendent of schools, he returned to Salem and entered the Lutheran theological seminary, graduating after a three years' course. During the last year at the seminary he served as pastor in an adjoining county, by an agreement requiring two days of the week to be spent in the saddle. Notwithstanding the unfavorable circumstances, his church grew in numbers and spirituality.

Having accepted a call in the fall of 1878 to serve his *Alma Mater* as principal of the Boy's School and instructor in Modern Languages, he assiduously devoted the next several years to educational study,—enlarging his attainments especially in French and German, chiefly by a perusal of their classic literature. The College granted a leave of absence during the summer months, and this opportunity was improved by securing the tutorship of native French and German teachers in New York City and Amherst, Mass., succeeded by some months of study at Paris and at Bonn. The immediate literary results of this foreign trip were a pamphlet consisting of a series of letters that gave his observations while abroad; and a sketch of the Lutheran Church in France, published in the *Lutheran Quarterly*.

Upon returning to his college in the fall of 1882, he was made Professor of Modern Languages, and has since given much time and energy to the development of his department, which is now one of the most efficient in the South. Its chief advantages are an exten-

sive field of study and exceptional thoroughness.

It was during his college course that Professor Painter became convinced of an unfortunate gap existing between the wants of practical life and the arrangement of the average curriculum—a conviction firmly established by subsequent study and experience. In 1883, a few weeks before the famous address of Charles Francis Adams at Harvard, he published a pamphlet entitled "The Modern versus the Ancient Languages," in which he contended that greater prominence should be given French and German in our colleges. The discussion of the language question became general in circles of higher education, and in this discussion Professor Painter took a prominent part. In 1884 he read before the Modern Language Association in New York, a paper advocating a "modern classical course" in American colleges, to be co-ordinate with the ancient classical course. The association formally approved the plan; which, although at the time regarded by some as radical, has since been adopted in many institutions. Two years later, he was again invited to address the association in Baltimore, and great applause was accorded his paper on "Recent Educational Tendencies in their Relation to Language Teaching."

In 1886, the "History of Education" appeared in the "International Educational Series," edited by Dr. W. T. Harris. This book embodies the result of four years' study of the subject, and is pronounced the best popular treatise of its kind in America. Having already passed through a large number of editions, it still retains its popularity.

Another educational work, which appeared the present year, is "Luther on Education," comprising excellent translations of Luther's principal writ-

ings on the subject, as well as a number of valuable chapters added by the translator. It has been received with great favor.

Professor Painter has in preparation a work on English literature, written on a new plan, and designed to facilitate the teaching of that difficult branch of study in high schools and colleges. It will probably appear the coming year. In addition to these more serious literary efforts, he is a frequent contributor to periodical literature. A study entitled "Chastened and Sanctified," published in *The Independent* in 1887, received high praise. His style is remarkably perspicuous and facile.

He is a warm friend of popular education, having conducted for several years summer institutes in Virginia and West Virginia, for which work he is especially fitted, because of wide experience and extensive reading, covering the whole field of educational science. Through his efforts was organized, in 1884, the Virginia Teachers' Reading Association, of which he was elected president for several consecutive years. The association was a success from the start. With a large membership and an excellent course of study, it exerted no small influence upon the educational progress of the state.

In theology he is tolerant, attaching more importance to fundamental and practical truths than to speculative or polemical questions, and desiring Christian unity and concord. "I would rather be a martyr for love," he says in the words of Baxter, "than for any other article of the Christian creed." His sermons are highly practical, indicative

of careful study and an intimate acquaintance with Biblical literature. In preaching, his style is simple, easy, and earnest, at times becoming quite animated, as peculiar beauties of the sacred Word reveal themselves to his devotional and finely poetic nature.

As was the case with Froebel, he is at home in the class-room; and he makes his pupils feel at home. One cannot help being stimulated to effort by the heartiness and deep interest with which he leads his learners into unexplored realms of knowledge. Possessing as he does a perfect candor and the soundest of practical views, his students love to inquire of him about questions of interest that may arise, and the information is imparted so pleasingly, and often with such captivating humor, that to spend an hour in his class-room is a pleasure.

Within a ten minutes' walk of the college buildings is the neat and home-like cottage where, with his family of six, he resides in great enjoyment of his domestic surroundings. "The man that does not make much of home life," he says, "commits a great mistake." Having discovered the emptiness of popular applause, which is valueless unless based on corresponding merit, he believes that high positions bring with them multiplied cares and responsibilities. With the pleasant companionship of a congenial helpmate and loving children, this friend of ours is content to pursue his quiet, busy life, striving by diligent application and a faithful discharge of duty to make himself the best that God will let him be.

J. A. B. S.



REV. W. A. PASSAVANT, SR., D.D.

Rev. William Alfred Passavant, D. D., was born at Zelienople, Butler Co., Pa., Oct. 9, 1821. He was graduated at Jefferson College, Pa., in 1840, and at the Lutheran Theological Seminary, Pittsburgh, Pa., in 1842. In the latter year he was ordained to the ministry, and he held pastorates in Baltimore, Md., in 1842-4, and Pittsburgh, Pa., in 1844-55. Since then his time has been occupied with editorial duties, but chiefly with work of philanthropy. He has been instrumental in the establishment of hospitals at Pittsburgh, Pa., Milwaukee, Wis., Chicago and Jacksonville, Ill., and orphanages at Rochester, Pa., Zelienople, Pa., and Mt. Vernon, New York. The hospitals are under his special supervision. He was the first to introduce the order of deaconesses in any hospital in this country in 1849, when he secured the services of four deaconesses from Kaiserswerth, Germany. He was a leader of the movement that resulted in the establishment of Thiel College, Greenville, Pa., in 1870, and has since then been one of its trustees. Among the congregations which he has founded is one at Rochester, Pa., one at Baden, and one at Crow's Run. Few have traveled more in the interest of our Lutheran church and her various works than has Dr. Passavant. His extensive acquaintance with pastors and people in all the branches of the American Lutheran church, his general fame, and willingness to lend his assistance in the labor of love, his superior fitness, and fervent devotion to his Master's cause, have truly rendered him a man abundant in labors. He is virtually the founder of the "Pittsburg Synod," and was among the leaders in the organization of the "General Council." He has at

various times been president of the Pittsburg Synod. In 1870 he was elected president of the Thiel College Board, in which capacity he has served much of the time since. As an editor the Doctor is known for his ability to gather and digest news, his breadth of views, and his extensive acquaintance with all the branches of the Church. He believes in a faith that works, and he is known for his hatred of shams. As a conservative Lutheran and a loyal member of the "General Council" he is an opponent of "New Measurism" and General Synod "Revivalism."

Dr. Passavant has published a large number of sermons, addresses and reports. In 1842-44 he published the first Lutheran Almanac, which had an English circulation of 19,000, and a German circulation of 11,000. He was the founder of the *Missionary* in Pittsburgh, Pa., in 1840, and its editor until it was merged, in 1861, into the *Lutheran and Missionary* in Philadelphia, and then for a number of years he was one of the editors of the combined periodical. In 1880 he founded the *Workman*, a bi-weekly in Pittsburgh, Pa., of which, except two years, he has been editor ever since. While we much regret that we have been unable to secure a fuller sketch of this venerable father in our beloved Church, we beg permission to quote from the *Workman* the following page from his personal history, written by himself, which cannot fail to interest and profit our readers:

OUR FIRST CHURCH WORK AND WHAT
CAME FROM IT.

The influence of the Christian press is only imperfectly recognized among us. By many it is not appreciated, and



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few sufficiently regard its mighty power for good. Most of our pastors are satisfied to receive a church paper for themselves, and think it beneath their calling to exert themselves to introduce it among their people. In this way our church periodicals have at best a dying life. Their usefulness would be increased ten fold, if each one would conscientiously do what he could. A systematic effort would place a copy of some church journal in every family in their charge. The result would be an intelligent membership, a lively interest in all church work, and a personal co-operation in everything pertaining to the kingdom of God. The results would be as surprising as they would be delightful. The church would become a working organization full of all the activities of Christian life. As an illustration, we give a few reminiscences concerning our first labors in circulating a religious paper in a long-neglected field.

In May, 1837—upwards of fifty years ago—we returned to Jefferson College, Cannonsburg, Pa., after having been confirmed in St. Paul's Church, at Zelenople, on Palm Sunday. Out of 250 students, with a single exception, we were the only one of Lutheran parentage. The Rev. Dr. Muhlenberg, now professor in the University of Pennsylvania, had graduated in the class of 1836, and the feeling of isolation was at times most oppressive. The love of the Church of our mother, next to the love of Christ, became our all-absorbing passion. But what could we, an obscure lad of sixteen, do for the cherished church, whose holy influences had surrounded us from childhood! Only two German families lived in the village, and the rest were Americans who had their own church connections. In each of these we secured a subscriber to a German paper, a third person, working

as a journeyman in a shop in the village, was likewise induced to subscribe, and in due time he became a useful minister of Christ. It was then we recalled the fact that the town of Washington, seven miles distant, contained a few Germans likewise. Thither we resolved to go and endeavor to do the same work.

The vacation at Christmas soon afforded the time, and Saturday was selected as the time of starting. We recall the mingled emotions of courage and diffidence with which we began our journey. The snow came down in heavy flakes, as we trudged our way over the turnpike. Our overcoat soon became a mass of heavy snow, but hope made the heart warm, and we at last reached our destination. Where we began and ended, we cannot now recall. Neither can we remember how we discovered the few German families in the town. But we met with unexpected favor, and were rewarded with the names of seven subscribers, six of whom paid in advance. The paper was the *Kirchenzeitung*, which had appeared a few months before, and was edited by the Rev. F. Schmidt, one of the professors in Lafayette College, Easton, Pa. In the absence of arguments, we read extracts from letters in its pages written by various Western missionaries. Among these were the communications of Rev. Pastor Schmid, of Ann Arbor, Mich.; the Rev. Pastor Cronenwett, from Northwestern Ohio, and Rev. J. Nuelson, from Elkhart, Ind. Our German was broken and imperfect, but the fire of holy love in these missionary reports conquered all. Late at night, we reached our room in C——, thanking God and taking courage from our first experience in church-work. It was indeed but "a little one," but it was all that, in our humble way, could be done to encourage the editor in his important work.

Many years afterwards, the Rev. S. K. Brobst, now with God, but then wielding an extensive influence as editor of the *Zeitschrift* at Allentown, Pa., took us aside and narrated this interesting fact in his eventful life. It seems, we had called at a tin shop in Washington, which was carried on by a relation with whom he was living as apprentice boy. As we entered the store and stated our mission, he called his cousin, with whom we pled, in order to secure a subscription. We, however, failed to interest him, and went away discouraged because of our poor success. The paper, however, which we left, fell into the hands of the thoughtful lad. It awakened in him the desire to become a minister, and after we left he became a subscriber. In a short time, he began his studies at Washington and continued at Jefferson College. The thought of a religious paper for the young came from reading the paper for adults. A few years after, he began the publication of the *Yugend Freund*, the first German religious paper for the young in America! From that time to this, its publication has been continued, and, "he being dead yet speaketh," in thousands of Sunday-schools and families over the land.

What that one humble lad succeeded in accomplishing for Christ and the Church, notwithstanding his imperfect

advantages, eternity alone can reveal. He preached and wrote, and published and toiled until his frail body found rest in the grave. He worked as few did, for Christian nurture, Christian education, and Christian charity. His influence in the establishment of Muhlenberg College and the seminary in Philadelphia is gratefully appreciated. His paper, tracts, almanacs and books have gone forth over the whole land—and it may be said of all of them, that they have accomplished great good. He rests from his labors, but his works do follow him.

In the mention of this incident in the life of our departed brother, our readers will overlook all personal allusions. We refer to them mainly to illustrate the power of the religious press for good, and to encourage pastors, students, and church members to do what they can to aid in the circulation of church papers. Even our failure was a remarkable success. Of the results in those families where we succeeded in introducing a Christian paper, we know nothing. But where we failed, God overruled all to the praise of His name and the welfare of many. The lessons of the whole is: Do what you can, even in the most discouraging field, and God will take care of his own work.



REV. W. A. PASSAVANT, JR.

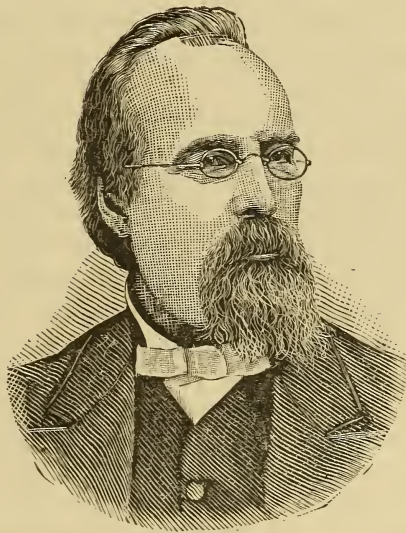
Twins came to the home of Rev. Wm. A. and Eliza Passavant, of Pittsburg, Pa., on Jan. 23, 1857. Both are alive, one being named William Alfred, after his father. At four years of age a policeman brought him home with a hymn book under his arm. He was going to

Baden (a mission point in charge of his father) and had got lost. This was a favorable omen, it was thought. At twelve he was sent to Thiel Hall, Phillipsburg, Pa., a school which Dr. Passavant had established. With two brothers he remained here three years

in charge of an aunt, and after a year at the Western University he entered Muhlenberg College, Allentown, as a freshman. In 1875 he graduated with second honor in the class. A year at home devoted to reading and private teaching was followed by three years in the Lutheran Theological Seminary, Philadelphia. Declining an invitation to remain in that city as pastor, the call to Baden parish was accepted.

In 1881 *The Workman* was founded by father and son, the firm name being W. A. Passavant, Jr., & Co. In parish work and the business of his church paper six years were spent. On his return from a year's stay in Europe, during

which a series of editorial letters were published from his pen, he purchased the paper and published it a year as an eight-page weekly, being both editor and owner. In the meantime accepting a call to Christ Church, Pittsburg, he served that congregation, and at the same time built a church for a mission he had established at Phillipsburg, Pa. On July 1, 1889, a call from the English Home Mission Committee of the General Council was urged and accepted, and he became the Superintendent of Missions for that committee. Church and paper were given up and he devotes his entire time to this work.



REV. O. PAULSON.

Rev. Paulson, of the United Norwegian Lutheran Church in America, was born on the "gaard" Woolberg, in the parish of Grue, Solör, Norway, April 26, 1832. His parents were Paul Olson, of Norwegian parentage, and Anna, born Nils-son, of Swedish parentage. Fifteen years old he was confirmed in the fall of 1847 by Pastor Sören Dahl in the Grue

church. In the spring of 1850 he accompanied his parents to America, this being the first family that had emigrated to America from Solör. The first two years they lived in Muskego, Wis., and then for a while near Decorah, Ia. In the spring of 1854 they moved to Carver county, Minn., which at that time was a territory and very sparsely settled. Here

he took 160 acres of land and went to farming.

In the fall of 1857 he was married to Miss Inger O. Löberg, by the Rev. P. A. Cederstam, of the Swedish Augustana Synod.

During Christmas the same year a colporteur by the name of Peter Carlson, employed by the American Tract Society, visited the neighborhood, and by means of his powerful preaching a considerable spiritual awakening occurred in the settlement. Among those who were brought to a knowledge of the grace of God in Christ Jesus was also Mr. Paulson.

Evangelical Lutheran ministers were scarce in those days, and when Mr. Carlson, after a month's labor, left the place to fit himself for the gospel ministry at the theological seminary in Chicago, having already received a call from the Carver congregation, the people found themselves without a spiritual leader. It was evident to Mr. Paulson and his friend, Rev. C. A. Hedengran, of the Swedish Augustana Synod, that if the people should long remain without a leader and without religious gatherings it would prove detrimental to their spiritual condition. Mr. Hedengran, who was an older Christian than Paulson, then undertook to gather the people as often as possible, supplying to them, as well as he could, the place of a pastor, and in his absence Mr. Paulson led the meetings by reading good selections and sermons from the Lutheran fathers.

When Mr. Carlson was ordained, Paulson was appointed colporteur, which position he occupied for a couple years, traveling principally in Minnesota, distributing tracts, books and bibles, and preaching the Word whenever called upon to do so. In the summer of 1860 he was present as delegate from the Carver

congregation at the important meeting at Jefferson Prairie, Wis., when the Scandinavian Augustana Synod was organized. In the winter of 1861 he entered the theological seminary of this Synod, then located at Chicago, and presided over by the Rev. Prof. L. P. Esbjörn. In the meanwhile the war broke out and Mr. Paulson felt it to be his duty to lay aside his books and shoulder the musket in defense of his adopted country. He became a member of Co. H, 9th Reg. Minn. Vols. In this company he served two years in the capacity of second lieutenant, when he resigned his position and, broken down in health, returned to his farm in Carver county, Minn.

His desire to devote the remainder of his time and talents to the service of God and the church in the capacity of a pastor became so strong, however, that in 1866 he sold all he had and again entered the seminary, which had now been removed to Paxton, Ill., with Rev. Prof. T. N. Hasselquist, D.D., as President, Prof. Esbjörn having returned to Sweden. With exemplary diligence Mr. Paulson prosecuted his studies for two years and was graduated in 1868, when he received a call from a congregation in Minneapolis and was ordained by Prof. T. M. Hasselquist, President of the Scandinavian Augustana Synod, at its meeting in Carver. The first year of his pastorate at Minneapolis he lived at Carver and served as instructor, together with Rev. And. Jackson, at the St. Ansgar Academy. In the summer of 1869 he moved to Minneapolis, and for about two years he was the only settled Scandinavian Lutheran pastor there. In the fall of 1870 he participated in the organization of the Norwegian Danish Conference at the meeting held in St. Ansgar, Ia. At the memorable meeting held at Madison, Wis., some time later,

for the purpose of effecting a satisfactory settlement between the brethren in the Norwegian Augustana Synod and the newly organized Conference, he acted as chairman. At this meeting a committee of three was appointed by the Conference to find a suitable location for a theological seminary. Rev. Prof. A. Weenaas was elected for Wisconsin, Rev. C. L. Clausen for Iowa, and Rev. O. Paulson for Minnesota.

With the assistance of supreme judge Vanderbury, Rev. Paulson, upon his return to Minneapolis, called a meeting of a number of the leading men in the city, at which he presented the matter concerning the advisability of locating the seminary there. The members of the meeting heartily seconded the idea, and made the generous promise of donating the site, and liberal sums of money to the institution, in case it should be located at Minneapolis. Six lots were pledged at this meeting, which today constitutes the grounds upon which the Seminary and the old professor's residence are built. Rev. Paulson immediately reported the matter to the other members of the committee, to whom the Minneapolis offer seemed so generous, and the location so favorable, that the location of the institution at that place seemed almost to be settled. In the summer of 1871 the "Conference" held its first annual meeting in the Trinity church, Minneapolis, when it was decided to locate the seminary there, provided the city would furnish free site, and a building to cost at least \$4,000, to which the Minneapolis delegation, together with the pastor agreed. The following fall the founda-

tion of the seminary was laid. Rev. Paulson, who was chairman of the building committee, solicited the money, and had the building ready for occupation in the fall of 1872, the cost of which amounted to \$6,000, the "Conference" assuming the extra \$2,000. The seminary was dedicated with impressive and appropriate ceremonies the same fall.

After a busy pastorate of six years at Minneapolis, Rev. Paulson removed, 1874, to Wilmar, Minnesota, having received and accepted calls from four small congregations there, none of which had a church. During his eleven years pastorate in Wilmar, he organized three new congregations and built five churches. In the fall of 1885 he accepted calls of Blanchardville, Argyle, Adams, York and Primrose congregations in Wisconsin, which he at this writing continues to serve. While at Minneapolis he organized St. Olaf's congregation in Burnett Co., Wis.; Duluth, Norwegian Lutheran congregation; the Norwegian congregation in St. Paul; Soby congregation, Morrison Co., Minnesota; Glen Carry congregation, near Anoka, Minnesota; and a few other small congregations in Sherburn Co., Minnesota.

Rev. Paulson has had nine children, seven of whom are living.

He has repeatedly been elected vice-president of the "Conference," and was one of its district presidents from its organization to 1890, when it united with the "United Norwegian Lutheran Church in America." Since this union he has served as president of the Madison district.





REV. F. W. E. PESCHAU, A. M.

"Prominent Living North Carolinians," is the title of a book of over three hundred pages, published by J. Dowd, Esq., in Raleigh, N. C., in 1888, and from its pages, 197-199, we present with some changes and additions the following sketch of Pastor Peschau.

He was born in Clausthal-Zellerfeld* on the Hartz mountains, in the kingdom of Hanover, where Muhlenberg, the patriarch of American Lutheranism, went to school and taught school. He is the only son of Henry and Wilhel-

mina Peschau. In 1853, his parents came to this country, settling first in Baltimore, but subsequently in Wheeling, W. Va., where the aged father Henry Peschau still lives.

He spent six years in the College and Theological Seminary at Gettysburg, Pa. His first charge was at Nebraska City, Neb., fifty miles south of Lincoln. His second field of labor was Nashville, Tenn., and his present field at Wilmington is his third pastorate. Here he has been nearly nine years.

On June 3d, 1873, Pastor Peschau married Miss Clara J. Myers, daughter of Hon. A. K. Myers, of York Springs, Pa., now a capitalist in London, Ohio.

As an educator he has also had considerable experience. For three years he was Superintendent of German in the public schools of the city of Evansville, Ind., and Professor of German in the High School. At Nebraska City, Neb., he was Superintendent of the city public schools two years, and also Professor of German in an Episcopal college located there. At Nashville,

* The Peschau family has for about one hundred and fifty years been located in Clausthal, Kingdom of Hanover, Germany, though two branches thereof migrated from there. Rev. F. W. E. Peschau is not the first Lutheran Pastor in the family, for long before he was born Rev. George Ludwig Peschau was laboring as pastor of the Lutheran Church at Altenbroch, Hanover, a town of two or three thousand inhabitants near the city of Bremen. Here old Pastor Peschau preached for the long period of forty-five years. This was the only church he ever served. He studied at the University of Gottingen, and was ordained by the Ministerium of Hanover. He was a noble and faithful man of God, and died at his post of duty, after forty-five years of faithful work, in the eightieth year of his age, at Altenbroch, where he was also buried. One of his sons, the Hon. Edward Peschau, German Imperial Consul, resides at Wilmington, N. C., and is a member of the church served by the subject of this sketch.

Tenn., he was Professor of German in Dr. Ward's Female Seminary, the largest in the South and the second largest in the United States. He was also Professor of German in Vanderbilt University, but these extra labors, coupled with his pastoral duties, were too much for his system, and he broke down, with an attack of typhoid fever in 1881, which nearly ended his life. Since living in Wilmington he has taught only private classes and delivered lectures on educational subjects in North Carolina and Tennessee. Sermons, sketches of sermons, articles, letters, and poems from his pen have appeared in the German and English press of this country. He has been one of the editors of the *Lutheran Visitor* for over eight years, and was the editor of *The Southern Illustrated Magazine* at Nashville. He preaches in German and English with equal fluency, ease, and accuracy, with or without manuscript, and has so far mastered the Danish language as to be able to hold services in that language, for the sailors and officers of the Scandinavian ships that come to Wilmington.

Coupled with these talents of linguistic attainments, he has a musical education and has published a number of songs, the words and music of which were his own composition, notably among these is the "Ode to Jackson," sung at the unveiling of the equestrian statue of Andrew Jackson, seventh President of the United States, at Nashville, in 1880, which was published in the extra edition of 180,000 copies of the *Courier-Journal*, Louisville, Ky., at the time. He has some new songs in press now. More than two-thirds of the time of his belonging to Synods he has been officer. He was secretary of the Nebraska Synod, and also of the first great Missionary Convention held in Omaha in 1877. He was secretary of the Mid-

dle Tennessee Synod, and in the North Carolina Synod he has just completed his fourth term as president, having been elected four years consecutively, a thing that has never happened before in this oldest of Southern Synods. He was the last president of the Southern General Synod and became the first president of the United Synod by removal of Dr. Gilbert. In 1883 he was unanimously elected president of North Carolina College, but declined this distinguished honor. He has thus shown his administrative talents as President of the North Carolina Synod, and of the General Synod, South, and of the United Synod, and no one in the Lutheran Church, South, is more widely known or has received more complimentary notice from the press.

Full of energy and push, and working faithfully at his post, under God's blessing he has succeeded in doing a good work, in every position he has occupied. His congregation at Wilmington a few years ago, unanimously and enthusiastically adopted a resolution, requesting him to remain its pastor during the days of his natural life.†

Dr. Bernheim, his predecessor, writing to Pastor Peschau, says: "I see from various reports that you are doing a good work in Wilmington. Your congregation is certainly advancing under your administration, and I say this sincerely, and not as a mere compliment, the work speaks for itself."

The *Lutheran Home* says, of him: "We are glad that we have such a worker in so important a field of labor and that

† He is an honorary member of the Tennessee (State) Historical Society, the finest in the South, also honorary member of German Historical Society of Maryland, Corresponding Secretary of Wilmington Historical and Scientific Society, and honorary member of a number of Literary Societies of different institutions.

In 1889 he was one of the commissioners of North Carolina to Centennial Celebration in New York City, having been duly honored by His Excellency Governor Fowle.

both the people inside and outside of our Church speak well of him and that even his predecessor, who knows all the difficulties of so trying a field, where two languages are used, can bear such testimony and that the work done proves the correctness of all."

Those who thus bear the banner of the cross successfully are worthy of all honor. We sometimes overlook the esteem due them—due not to pamper pride, but to "give honor to whom honor is due." No church in the world has paid so much attention to education as the Lutheran. Both in this country and in Europe does she stand prominent as an educator. We offer no apology, therefore, for this extended biography of one to whom God has given superior talents and the energy to use them.

HIS PUBLICATIONS:

Songs.—Words and music his own.

Ode to General Andrew Jackson;

Ode to Mrs. Ex-Pres. Polk; God bless our Noble Firemen; There is No Home but Heaven; The Conquered Banner (German); The Orphan's Plea.

Tracts.—On the Lutheran Church, Her Name, etc.

Sermons.—Baccalaureate Lutherville; Power of the Love of Christ; Joshua's Choice.

Sketch of Mrs. Ex-Pres. Polk and a small book of poems. He is now translating for publication the first 25 years minutes of the old North Carolina Synod from the German; Baccalaureate Sermon, Marion, Va., Female College; Sermon on the return of Christ; The True Choice; The Open Door; and for five years he furnished German Gleanings for the *Lutheran Observer*

His two lectures "The Cemetery of the Sea," and "Foreigners" have been delivered before thousands upon thousands and have made him known far and near.



REV. GUSTAVUS PETERS.

Rev. Gustavus Peters was born in Sweden, on the 4th of January, 1832. His parents were Peter Emanuel Anderson and Eva, born Jacobson. The day after his birth he was baptized and received the name Gustaf. While in Sweden he wrote his name Gustaf Peterson; but when he came to America he was advised to change it to Gustavus Peters. From 1844 to 1848 he served as apprentice boy. He was confirmed Pentecost Day, 1847. In 1855 he graduated from Kalmar Teachers' Institute. In 1857 and 1858 he attended a mission school, conducted by Fjelstedt and Ahlberg, whereupon he became assistant teacher at Ahlberg's colporteur school, which position he held for one year.

Having received repeated invitations to come to America, he left Kalmar, in company with A. W. Dahlsten, July 27th, 1859, arriving at New York the 17th of August, and at Chicago on the 24th, where he met his friend, Rev. E. Carlsson.

On the 8th of September, the Synod of Northern Illinois convened at Chicago, and on the 12th, Mr. Peters was licensed to preach, while P. Carlson, C. P. Boren and P. Beckman, were ordained to the ministry. After the services, Mr. Peters remarked to his friend, Rev. E. Carlson, that he regretted very much not having understood the sermon; to which Rev. Carlson replied that there was no cause for regret, as the whole was a most mis-



REV. GUSTAVUS PETERS.

erable effort, the preacher having stated, among other silly things, that a preacher ought never to eat more than twelve mouth fulls at the time. Mr. Peters took active part in the meeting of Norwegians and Swedes, held four miles south of Clinton, Rock County, Wis., popularly known as Jefferson Prairie, June 5th, 1860, at which the organization of the Scandinavian Evangelical Lutheran Augustana Synod was effected. Eight candidates for the ministry were ordained at this meeting on the 8th of June, by the Rev. T. N. Hasselquist, among whom was also Mr. Peters. After his ordination he accepted a call from the Swedish congregation at Moline, Ill., as the successor of Rev. O. C. T. Andren. In the latter part of August, 1861, he married Miss Ida Hellena Ström, of Christdala, Sweden, who died May 18th, 1863, leaving him with a ten month old infant daughter. Since the death of his wife he was

unable to thrive in Moline, and on the 10th Sunday after Trinity he resigned his charge. During the same week in which his resignation from the Moline congregation took place, he received a call from the Swedish Lutheran congregation in Rockford, Ill., which he accepted, beginning his labors there New Years, 1864. For twenty-two and a half years Rev. Peters labored with remarkable success in this charge, from which he resigned in 1885, remaining with the congregation, however, until the latter part of June, 1886. He then labored for a year and a half at Lincoln, Nebraska, after which he moved to York, in the same state, where he still remains. On the 8th of October, 1864, he was married again, the result of this marriage being eight children, of whom three sons and one daughter are living. His daughter after the first marriage died June 22d, 1864.



REV. BERNHARD PICK, PH.D.

Rev. Bernhard Pick, Ph.D., was born at Kempen, Prussia, Dec. 19, 1842; educated at Breslau and Berlin, graduated at Union Theological Seminary, New York City, 1868; became pastor in the Presbyterian church, New York, 1868; North Buffalo, N. Y., 1869; Syracuse, N. Y., 1870; Rochester, N. Y., 1874; Allegheny, Pa., 1881. He became member of the German Oriental Society of Halle-Leipzig, 1877; of the Society of Biblical Literature and Exegesis (U. S. A.), 1881, and of the Victoria Institute (or Philosophical Society of Great Britain), in 1889. In 1884 he left the Presbyterian church and was received as a member of the Lutheran Ministerium of Pennsylvania. He contributed for sixteen years to McClintock & Strong's Cyclopedia of Biblical, Theological and Ecclesiastical Literature, especially in the department of Biblical and Post Biblical Talmudic and Jewish Literature. A specialty of his contributions are the articles on the

modern versions of the Bible, which are not found in any other Cyclopedia, and which betray a vast amount of research and reading. Contributed also to Schaff-Herzog's Encyclopaedia; translated Delitzsch's Jewish Artisan Life in the Time of Jesus; is author of Luther as a Hymnist, Juedisches Volksleben zur Zeit Jesu; Luther's "Ein Feste Burg" in nineteen languages (second edition in twenty-one languages), Index to Lange's Commentary on the Old Testament, Dr. Martin Luther's Geistliche Lieder nach den Originaltexten nebst Einleitung und geschichtlichen Bemerkungen zu einzelnen Liedern; historical sketch of the Jews since the destruction of Jerusalem; The Talmud—What it is; Apocryphal Life of Jesus; A Comprehensive General Index to the Ante-Nicene Fathers; Huelfsbuchlein zum Religions-Unterricht in Schule und Haus nach Luther's Katechismus, and numerous other articles.



REV. PROF. A. PHILLIPPI, A.M.

Rev. Prof. A. Phillippi, A. M., was born of pious Lutheran parents in Wythe county, Va., July 25, 1833. He was baptized in infancy and confirmed at the age of fifteen. He entered Roanoke College in 1852 and graduated from that institution in 1857. After devoting several years to the study of theology, he was called from the Theological Seminary at Gettysburg to the newly organized mission church at Charlotte, N. C. Here he labored about a year and a half, during which time St. Mark's congregation was fully organized and secured its first church property.

In October, 1860, Mr. Phillippi returned to Virginia and was united in marriage to Miss Cynthia M. Brown, of Wythe county.

About the same time he resigned the mission in Charlotte and accepted a similar work in the city of Lynchburg, Va. He entered this field in November, 1860, but the sectional strife and war excitement soon became so great

that the aid promised by friends in the North was withdrawn, and the work so hopefully begun had to be discontinued. In the spring of 1861 he entered the Confederate service as lieutenant in the 29th Va. Regiment, with the understanding that he should devote himself mostly to the religious interests of the troops. In this capacity he served in Southwest Virginia, Tennessee and Kentucky until after the retreat of Gen. Bragg from Kentucky in 1862. The regiment was then returned to Virginia and attached to Gen. Pickett's Division, where it remained until the close of the war. In the meantime Mr. Phillippi accepted a regular chaplain's commission in his regiment, with a passport to labor in any part of Gen. Lee's army that he might select. To the camp, to the line of battle, and to the field hospital his time and efforts were given without interruption until the army of Northern Virginia was disbanded, at which time his chaplain's commission

was the oldest in Lee's army. Under his ministry and care that most remarkable religious awakening in Gen Pickett's Division occurred just before the march to Gettysburg, in which hundreds, perhaps thousands, of brave men gave themselves to the blessed Saviour.

In the fall, after the close of the war, by the earnest solicitation of Rev. D. F. Bittle, D.D., President of Roanoke College, Mr. Phillippi spent several months in the north with a view of securing means to relieve Roanoke College of its most pressing financial embarrassment. In the spring of 1866 he accepted a call to St. John's Lutheran Church, near Wytheville, Va. The congregation being small could not give their pastor a full support. This made it necessary for him to engage in school teaching. The public school system having been inaugurated in Virginia, he was appointed to organize the graded school in Wytheville, Va., to which calling he gave four years of time and labor, and retired from it with a view of giving all his time to the extension and development of the Lutheran Church in and around Wytheville. With this object in view, he, without any mission or church extension aid, while still pastor of St. John's church, opened three missions, one in Wytheville and two in the country. The work of planting and reaping was slow and difficult, but some progress has been made. Each of these missions now has a good church and well organized congregation and Sunday School. The congregation in Wytheville owns one of the most beautiful churches in all that section of country. It cost about \$12,000. The St. John's church has its own pastor, while the three new organizations still remain in charge of Mr. Phillippi.

About the same time these missions

were organized Mr. Phillippi opened a private school, now Trinity Female College, in Wytheville. This enterprise met with encouragement, and soon enrolled over a hundred pupils. Prof. G. M. Huffard, who so faithfully and efficiently worked in this school, retired from it in 1886 for the purpose of establishing a male academy. Some changes were then made in the plan of the school. It is now purely a young ladies' boarding school, limited to about thirty-five pupils. Since its organization about one thousand pupils have been matriculated, of whom nearly one hundred completed the entire course of study required for graduation. The especial object for which the institution was organized was to give our Lutheran girls, in connection with a thorough education, correct ideas of historic Lutheranism.

During the whole of his ministerial and educational work, Mr. Phillippi has made it an especial object to seek out, encourage and did, out of his own private means, help worthy young men to enter the Lutheran ministry. On these efforts God bestowed his blessing, since some nine or ten of our most conservative and efficient pastors are his spiritual sons.

In his early ministry Mr. Phillippi began the close and careful study of the confessions and cultus of the Lutheran church. These he most heartily approves, and conforms to them in his teaching and practice averse to strange and doubtful methods.

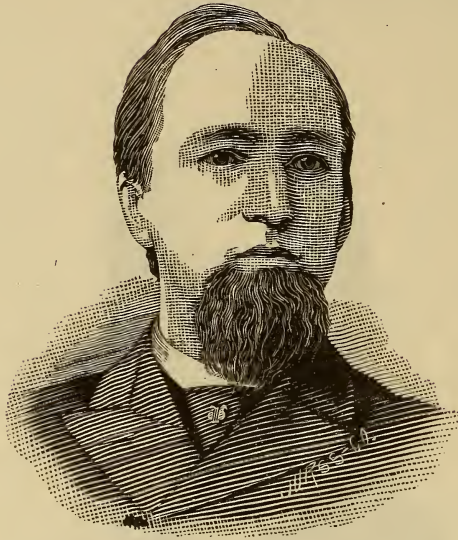
During his whole ministry, whenever circumstances or the defense of truth required it, he never, regardless of sneers and unpopularity, hesitated to defend by word and pen with firmness the church of the reformation. And now after years of devotion to his conviction

and love of truth as held and conferred by the reformers, he has the satisfaction of seeing his Synod, once the most latitudinarian, one of the most churchly and conservative in the United Synod.



REV. PROF. F. A. O. PIEPER, A.M.

Prof. Pieper was born in Pommerania, Germany, June 27, 1852. He received his classical education in the Dom-Gymnasium at Colberg, Germany, and in the Northwestern University at Watertown, Wis., whence he graduated in 1872. His theological education he received in the Concordia Theological Seminary at St. Louis, Mo., from which he was graduated in 1875. For about three years he served congregations at Centerville and Manitowoc, Wis., when he was called, in 1878, by the Missouri Synod as professor of theology at Concordia Theological Seminary, St. Louis. In 1887 he was elected by the synod of delegates to succeed the late Dr. C. F. W. Walther in the presidency of Concordia Seminary, which position he still holds. At present he teaches Dogmatic and Pastoral Theology. In connection with the other members of the faculty he is the editor of the *Lehre und Wehre*, *Lutheraner*, and the *Homiletisches Magazin*. Prof. Pieper is the author of "Grundbekenntniss der ev. luth. Kirche" (St. Louis, 1880); containing a historical introduction and short explanatory remarks to the Augsburg Confession. Articles on theological subjects by Prof. Pieper have appeared in the last ten volumes of *Lehre und Wehre*, mainly on the doctrine of Conversion, Justification, and Predestination.



REV. PROF. JAMES PITCHER, A. M.

Rev. Prof. James Pitcher, A. M., the subject of this sketch, was born on the mountains of the Helderbergs, near the village of Knox, Albany Co., N. Y., Oct. 11th, 1845. An accident deprived him of his father in early infancy. His mother gave him into the care and home of her father, and thus the early youth of young Pitcher was spent with his maternal grandparents. The writer still recalls pleasant memories of visits made and vacations spent twenty-five years ago, roaming with James Pitcher and his grandfather over the Helderbergs and climbing the Indian Ladder, and examining the caves, crags and peaks of the jagged rocks of that long range of broken hills; in the evening listening to the tales of "long ago" as grandfather and grandmother have opened the store of ancient local folk-lore. Ah! those vacation days, we never will forget! James Pitcher grew up amid rural scenes and learned to plough and hoe and do all manner of farm work and

chores, as it fell to his lot. He then acquired and developed those habits of steady, patient and persistent will that have distinguished him later as the scholar and teacher of youth. Never content with what is and as it is, but studiously seeking newer and better methods and results. Among the birds songs and warbling mountain streams and cascades, falling, dashing hither and thither, a poetic vein set to musical talent, early developed in young James, and those who knew him best recognized that beneath the prosaic everyday life of the Professor, there flows a poetic fancy along well measured harmonic lines. James Pitcher from a child was modest to a fault and is still inclined to underrate his talent and ability; yet, on occasions he rouses up mightily and stands firm as a rock and fears no foeman in fair argument and free debate. He sometimes writes poetry and composes music, and he mounts and rides Pegasus well in pace and gait,

original and all his own. His sermons and addresses are always original, and unlike other men. He makes all his shoes over his own last.

As teacher he is very successful, and as principal and responsible head of an Institution of learning, guiding, guarding, inspiring, shaping and conducting its business affairs, he has few equals. The writer has often differed from the opinions and methods of Prof. Pitcher, but he has never doubted his perfect sincerity. After an intimate acquaintance of more than a quarter of a century the writer with perfect and cordial frankness can say of him "Behold an Israelite indeed, in whom is no guile!" James Pitcher received his first educational lessons in the district school near grandfather's farm. Later he attended the Knox Academy in an adjoining village, and then alternately taught school to gain funds for future use in getting an education for himself, and under great disadvantages he persevered, sometime working at common labor on the farm, then teaching district school, then singing school and again attending school, till at last at the age of nineteen years we saw him at Hartwick Seminary a coy, shy country lad entering his educational career in earnest in preparation for the office of the holy ministry. He at once took no mean rank in all his classes; he knew something about everything; his previous industry and present application won him an enviable reputation among "the boys." He stood high in the estimation of his teachers, especially in the private opinion of Rev. Dr. G. B. Miller of sainted memory, as the writer can testify from personal knowledge. James Pitcher united with the Evangelical Lutheran Church of Knox when fourteen years of age and was confirmed by Rev. Adam Crounse, who for forty years was pastor of the Guild-

land Church and preached also at Knox. James continued a faithful and consistent member of the church from his confirmation vows onward. He has ever been governed by principles rather than by mere subjective feeling. While a student at Hartwick and in need of money a little circumstance occurred that illustrates this point. A lottery company sent him a free ticket, and later informed him that his ticket had drawn about \$200, and that this money would be paid to him in cash upon demand. What should a poverty stricken student do under such conditions? Why of course, take the money and say it was a fortunate providence that sent him such a "windfall" just when most needed. Some might so reason, but not James Pitcher; he did not believe that Providence operated through lotteries, and he therefore positively declined to accept such money, and preferred to trust to honest toil and God's own way. As classmate of the writer we spent six years together under the invaluable tuition of Dr. Miller, and we were of the last class whom that great and good man prepared for the holy office—our class bore his remains to the grave. Prof. Pitcher closed Dr. Miller's eyes in death, and helped to bear him to his last resting place on earth. For several years Mr. Pitcher was assistant teacher in Hartwick Seminary. After his graduation he devoted two years to preaching for the Lutheran Church of Maryland, N. Y., and also taught the village school. He was then called to Hartwick Seminary as assistant principal to Rev. T. T. Titus, in 1872.

Prof. Pitcher was promoted by the unanimous vote of the Board of Trustees to the office of principal of Hartwick Seminary, the oldest classical and theological school of the Lutheran church in America. He is the eighth princi-

pal of this institution, has served the longest term in that position, and Rev. Dr. L. Sternberg is the only survivor of his predecessors. Mr. Pitcher was a beneficiary student of the Hartwick Synod, and by that Synod he was licensed in 1869 and ordained in 1871. His Synod has honored him and itself by three times electing him its secretary, three times its president and sending him three times as its delegate to the General Synod, and in all three positions he reflected credit upon himself and honor upon his synod of which he continues still an influential member. Some years ago the degree of A. M. was conferred upon him by Union College. On May 23d, 1871, he was married to Miss Mary Platt, of Maryland, N. Y.

This union has been blessed with two children, Clara and James Jr., two bright twinkling stars that illuminate the domestic heaven of a happy Christian home. Rev. Mr. Pitcher has been successful in his work as a teacher, and Hartwick Seminary has not only held its own, but steadily advanced under his direction, and is to-day more solidly established, progressive and prosperous than ever in its history.

Rev. Prof. James Pitcher is still a young man, just in the prime of life and a wide and bright future before him, and if the future may be judged by the past, then he has still much of ripened toil and fruitage in store for Hartwick Seminary and the Evangelical Lutheran Church.



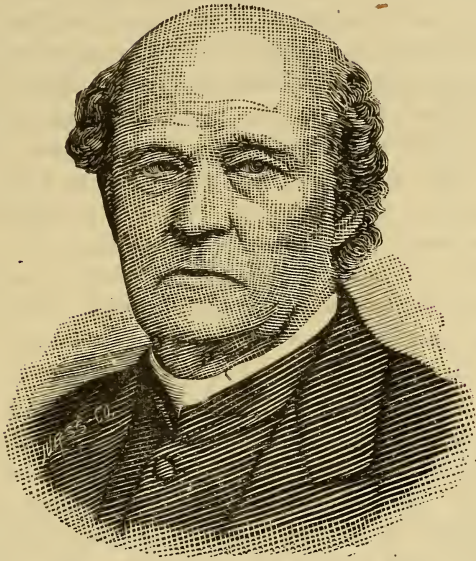
REV. H. N. POHLMAN, D.D.

The subject of this memoir was born in the city of Albany, on the 8th day of March, 1800, and departed this life in his native place, on the 20th day of January, 1874.

Dr. Pohlman's ancestors were all German. He bore the traces of his origin in every lineament of his countenance; looked like those men who in the fatherland initiated the great Protestant Reformation of the sixteenth century.

The boy grew up amidst the surroundings of a happy Christian home, confirming his baptismal vows early in life, and thus taking a decided stand with the disciples of our Lord. The influence of his sister, Mrs. McClure, a most devoted and excellent Christian woman, his own earnest desire to do

good, with some peculiar circumstance connected with our Church at the time, induced him to devote his life to the gospel ministry. His pastor, Rev. F. G. Mayer, had been one of the active agents in securing the property of the Hartwick Seminary, in 1861. The subject was one of much debate and no small excitement amongst the Lutherans of that day, ending in its present location, about seventy miles west of Albany. This was a great event in our infant church, struggling for existence. The professor of the seminary was a frequent visitor at his father's house. The conversations there heard had a great influence, and induced our friend, whilst comparatively a lad, to place himself under the guidance of good old Dr. Hazelius, thus becoming the



REV. H. N. POHLMAN, D.D.

first student in the first Lutheran Theological Seminary in the United States, and to his Alma Mater he clung through life.

In August, 1820, he graduated before reaching his majority. According to the rules of the New York Ministerium, his license was not conferred until the following March, when the services took place in St. Peter's church, Rhinebeck, being conducted by Rev. Drs. Quitman and Wackerhagen. In the following month of May he was ordained in Christ's church, New York City, in company with Rev. Dr. G. B. Miller. When licensed he had a call to two small churches in New Jersey, Saddie River and Ramapo, whither he immediately proceeded. But a larger and more important position soon presented itself. Within a year he took charge of the churches in Hunterdon Co., N. J., over which he presided with great acceptance for twenty-one years. The pastorate was large, three churches, many miles

apart, isolated, much neglected, demanding all the energies of a young man robust in health, just commencing his ministerial career. He proved equal to the situation, and lived to see his labors productive of such religious development that each of these congregations was able to have its own pastor, and to give him a more liberal support than was originally received from the united pastorate.

On September 7, 1824, he was married to Miss Susan Cassidy, with whom he lived in the very happiest intercourse for thirty-nine years. She was the mother of five children, two of whom preceded both parents to the better land.

In the year 1843 he felt it to be his duty to leave the field in which he had been so very useful to take charge of the Evangelical Lutheran Ebenezer church in his native city. He had then arrived at the full maturity of his powers, with large experience and vigorous health. The affairs of his new charge were not

in a promising condition. The building was small, and much of the element which once gave it strength had strayed off to other churches, whose pulpits were then occupied by an array of talent surpassed by that of few cities in the land. The prospect was far from hopeful. Things improved, but, with varying success, the most earnest efforts did not bring them up to the pastor's wishes or expectations. Having completed the labors of a quarter of a century with the weight of advancing years pressing upon him, he retired from the pastoral office, but not to a life of inactivity. Preaching whenever an opportunity was presented, continually looking after the interests of the Synod, engaged more or less in all of our benevolent operations, retaining his physical and mental activity to the end, it may be said that he died with the harness on.

The closing scene, though somewhat unexpected, was befitting one who had labored so long in the Lord's vineyard, and to whom rest would prove so welcome. For several years he had made his home with a beloved daughter, Mrs. Patten, where, surrounded by everything to make life comfortable and happy, his children, his books, the society of congenial Christian friends, he might have anticipated a green old age had not a latent affection of the heart exhibited symptoms of a dangerous character, to which he was not insensible. In closing the synodical meeting at Red Hook in October, 1873, his mind was burdened with the thought that he would see the brethren no more in the flesh. In a farewell address he expressed this conviction in words the most touching, whilst there was nothing in voice or manner to indicate that the end was near. He preached several times afterwards, and not until within a few weeks previous to his death were there indica-

tions of failing strength. On the day preceding he had a severe spasm in the region of the heart, which yielded to remedial agencies, but within the next twenty-four hours, quietly sitting in his accustomed place, his head drooped upon his breast and without a struggle he was asleep in Jesus.

The Doctor was a man of fine physique, commanding voice, chaste and impressive delivery. As a writer he was correct and forcible. Few who have heard him in the pulpit will forget his dignified bearing or lose the impression that he possessed not only great earnestness but more than ordinary force of character. At all general church gatherings a prominent place was allotted to him, and his deliverances were heard with pleasure. He did not aspire to the reputation of an erudite scholar. The time when he entered public life, and an isolated country parish for twenty years, did not offer many of the literary advantages now enjoyed. Still he collected a large and valuable library, of which he was a diligent student. He was well read on all subjects connected with his profession, an able rhetorician, a correct and graceful writer, and always ready and happy when called upon to make an impromptu address. As presiding officer of a deliberative body he had few equals. Prompt, decided, familiar with parliamentary rulings, he was always clear and courteous. All this, combined with the unbounded confidence reposed in his character, will make it not appear strange that he should have presided over the New York Ministerium for twenty-one years, and over the New York Synod from its organization to the time of his death, thus making him for twenty-seven years the presiding officer of the body with which he was connected. And it was but natural that he should have been

chosen three times President of the General Synod, to every meeting of which, since 1836, he had been appointed delegate, failing in attendance but once. The merited title of Doctor of Divinity was conferred upon him by Pennsylvania College in 1843.

Dr. Pohlman was an active supporter

of our Foreign Mission work and was for some years chairman of the Executive Committee.

There is a superb volume published by his daughter, Mrs. Patten, entitled "Memorial of the Rev. H. N. Pohlman, D.D."—*Dr. Strobel*.

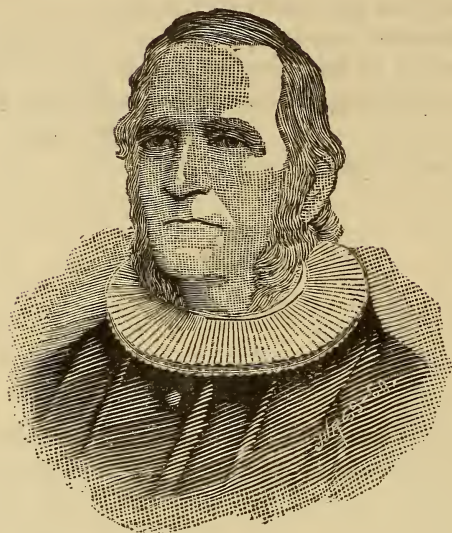


REV. A. C. PREUS.

Rev. Preus was born in Norway in 1814, and graduated from the theological department of the Christiania University in 1841. He became assistant pastor at Gjerpen in 1848, and came to America in 1850 where he served a Norwegian congregation at Koshkonong Prairie, Wis., until 1860. The next three years (1860-3) he served Our Saviour's church at Chicago, Ill., whence he removed to Coon Prairie, Wis., having accepted a pastoral charge there, which he served until 1872, when he returned to Norway, his health having become seriously impaired. In Norway he was appointed pastor of the parishes known as Holt and Tvedestrand, and later he was promoted to the office of dean in the deanery of East Nedenäs. While in America he was elected president at two of the meetings held preparatory to the organization of the Norwegian Lutheran Synod, and after its organization had been completed he was successively re-

elected its president until 1862. Besides his numerous duties as pastor and president of the Synod and Synodical Council, he traveled a great deal in Wisconsin, Iowa and Minnesota, preaching the gospel to his scattered countrymen and organizing congregations. In Wisconsin alone he organized at least twenty congregations, many of which he served until they could get a settled pastor. It often happened that for several weeks at a time he was obliged to preach one and two times every day, besides traveling on foot or horseback from ten to twenty miles over roads which to-day would be called impassible. As a preacher he was plain and practical, as a writer he possessed the ability of expressing his thoughts clearly and popularly. After having spent six years in his Master's service in the fatherland he died Pentecost Eve, 1878, at the age of sixty-four.





REV. HERMAN A. PREUS.

Few have labored more indefatigably for the upbuilding of the Norwegian Lutheran Church in America upon the basis of God's word and the imperishable confessions of the Church of the Reformation than the venerable old father in Christ, the Rev. Herman Amberg Preus.

He was born in Christianssand, Norway, June 16, 1825. Twenty-three years old he graduated from the theological department of Christiania University in 1848. In 1851 he was married to Miss Caroline Dorothea Margrethe Keyser, daughter of Professor in Theology Christian Keyser, and his wife Agnes, born Carlsen; and in the same year he emigrated to America where he had received and accepted a call from Spring Prairie and other congregations in Wisconsin. So far as we know, Rev. Preus has served this same charge since he came to America in 1851 a period of about forty years. For a number of years he edited *Evangelisk Luthersk Kirketidende* the official organ of the synod to which he belongs.

In 1862 he was elected president of the "Synod for the Norwegian Ev. Luth. Church in America," which position he has now held for twenty-nine years, having been successively re-elected to preside over this, the largest of the Norwegian Lutheran bodies in America.

In 1887 a division occurred in the synod owing to the deplorable predestination conflict, and a considerable number of pastors and congregations withdrew; but still this powerful body numbers about 200 ministers, and over 600 congregations with a communicant membership of about 61,000. scattered over California, Colorado, North and South Dakota, Idaho, Illinois, Iowa, Massachusetts, Michigan, Minnesota, Nebraska, New York, Ohio, Oregon, Texas, Washington, and Wisconsin. The following educational institutions are supported by the synod: Luther Theological Seminary, Minneapolis, Minn.; Luther College, Decorah, Ia.; Lutheran Normal School, Sioux Falls, Dak.; Minnesota Lutheran Seminary and In-

stitute, Wilmar, Minn.; Lutheran Academy, Bode, Ia.; and Albert Lea High School, Albert Lea, Minn.

At the synod's annual meeting in June, 1887, held at Stoughton, Wis., an evening session was devoted to appropriate services in commemoration of Rev. Preus's election to the presidency in 1862, it being the twenty-fifth anniversary of his service in that capacity. As a token of the esteem and love in which he is held by the members of his synod the Rev. Prof. Laur Larsen, of Luther College, after an eloquent address bearing upon the significance of the pleasant occasion, presented him in the name of the synod with a beautiful and appropriately inscribed gold watch.

Rev. Preus is the father of five children. His oldest son Rev. Christian Keyser Preus, born in the fall of 1852, has for a number of years served as assistant pastor of his father's charge. His daughter, Sina, is the wife of Rev. J. Nordby, of Lee, Ills. His daughter, Agnes, was born in 1859; the son John Wilhelm, in 1861; and Paul Ludvig in 1867. His wife died Sunday, September 19, 1880, and was buried on the following Wednesday in the Spring Prairie Lutheran Cemetery. She was born July 2, 1829.

The attachment and reverence with which Rev. Preus is and has been regarded both by the people of his pastoral charge and the members of his entire synod, as also by a host of Lutheran Brethren outside of his synod, and which seems to have been growing stronger as he has advanced in years, have proceeded from many sources. His noble and symmetrical physique, his fine abilities, and varied acquisitions will always secure for him the high respect of every intelligent mind. In disposition he combines gentleness with a certain resoluteness and inflexibility,

characteristic of his nationality, which rarely fails to influence those who approach him. He is strictly conscientious even in apparently minute matters, and as a pastor he has ever been rigid towards himself, full of sympathy for the poor, the sick, and the suffering, and totally forgetful of himself, when he heard the voice of duty. While no man could adhere more tenaciously than Rev. Preus to what he considers the undiluted doctrines of the Lutheran Church and its venerable usages, he has uniformly displayed, throughout all the doctrinal struggles which have agitated the Norwegian Lutheran church in this country, in which he generally took a leading part, the manner and the spirit of the gentleman and the Christian. We have ample reason to believe that in the hand of God he has been the humble instrument to confirm the faith of many a wavering heart, and solved the perplexity of many a benighted mind, by his lucid exposition of Bible doctrine. With all his uncompromising adherence to his religious convictions, he has won the confidence and good will even of his opponents, and although he may not always have convinced them, he seldom failed to secure their esteem. His contributions to the religious literature have not been so numerous as might have been expected from a leader of his attainments and prominence; but the large amount of labor which has devolved upon him from time to time as president of Synod, pastor, and virtual missionary, has left him little time for authorship, which would undoubtedly otherwise have proved a pleasure to one in every way so well qualified for such work. He has, however, contributed largely to several of the Norwegian church papers and has published some small books and pamphlets chiefly of a polemical character.



REV. B. F. PRINCE, A.M.

This sketch aims at a little more than a summary of leading facts in the unfinished life of a busy man. Its subject is royal. Though not tinctured with royalty, born amidst the environments of kings and queens, yet it wears a nobility which bespeaks the princely possibilities of common people. In a republic like ours men are not born to greatness; they achieve it by the potent energies of a broad and useful manhood.

"The rank is but the guinea's stamp,
The man's the gowd for a' that.

"A prince can make a belted knight,
A marquis, duke and a' that;
But an honest man's aboon his might;
Guide faith, he mauna fa' that!
For a' that, and a' that,
Their dignities and a' that,
The pith o' sense, and pride o' worth,
Are higher rank than a' that."

The angel of progress drove the first Adam Prince out of Virginia's Eden—the Shenandoah Valley—into Kentucky in the year 1805, thence to Champaign county, O., in 1809, where he entered

land, upon which he labored until the angel of death called him hence. He was quite successful as a tiller of the soil. He was noted for his mechanical abilities in the manufacture of barrels, wooden locks, and farm implements. He and his wife were devoted members of the Lutheran church.

His only son, William, the father of the subject of this sketch, was born in Kentucky in 1807. Though reared amidst the arduous toils and privations incident to pioneer life, he became a scholar in the more useful branches of knowledge. He was a captain under the military laws of Ohio. He excelled as a mechanic without having served an apprenticeship. His business talents were marked. He was an office-bearer in the Lutheran church, and died at forty, when his son was seven years old.

In 1805 Christian Norman and wife, grand-parents on the mother's side, came from the Shenandoah Valley, Va., to Champaign county, O., where they en-

tered land. At this time Indians were found in large numbers throughout the county. Christian Norman was a wagon maker by trade, and preferred this to farming. He became the possessor of large tracts of land, which he liberally divided among his children at their marriage—a very wise thing to do, when children are worthy of the inheritance so early in life. He was noted for Christian hospitality, and made his home headquarters for Lutheran, Reformed and Methodist preachers. He was a life-long member of the Lutheran church, and noted for his broad, fraternal spirit manifested toward Christian people of every church with which he came in contact.

Sarah Norman, Prof. Prince's mother, was born in 1808. She, a brother and sister were taken by their father eight or nine miles to receive the ordinance of baptism at the hands of a Methodist preacher, no Lutheran preacher having yet visited the county. It will be seen that their Lutheranism was of the broad and fraternal sort. This, in fact, is a religious characteristic of both families of ancestors. They came to Ohio not only to buy cheap lands, but to get away from slavery and its evil effects upon society. In these families the religious, mechanical, and business elements were unusually prominent.

Benjamin F. Prince was born Dec. 12, 1840, on the farm entered by his grandfather Prince, now owned by his brother. His early school days were spent in the traditional log school house. After the age of twelve years he did not average more than forty days' schooling in each year. His thirst for knowledge grew, and when out of school he studied at home. Prominent among his home studies were natural philosophy, physiology and history.

At the tender age of seven he was

called to look upon the cold form of his father.

"Into each life some rain must fall."

His training was in the hands and heart of a pious mother, who never ceased to call her son's attention to the subject of religion. Under the anxious tutelage of a true mother, the religious element was brought out and caused to temper and ennoble a strong love of knowledge. At the early age of twelve he became a subscriber to the *Evangelical Lutheran*, and when that paper went out of existence his name was transferred to the *Observer*—bright prophecy of a coming Christian manhood! At this early age his youthful dream and aspiration was to become a college graduate. At length favorable circumstances permitted him to enter Wittenberg College in the fall of 1860. He commenced in the preparatory department and graduated with one of the honors of his class in 1865. During his freshman year he was honored by the Excelsior Society in being elected essayist to represent his society in a public anniversary. In his sophomore year he was again elected essayist for the literary contest between the Excelsior and Philosophian Societies. In his senior year he was debater in another contest between those flourishing societies. The educating influences of these societies had come to be a recognized power of the college in those days, as it has been ever since.

In 1865 he commenced the study of theology. In April, 1866, he was appointed tutor in Wittenberg, in which capacity he served with commendable success until 1869, when he was promoted to principal of the preparatory department and assistant professor of Greek. He was ordained to the ministry in 1869. In 1874 he was appointed Professor of History and assistant in Greek. His labors, however, extended

to instruction in botany, physiology and English literature. About this time his valuable services became recognized by all. In 1878 the board of directors elected him to the chair of Greek and History. After this, for several years, he taught the Latin of the regular course, and also the English literature. He also lectures considerably upon political economy, United States Constitution, and constitutional development.

As instructor and professor he has served the college longer than any other member of the present faculty.

In 1874 Prof. Prince became chairman of the Prudential Committee, which is elected by the board of college directors. In this position, which he has held ever since, by annual election, his splendid business abilities have been called out to the advantage of the college, whose material interests are largely in the hands of this committee.

He was elected chairman of the building committee in 1883, and to him was assigned the duties of superintendent of construction. In this taxing labor of two years he proved himself a master in giving his church valuable service in the erection of her best college building. He has served the college as librarian since 1876, and as collector of tuition since 1878.

His usefulness has extended beyond

the college. He has been a frequent contributor to *The Lutheran Evangelist* and *Wittenberger*, and has also prepared an article of considerable worth on Dr. H. H. Muhlenberg in "Lives of the Leaders of our Church Universal." He has also been a member of the city board of school examiners for nearly fifteen years, in which position he has been enabled to direct the teacher to college life. In 1881, at the earnest solicitation of his friends, he permitted his name to be used as a candidate for city council, to which he has been elected three times. He has been elected president of this body. As a member of council he has been enabled to secure much needed improvements for the benefit of students and college people generally.

He has been prominent in Springfield, O., and in the county in Sabbath-school work, and also as office bearer in the First Lutheran church in the city.

In 1869 he married Miss Ella Sanderson, the intelligent and accomplished daughter of Col. J. P. Sanderson, of the regular army.

He is the father of four children, three daughters and one son.

"He most lives
Who thinks most, feels the noblest, acts the best;
And he whose heart beats quickly lives the longest;
Lives in one hour more than do some in years
Where fat blood sleeps as it slips along their veins."

—[*History Wittenberg College.*]



REV. L. K. PROBST.

Rev. L. K. Probst, Secretary of the Board of Missions has his headquarters at Knoxville, Tenn, where he has organized a promising English church, from which point he is expected to look after adjacent points. He is a Pennsylvanian by birth, and is 32 years of age. He graduated at Gettysburg college,

class '76, and at the Theological Seminary at that place in '79. He was pastor of Wentworth street church, Charleston, S. C., for seven years. Two years ago he was elected Secretary of Missions, and in that position has impressed the Church with his energy and practical ability. He is a wel-

come visitor at all the Synods, supervises all the women's societies, directs the missions, raises the funds, and advises in the disbursement of them. He has laid plans which are sure to issue in larger operations and an increase of the power of the Lutheran church in the South.

Secretary Probst is a man of fine social qualities and a consecrated Christian worker whose life has been marked by self-denial and devotion to the church of his first love. His father is Rev. J. F. Probst, one of our faithful patriarchs.



REV. FREDERICK H. QUITMAN, D.D.

Frederick Henry Quitman, a son of Stephen Henry and Anna Quitman, was born August 7, 1760, in the Duchy of Cleves, in Westphalia. His father was a man of some consideration, and held an important office under the Prussian Government. The son, at an early age, gave indications of much more than common intellect and great love of books; in consequence of which it was determined that he should have the advantage of a liberal education. He was accordingly placed in a celebrated school at Halle, from which he was afterwards transferred to the University of the same city. His immediate family friends were not in favor of his entering the ministry; but his predilections for that profession were too strong to be yielded, and he therefore pursued a course of theological study with the ministry in view. There were, at that time, in the University of Halle, many professors of distinguished name, such as Knapp, Niemeyer, Semler, etc., and, under the advantages which he here enjoyed, he made rapid progress in the various branches in which his attention was directed.

After completing his academic course with high honor, he was employed two years as a private tutor in the family of the Prince of Waldeck. He now became connected with the Lutheran Consistory

of the United Provinces, and was ordained by that body, with a view to becoming pastor of the Lutheran Congregation in the Island of Curacgoa. In due time he assumed that charge, and remained there, greatly respected, fourteen years. In the summer of 1795 he was induced, by reason of political convulsions, to convey his wife and children to New York, though he fully intended, after a short time, to return to Holland. After his arrival here, however, circumstances occurred adverse to his return, and favorable to his continuance; and he soon determined to spend the residue of his life on this side the Atlantic. He was especially impressed with the idea that there was a much wider field of usefulness open to him here than in his own country, and that the demand for laborers was also proportionally greater. Accordingly, he became the pastor of the associated churches of Schoharie and Kobleskill. Here he remained till 1798, when he took charge of the churches of Rhinebeck, Wurtemberg, Germantown and Livingston. In 1815 he relinquished the charge of the two last of these churches, having prevailed upon them to call a minister for themselves; and, in 1824, he gave up the church of Wurtemberg also, in consequence of his increasing infirmities. In 1828 his health had become so much im-

paired he found it necessary to retire from all public labors. His mind gradually lost its vigor, until, at length, scarcely a trace remained of what he had been in his better days. He died June 26, 1832, in the seventy-second year of his age.

Dr. Quitman was married at Curacoa, in the year 1784 to Ann Elizabeth Hauyck, daughter of a merchant of that island. She died in the year 1803. In 1805 he was married a second time, to Mary, the widow of Frederick Meyer, of New York,—a lady who had been commended to him by his first wife on her death-bed, as likely to make a good

mother to her young children. She survived him many years, and died at Clermont, April 11, 1849, nearly eighty-eight years of age. Dr. Quitman had seven children, all by the first marriage. One of his sons, General Quitman, has been distinguished in both military and civil life.

Dr. Quitman's publications are: A Treatise on Magic, or the Intercourse between Spirits and Men; An Evangelical Catechism, or a short Exposition of the Principal Doctrines and Precepts of the Christian Religion; Three Sermons on the Reformation by Luther; and a Hymn Book.—*Sprague*.



REV. P. A. RASMUSSEN.

Rev. P. A. Rasmussen was born at Stavanger, Norway, January 9, 1829, the youngest of ten children. Until the age of fifteen he enjoyed all the educational advantages of his native town. When fifteen years old he moved to Bergen, where for six years he found employment in one of the largest business houses. The year 1850 found him on a vessel bound for America. The first winter was spent in the neighborhood of Neenah, Wis. In the spring of 1851 he came to Lisbon, Ill., where he was to find a home and lifework. At first he taught school; and at this time his few spare hours were devoted to the translation from German into Norwegian of Johan Arendt's postil. In 1853 a call was extended to him by the people found about Lisbon, to become their pastor. To fit himself better for this work he studied one year at Ft. Wayne, Ind. Palm Sunday, 1854, Dr. W. Sihler and Prof. A. Craemer ordained him. In 1859 he went to Norway for the purpose of inducing men fit for the ministry to come to this country. The result was

that I. Fjeld and N. Amlund came. In 1863 he became a member of the Norwegian Synod. In 1871 Synod elected him member of the Church-Council. Together with Prof. F. A. Schmidt he was sent in 1873 to Drammen, Norway, to represent the Synod at the annual convention of the Mission Society of Norway. In 1876 the Eastern District of Synod elected him president; but he did not accept the position. When Dr. F. A. Schmidt, in 1880, took up arms against the doctrines of predestination as taught by the "Missourians," he from the first sympathized with him, but gradually became a firm supporter. In 1883 the Eastern District again made him president; and again he refused to accept. At Austin, Minn., 1886, he took an active part in the establishment of the private theological seminary at Northfield, Minn. In 1887 he separated from the Norwegian Synod. Since that time he has warmly and strongly advocated the union-cause consummated at Minneapolis, Minn., June 13, 1890. At this meeting he was made chairman of



REV. P. A. RASMUSSEN.
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the Committee on Missions. Rev. P. A. Rasmussen is still in charge of the congregation at Lisbon, Ill., where he has worked in the capacity of pastor during thirty-six consecutive years. He

has three sons who are also Lutheran ministers, Rev. Gerhard R., at present located at Madison, Wis., Rev. Henry R., located at Lanesboro, Minn., and Rev. Wilhelm R., at Elgin, Ill.



REV. J. B. RATH.

Rev. J. B. Rath was born on February 14, 1834, in Lower Saucon township, Northampton County, Pa., of humble and respectable parents. A devoted father gave him all the advantage of a common school education. At the age of seventeen years he was confirmed by the Rev. Joshua Yeager. After teaching school in the very districts and school-houses in which his older brother, Rev. Wm. Rath, had taught before him, and influenced by his precept and example, he was finally led to study for the ministry in the Lutheran church. He entered the preparatory department of Pennsylvania College, Gettysburg, in 1853, and graduated from the same institution in 1858, with honor, being the Salutatorian of his class. He entered the theological seminary of the same place in the fall, and in 1860 appeared before the Ministerium of Pennsylvania, in session in St. Paul's church, Philadelphia, as a candidate for ordination. After due examination he was received and ordained, Rev. G. F. Krotel, D.D., preaching the ordination sermon. He received his first call from York, Pa., but was led to decline this and to accept another call from Nazareth, his native county, where he labored with great acceptance from 1860 to 1865, when he received and accepted a call from Salem congregation, Bethlehem, Pa. In connection with this congrega-

tion, he also served at different times, the congregations of Dryland, Farmersville, South Easton, Altona, Freemansburg and South Bethlehem. By his efforts and labors he succeeded in having one division after another effected in this charge, so that where, in 1865, there was but one charge and one pastor, in 1872 there were four charges and four resident pastors. In the meantime he also succeeded in securing a division between the Lutheran and the Reformed congregation of Salem church and confining his labors to the one congregation; this grew and prospered under his faithful administration to such an extent, that it became evident to him and to others, that the time had come for an exclusively English congregation in Bethlehem. Followed by some of the leading members of Salem congregation, he went out, organized Grace church, and erected one of the finest church edifices in town, a model after which many neighboring congregations have copied, and a lasting monument to his zeal and devotion. To this congregation he gave his last days and strength and succeeded in building up an active and influential congregation in the Lutheran church. Repeatedly he received most flattering calls from older and larger English churches, but he invariably refused them, believing that duty called him to remain with Grace

church. Here he remained until the Lord called him away. Devoted as he was to his people, his people were equally devoted to him, and nothing short of the clear and unmistakable decree of Providence would have reconciled them to the separation that was finally brought about by the hand of disease and death. After many years of intimate acquaintance with the deceased brother, we can most heartily endorse the following estimate of his character, given in his obituary on the day of his funeral: "He was a man of unsullied private character and of good report in the community where he lived and labored. His piety was sincere, consistent and modest. He was firm and decided in his convictions, and the aim of his life was to adorn the doctrine of God our Savior in all things."

As a preacher he was clear and logical, and possessed special powers to illustrate the truth of God's word. As a pastor he was faithful, sympathetic, and succeeded in winning and retaining the love and esteem of those to whom he ministered. Even those from whom duty compelled him to differ were constrained to honor and esteem him for his fidelity to his convictions. His Synod, recognizing his ability and worth,

electd him twice to the office of English Secretary, and twice to that of Treasurer, which office he held almost to the close of his life, his increasing feebleness and the great importance of the trust committed to him alone compelling him to resign his office. Synod also repeatedly elected him a Trustee of Muhlenberg College. Here he also temporarily served with great satisfaction as Professor of the German language and literature. In connection with Revs. F. W. Weiskotten and W. A. Schaeffer, he conducted the *Church Messenger*, a monthly publication that was very generally circulated throughout the Church.

He was married to C. Elizabeth Sellers of Nazareth, Pa., June 25, 1861. Died of consumption, August 6, 1885. His wife and three children survive him. On Monday August 10, a large concourse of friends and relatives, and many members of his former congregations, together with some seventy ministers, followed his remains to their last resting place in Union Cemetery, Bethlehem. Rev. J. D. Schindel conducted the services at the house and the officers of Synod at the grave and in church, Rev. G. F. Krotel, D. D., preaching the funeral sermon from 2 Tim. iv, 6-8.—C. J. C.



REV. WILLIAM RATH.

Rev. Wm. Rath was the son of Jacob Rath and wife Susanna (Boehm). He was born in Upper Saucon, Lehigh Co., Pa., near Friedensville, on Sept. 23, 1826, was baptized in infancy and confirmed by Rev. Joshua Yeager, then pastor of the Lutheran congregation of Friedensville. His early years were spent on the farm of his father, near

Hellertown, Upper Saucon, not far distant from the place where he died. He worked on the farm until the spring of 1844, when he entered the blacksmith shop with the intention of learning the trade of his father, but soon a sad affliction visited the family—his dear mother, who ever held a hallowed place in his memory, died on May 4, 1844, leaving

nine children in the care of his father. He soon found that he had to change his plan of life, and in the winter of 1845 he began to teach school and continued until the fall of 1846, when he went to Philadelphia to serve as salesman in a drygoods house on Third street. In this position he remained for one year. During his stay in Philadelphia he regularly attended the services of Dr. Mayer, pastor of St. John's Lutheran church, on Race street, and was also a teacher in his Sunday school.

During the winter of 1847-8 he again taught school, having been very successful in teaching, and in the spring of 1848 he went to Gettysburg to attend Pennsylvania College. He spent two years at Gettysburg, when his health failed and he had to relinquish his studies there and return home. In December, 1850, he began his studies for the ministry in the home and under the instruction of Rev. Jeremiah Schindel, living then in the parsonage of Jordan Lutheran church, in South Whitehall, Lehigh Co. During his stay here he applied himself with great diligence and sincerity. His preceptor entertained the highest regard for him and ever bore testimony to his unwearied application and his unfeigned devotion to the work of his Lord and Master. In June, 1852, he easily passed his examination and was licensed by the Evangelical Lutheran Ministerium of Pennsylvania, at its annual meeting held in Lancaster.

After his reception into the Ministerium he remained a short time with Rev. Schindel, and then received and accepted a call from four congregations in Northampton county, formerly served by Rev. Mendsen, namely, Towamensing, Cherryville, Moorestown and Stone Church. His home he had in Cherryville. After serving his field for five

years in May, 1857, he received a call to take charge of the congregations long served by Rev. Benjamin German, and more recently by Rev. Vogelbach. The charge consisted of four congregations, namely, Salisbury, Zionville, Blue Church and Appel's. During this time he also served St. Paul's Lutheran congregation at Catasauqua until 1861, when he was succeeded there by Rev. F. J. F. Schantz. In the fall of 1859 he became pastor of the Upper Saucon Lutheran congregation, near Freemansburg, and served the same until 1870, when he was succeeded by Rev. C. J. Cooper. During 1858 to 1859 he served the Lutheran congregations at Mickley's and during 1861-2 the congregation at Cedar Creek. Hellertown congregation he organized and served until 1881, when he was succeeded by Rev. W. J. Bieber. He also organized and served St. John's of Emaus, and the Lutheran congregation in Solomon's church, Macungie. In the fall of 1857 he received a call to the "Swamp charge," in Montgomery county, but felt in duty bound to decline the same. During the last three years of his ministry and up to his death he had pastoral charge of Salisbury and Zionville, having resigned Blue church and Appel's, where he was succeeded by the Rev. Elias Yehl. He preached his last sermon in Zionville on Easter Sunday, April 21, 1889. He was taken sick shortly after this and was not again able to gratify his longing to preach once more in Salisbury.

In the year 1882 he celebrated the twenty-fifth anniversary in the four congregations forming the original charge. Very interesting services were held in these different churches and many tokens of high regard and evidences of devotion to him were presented. It brought great comfort and encouragement to the

faithful pastor's heart. His records show that during his ministry of thirty-seven years he baptized 3718, married 1031, and buried 1466.

Besides the work in his own congregations he did a great amount of work for Synod, Conference and the church institutions. He was intimately connected and identified with the welfare of Muhlenberg College. He was a trustee in its board from the very beginning, and was relieved two years ago at his own request. He served as president of the board from 1876 to 1886 and was the father of the present amended charter of the college.

He was president of the Second District Conference from 1871 to 1877 and from 1883 to 1886. Some of the most trying ordeals through which this conference has been compelled to pass took place during his time of service. Many sleepless nights and restless days were given by him in the discharge of his duties. Many times had he to appear at the Court of Justice to give testimony in the interest of Conference. In the Synod he was not less useful and active. He served on many important committees, and rendered much important service to the Church. For a long time he served with the late lamented Dr. B. M. Schmucker on the committee to revise the Constitution of the Ministerium.

Rev. Mr. Rath was a man of more than ordinary ability. Being more or less of a timid, reticent disposition, his real worth and ability were not so well known. In the inner circle of his more intimate friends he was himself and his real merits there came to the surface. He was well versed and grounded in the history and theology of his church, and was a very decided, confessional type of Lutheranism. He had no respect for mere sentimentalism. There was with him no compromise of the

truth for the sake of mere policy or social considerations. As a preacher he was clear, thoroughly evangelical and eminently practical. He was firm and steadfast in his convictions, resolute and determined in purpose and conscientious in every particular. In his habits he was economical and punctual and in his intercourse with others he was polite and gentlemanly. He commanded respect from every one that had the pleasure of knowing and meeting him. He was fondly attached to his home and family. "There is no place like home," he would often say. His children were near and dear to him and he was much concerned in their temporal and spiritual welfare. He had the great satisfaction of having his only son as his assistant and successor.

He was married Dec. 26, 1853, to Christiana Elizabeth Snyder, daughter of the late Jonas Snyder and wife Sarah (Flick). With unfaltering devotion she ministered to him during his long illness and received his parting words on his dying bed. Four children were born to them, viz.: Rev. Myron O., Laura Alma, Mary Elizabeth who departed this life in infancy, and Sarah Susanna.

His sickness was general debility, resulting, in particular, from an attack of typhoid fever during the severe epidemic in Allentown of typhoid fever in 1886. During the meeting of the Second Conference, April, 1889, in Stroudsburg, the President of Conference was directed to convey to the sick brother the sincere sympathy and the prayers of the Conference. This action was a sweet consolation to him and he returned, in his own writing, a feeling reply, which will be read at the next meeting of the Conference.

He died at his country residence, near Centre Valley, Tuesday forenoon, July

2d, 1889, at eleven o'clock. He was surrounded during his final struggle by his wife and children, who comforted him in his dying hours and followed him to

the dark valley, through which the good Lord Jesus alone could accompany him. The Lord is his shepherd, he shall not want.—*Allentown Chronicle and News*.



REV. ABRAHAM RECK.

Rev. Reck was one of the founders of the Seminary at Gettysburg, Pa. He was born in Littlestown, York Co., Pa., Jan. 2, 1790, and died at Lancaster, Ohio, May 18, 1869, aged 75 years. He was licensed to preach in 1812, and accepted a call to Winchester in 1813. He did a large amount of missionary work in the earlier part of his ministry. In 1828 he took charge of the churches in the Middletown, Md., pastorate. Here he remained nine years and was greatly successful. In 1836 he removed to Indianapolis, where he continued his

missionary labors and established nine Lutheran churches in the surrounding country. In 1841 he went to Cincinnati, where he organized a church amid unparalleled difficulties. In 1845 he pitched his tent in Germantown, Ohio, where he remained three years. We next find him in Tarleton, Ohio, and finally, 1852, in Lancaster, Ohio, where he died. For a more extended biographical sketch see "Fifty Years in the Lutheran Ministry", by Rev. J. G. Norris, D. D., LL. D.



REV. KARL F. W. RECHENBERG.

Rev. Karl Friederich Wilhelm Rechenberg was born at Barnickow, Prussia, Feb. 10, 1817. Having finished a course at the seminary of the Berlin Mission Society (1835-1840), he emigrated to America, arriving at New York, Jan. 6, 1841. Upon the removal of Rev. Kempes to Boston, he took charge of St. John's Church at Syracuse, which he served for over fourteen years. In 1855 he became pastor of the first German Evangelical Lutheran congregation at Albany. In 1857 he was called to take charge of the congregation at Toronto, Canada, where he remained over twelve years, whereupon he labored about five years

in Montreal. He was the president and one of the founders of the Canada Synod. For some time he edited the *Canada Kirchenblatt*, the official organ of the Synod. For a number of years he was chairman of the synodical mission committee, and devoted much of his time and interest to missionary work. In 1875 he removed to Portchester, Westchester Co., N. Y., where he died Dec. 12, 1877. In 1875 he joined the New York Ministerium. His wife was Anna Elizabeth, *nee* Scott, with whom he had thirteen children, of whom six survived him.



REV. HENRY RECK.

Born in Adams County, Pa., Aug. 24, 1829, and returning thither in 1881 to secure the change of climate and entire rest which it was hoped would restore his wasting frame, Rev. Henry Reck, Professor of Mental Philosophy and of the English Language in Augustana College, Rock Island, was called to his heavenly home Oct. 27, 1881, at the age of 52 years, 2 months and 3 days.

What busy, fruitful years! After graduation at Pennsylvania College and the Gettysburg Theological Seminary, Prof. Reck was ordained in 1855 by the Pittsburg Synod at Canton, O. His life was equally divided between the East and the West. For sixteen years he was actively engaged in missionary and pastoral labors in South Pittsburg, Alleghany City, and elsewhere. During this period he was associated with Rev. Dr. Passavant in the care of the orphans' homes at Rochester, Pa., and Jacksonville, Ill. Trained in this practical school he responded to the call of the Swedish brethren in the West, and in 1871 entered on twenty years of service

in connection with Augustana College, then at Paxton, but subsequently removed to Rock Island.

His colleague, Rev. Prof. Lyster, writes of him: "Blessed, until the last year, with a robust and vigorous constitution, and with great buoyancy of spirit, he carried to all his duties the ardor of hope and the power of a firm purpose and strong will. As a teacher he was conscientious and laborious. He was endowed with excellent organizing and administrative ability. Entrusted with the general superintendence of the external and economic affairs of the institution he was always prompt in his attention to all details."

As this was the period of development his services to the institution were invaluable, and found hearty recognition on the part of the Synod, which made generous provision for the widow.

His thorough identification with the Synod is evidenced by the fact that he acquired a sufficient mastery of Swedish to use it in conversation, and even in the pulpit. His devotion to the Lord's

work is seen in the other fact that, overburdened as he was by labors at Rock Island, he for some months weekly undertook the long journey to Chicago, in order to supply the vacant pulpit of the First English Lutheran Mission, now Holy Trinity. "His pulpit style was marked by simplicity and clearness.

Warmth of feeling and earnestness of manner were qualities which belonged to all his pulpit efforts."

His widow, Mrs. Anna R. Reck, formerly Miss Wehring, of Carroll Co., Md., conducted a young ladies' seminary in a building erected for her use by the Augustana Synod until her death.



REV. J. B. REMENSNYDER, D.D.

Rev. Junius B. Remensnyder was born near Staunton, Va., Feb. 24, 1842. His grandfather, Rev. G. H. R., a graduate of the University of Goettingen, came to this country in his youth, was one of the founders of the Virginia Synod. His father, John Junius R., was a Lutheran minister, distinguished for his scholarly style as a writer. He is still living in Sunbury, Pa. Of a line of clergymen, it was natural that Junius B. should select the clerical profession. While his father was pastor in Milton, Pa., he was sent to Pennsylvania College. Such has been his proficiency in mathematics that, though but in his sixteenth year, he was not required to recite in it during the freshman year. During his collegiate days he enjoyed a reputation as an orator and leader of the students. Having graduated in his twentieth year, he began the study of law. Carried only by patriotic fervor he enlisted in the army, and served for a year. He was engaged in the battles of Antietam, Fredericksburg and Chancellorsville. For his daring rescue of the regimental colors at Fredericksburg, he was thanked in a personal letter by the brigade commander. Returning, he abandoned the law for the ministry, and in 1865 graduated at the Gettysburg Theological Seminary. He entered the seminary an

earnest partisan of the prevalent, revivalistic and non-liturgical Lutheranism, and at first sided emphatically with Dr. S. S. Schmucker. But the study of Kurtz's Church History opened his mind to the treasures of distinctive and churchly Lutheranism. He found that the Lutheran church had an historical character, and that he was in sympathy with it as the finest ideal of the church of Christ. This standpoint once taken, has influenced his whole subsequent life.

His first charge was in the General Synod, at Lewistown, Pa., from 1865-67. From 1867-74 he was pastor of St. Luke's at Philadelphia, in the General Council. Here on June 28, 1870, he was married to Miss Emma Louise Wagner. Two children, Ralph, 13 years old, and Mabel, 5 years, resulted from this union. From 1874 to 1880 he was pastor of the Lutheran Church at Savannah, Ga. Here his pastorate was notable through the erection of the largest and most beautiful edifice in the Southern Lutheran Church. While a delegate to the General Synod South at Staunton, he moved the appointment of the Committee to correspond with the Northern General Synod and General Council which finally resulted in the adoption of the Common Service. He thus became the historical author

of that great enterprise. In 1881 he was called to the pastorate of the church of St. James, New York City. Here, under his personal supervision and in accordance with his ideas, the congregation has erected perhaps the most tasteful and churchly Lutheran edifice in this country. It is in the very finest quarter of the metropolis, and will doubtless become a powerful factor in the American Lutheran Church.

Dr. Remensnyder received the doctorate from Newberry College, South Carolina, in 1880.

He is the author of a number of pamphlets, chief among which is the *Work and Personality of Luther*, 1883. He has published the following octavo volumes: "Heavenward" pp 174, Philadelphia, 1874; "Doom Eternal, or the Bible and Church Doctrine of Everlasting Punishment," pp 407, New York, 1880, and in 1886, Philadelphia; "The Six Days of Creation," an attempt to illuminate the truth of the creation story, from the discoveries of science. He is a frequent contributor to the papers and reviews of his own church, and also writes occasionally for other religious publications as the *Homiletic Review*, *Independent*, etc. He is of the positive type, having decided convictions, and energy in advancing them. According-

ly, he is frequently heard on the floor of controversy, both in the Synods and journals of the church. He is a conspicuous advocate of the common service, holding it to be one of the most effective levers of the unity and progress and influence of the Lutheran church.

Dr Remensnyder is by nature a fluent public speaker, and for years spoke without notes. With maturing ideas and culture, he chose the written style of sermonizing as that which could be made the most original, scholarly, terse and pointed, leaving all the speaker's personal force to be thrown into his delivery. While he uses the extemporaneous method frequently, his preference is for the former, as a rule. One entirely new sermon he makes it a rule to prepare every week. He preaches in the gown, and believes in a full but modest worship by the people, and in a union by the venerated forms of the liturgy, with the Christians of the past. While thus most decided in his love for Lutheran theology and cultus, he maintains fraternal relations with other denominations and has a large circle of intimate personal friends among the leading non-Lutheran clergy of New York city.



PROF. THEODOR S. REIMESTAD.

Prof. Theodor S. Reimestad was born in a district called Jädern in the neighborhood of Stavanger, Norway, on the 28th of April, 1858. His father being a Christian school-teacher, the son Theodor received a good education while yet very young. When twelve years old he entered Aanestad's high school, from

which he was graduated two years later in 1872. Immediately after his graduation from this high school, he emigrated to America with his parents. Here they settled in Ackley, Iowa, where Mr. Reimestad entered the Ackley graded school, and later the English school at Aurelia, Iowa. In the fall of 1875 he



PROF. THEODOR S. REIMESTAD.

entered the Augsburg seminary at Minneapolis, Minn., from whence he was graduated with "baccalaureus artium" in the spring of 1880. Three years later he was graduated from the theological department of the Augsburg seminary and ordained to the holy office of the ministry. He served the following congregations in Wisconsin: York, Ar-

gyle, Adams, Primrose, and Blanchardville. In 1885 he was made professor in the college department of the Augsburg seminary, which position he still occupies. In 1888 Prof. Reimestad received the unsolicited nomination for Lieutenant-Governor of the state of Minnesota, by one of the political parties.



REV. LAURITZ A. RHODIUS, A.M.

Very meager accounts remain concerning this early American Lutheran Pioneer pastor. From "Almindelig dansk Præstehistorie" by Rev. S. V. Viberg, Vol. III, p. 530, we learn that Pastor Lauritz Andersen Rhodius, M. A., served as pastor for the tobacco producing Islands in America in 1656. He was a son of Alderman in Helsingör, Denmark, Mr. L. Christensen Rhode. He was graduated from Helsingör in 1661, became Master of Arts, 1680, and was for a while assistant pastor at

Frederiksborg. He was married three times, first to Magdalene, born Hansen Schade, with whom he had a son and a daughter; and then to Ester, born Erdmann, with whom he had one son; and finally to Anna Maria, born Melhorn. His father is mentioned in "Kirkehistoriske Samlinger," as an highly esteemed person and translator of religious works. Upon Rev. Rhodius' return to Denmark he was promoted to the position of Provost at Lolland.—*Andersen's Hist.*



REV. S. A. REPASS, D.D.

Among the conservative theologians of the English portion of our church is the Rev. Dr. Repass, of Allentown. His life has been spent almost entirely in the South, and in the south-western part of Virginia. Born Nov. 25, 1838, in Wythe Co., Va., his parents being Rufus and Sally Repass, he was confirmed at eighteen and next entered the Preparatory Department of Roanoke College, Salem, Va. Near the close of his junior year, in the spring of 1863, he enlisted in the Confederate army and was present at the battles of the army of Northern Virginia. At Gettysburg, he commanded a company in Pickett's Division, and was taken prisoner during the famous charge of his division, July 3, 1863. Twenty-one months he spent as a military prisoner on Johnson's Island, Lake Erie.

A matured and experienced man, he resumed his interrupted college course and graduated in 1866. Then followed three years at the Philadelphia Seminary

under its faculty,—the two Schaeffers, Mann, Krauth, and Krotel,—graduation and ordination by the Pennsylvania Synod.

The pastorates he has filled are that of the College church at Salem, Va., 1869–72; Staunton, Va., one year 1884–5, and Allentown, Pa., St. John's (also attended by the college students) since July, 1885. During the Salem pastorate he organized St. Marks, Roanoke, and erected the earliest church building.

The interval from 1873 to 1884 was spent as president of the theological seminary of the Evangelical Lutheran General Synod South, located at Salem, Va. Though the number of students was never at any one time very large, yet in the course of these years many candidates for the ministry received their theological impress from the judicious and dignified president. Dr. R., made Doctor of Divinity by the Hampton-Sydney College, has been sought by numerous educational institutions, as

Roanoke College, which chose him President, the revived theological seminary at Newberry, S. C., Thiel College, Augustana College, etc., a testimony to his skill and fame as an instructor.

He served as secretary of the Synod of South-western Virginia. In 1871-2 he was president of the General Synod South. He was a member of the Committee on the Common Service, from the Church South.

At the second Lutheran Diet in Philadelphia, 1873, he read a paper on "The

Conservatism of the Lutheran Church in Doctrine and Cultus." Another on "The Fixed and the Variable in Lutheranism" appears in the *Lutheran Church Review*, 1883. In October 1890, "The Christian Ministry Considered in its Relation to 'The Apostolic Succession.'" His name also appears to other review articles and to editorials in *The Church Messenger*.

In 1870 he was married to Miss Fannie E. Hancock, of Southwest Virginia.



REV. PROF. LARS S. REQUE, A.M.

Prof. Lars S. Reque was born on a farm in the town of Deerfield, Dane County, Wisconsin, on the 12th of August, 1848. His father was one of the early Norwegian pioneers of this country, having emigrated from Voss in 1845. Prof. Reque received his early training chiefly in the common school. He was also sent to private and paroch-

ial schools, but owing to their itinerate character at that time, his attendance was necessarily irregular and limited. At fourteen he was sent to Decorah, Iowa, to enter Luther college, which had just been established at that place, and from which he was graduated after a six years' course in 1868. He spent another year at college as post-graduate

giving his attention chiefly to the study of languages. In 1869 he entered the Concordia theological seminary at St. Louis, Mo. But having contracted a malignant eye disease, he was forced to discontinue his studies for some time, and the next three years were given partly to foreign travel, partly to teaching. Having noticed that law-books are uniformly printed in large, clear type, he finally decided to take up the study of law, and entered the law department of the Iowa State University, from which he received his diploma as LL. B., in 1874. He was admitted to the bar of Iowa, and spent some time in the office of Judge Willett, in Decorah. But fearing that his failing health should not be equal to the strain which the building up of a law practice would necessarily impose, he temporarily accepted a teacher's position at St. Olaf's school, which was then being established at Northfield, Minn. The following year,

1875, he was preparing to settle down as a lawyer in the then far west, but was prevailed upon to accept a call as regular professor at Luther college. This position he has since held, his principal branches being English and Latin. In 1881 he obtained a year's leave of absence, spending the greater portion of that time in travel, visiting England, France and Italy. Upon his return in 1882, he was married to Miss Margarita Brandt, and is now the happy father of a family of four children. Owing to his legal education, he has always taken a keen interest in the great political questions before the people, and being thoroughly convinced of the injustice of the present exorbitant protective tariff, he allowed himself to be put forward as the chief standard bearer in his congressional district in the tariff-reform movement of 1888. He was defeated with his party.



REV. M. RHODES, D. D.

Dr. Rhodes was born of poor but Godly parents in Williamsburg, Blair Co., Pa., April 14, 1837, and was baptized in the Lutheran faith in infancy by the Rev. Jacob Martin. His early educational advantages were very limited. His common school education was such as the times afforded. He selected the mercantile profession as his life pursuit. He was confirmed by Rev. J. A. Delo in the Lutheran church in North Washington, Pa., When he was twenty-two years of age he felt that he must study for the ministry and immediately addressed himself to the great undertaking. By night and by day, as he was driving to Pittsburg, 210 miles from his home,

he studied his Latin and Greek, and recited privately on his return. Subsequently he entered the Sunberry Academy, in which he continued until the breaking out of the war. By this time, by very hard work, much persistency, and self-denial, he had gained a sufficient knowledge of Latin and Greek to be ready for the sophomore class in college; but he had no money and could therefore not go. The war broke the school up. He went then to the Missionary Institute founded by Dr. Benjamin Kurtz, and located at Selinsgrove, Pa. After a year's study in the theological department, he was licensed to preach, his first charge being in



REV. M. RHODES, D. D.

Sunberry, Northumberland Co., Pa., where he remained five years.

His second charge was at Lebanon, Pa., where he also remained five years. In December, 1871, he came to St. Louis, Mo., where he began a mission with thirty members, now a strong congregation of about 500 members.

Dr. Rhodes is an eminent leader in our church, and is highly esteemed by ministers and people of all evangelical denominations as an uncompromising defender of the faith. He has frequently appeared before the religious public as an author, and his productions have always received a hearty welcome.

The following works, which are highly commended by the press, are from his pen:

Life Thoughts for Young Men, Life Thoughts for Young Women, Expository Lectures on Phillipians, Recognition in Heaven, Words of Counsel to Young Christians—A Confirmation Address, My Duty to my Church, A Christian Home, The Crime of Suicide, The Grace of Giving, The True Glory of Young Men—A Lecture.

Lenten Lectures on the Evidences. Delivered in St. George's Episcopal Church, St. Louis, Mo., by Rev. S. J. Nichols, D.D.; Rev. W. V. Tudor, D.D.; Rev. C. S. Masden, D.D.; Rev. W. G. Merrill; Rev. W. W. Boyd, D.D.; Rev. M. Rhodes, D.D.; Vital Questions; Throne of Grace.





REV. JAMES W. RICHARD, D.D.

James William Richard, Professor of Sacred Philology in Wittenberg Theological Seminary, is a native of Frederick county, Va. He was born near Winchester, Feb. 14, 1843. He was the oldest of a family of four children, two sons and two daughters. His father, Henry P. Richard, who is still living at the old home near Winchester, was a native of the same county, and a farmer, as were his ancestors for several generations preceding, who were all of pure German extraction. Dr. Richard's mother, who is also living, is the daughter of German parents by the name of Rosenberger. His great grandfather, who came to this country from Germany, about the middle of the last century, was a soldier in the Revolutionary war.

Dr. Richard's early training was such as is found in a Christian home. His early education was gotten at the common district schools, which he attended about three months of each year in the

winter, sharing all the experiences that were peculiar to Virginia country schools and school boys of that time. The intervening summers were spent among the healthy influences of a country home. In the fall of 1861, at the age of eighteen, he left home and went to Roanoke college, where he entered the freshman class, for which he had been prepared by private instruction received from his pastor, Rev. Jacob Summers, who lived quite near his home. He only remained at Roanoke until the spring of 1862, and then returned home because of the war of the rebellion which was in progress at that time. He remained out of college about three years, part of which time was spent in teaching and the remainder on the farm at his home, where he labored subject to the discouragements and disadvantages brought about by the armies which were actively operating in that part of the country during the whole period of the war, the

town of Winchester having changed hands, between the Union and Confederate armies, eighty-four times during the Rebellion. In September of 1864 he determined to go north where he could pursue his educational inclinations. Leaving home one Friday morning he traveled all day on foot through the woods and by-ways flanking the two armies, until he reached the Potomac river where he hired a man to ferry him over for twenty-five cents, in an old leaky boat. Having reached Hagerstown with nineteen dollars and seventy-five cents in his pocket, he was so fortunate as to secure a school, and began teaching the following Monday morning a week after he left his home. During the winter of 1864-'65, he taught school near Hagerstown, Md., and thereby secured the means which enabled him to go to Pennsylvania College in 1865, where he entered the Freshman class, which was then two-thirds advanced. He became a member of the Phrenakosmian Literary Society which he, as orator, represented at its anniversary, 1868. He graduated in 1868 with fourth honor. In the fall of the same year he entered the Gettysburg Theological Seminary, where he took the full three years course. During about half of which time (1869-'70) he was tutor in the college in connection with his theological studies. In 1870 he received license to preach, and in 1871 was ordained a minister of the gospel, and became pastor of the Lutheran church at Empire, Ill., where he remained laboring with marked success until 1873. June 19, 1872, he was married to Miss Matilda E. Tressler, daughter of the late Colonel John Tressler, of Loysville, Pa., founder of the Orphan's Home at that place. They had but one child, a daughter, who died at the age of eleven years. In 1873 he was elected to, and accepted, the chair

of Latin and History in Carthage College, Carthage, Ill. In 1880, he became pastor of the college church, which grew rapidly under his pastoral care and preaching. Here he was brought directly before the people, and his ability as a preacher and thinker became more widely known. As a professor in college he was always recognized as a most diligent student, and a man of clear insight and ability to impart knowledge to the mind of the student.

In the fall of 1883, after having spent ten years as teacher in Carthage College, he was elected secretary of the Board of Church Extension of the General Synod Lutheran church. The same year he moved his family to York, Pennsylvania. He served actively in this office for two years. In June, 1885, he was elected to the "Culler" chair of Sacred Philology in Wittenberg Theological Seminary, which he accepted, and began his labor September, 1885. He delivered his inaugural address in the First Lutheran church at Springfield, June, 1886. In June of the same year the degree, Doctor of Divinity, was conferred upon him by Pennsylvania college. Since his coming to Wittenberg, he has created a deep interest in the study of Sacred Philology. He is a thorough scholar, especially in this branch. His work in Wittenberg has been a decided success. He is loved and respected by not only the entire corps of instructors in the college, but especially by his students. He is recognized by all as a thorough scholastic Dogmatist. In 1879 Dr. Richard acted as secretary of the General Synod, at Wooster, O. In 1886 he delivered an address before the Alumni of his *Alma Mater*; in 1873 he published a sermon on the "Burning of Chicago," which created considerable favorable comment by the press. He is a frequent contributor

to the *Lutheran Observer*, *Lutheran Quarterly*, *Lutheran Missionary Journal*, *Andover Review*, *Lutheran Evangelist*, *Methodist Re-* | *view*, *New York Independent*, etc.—*Hist. Wittenb. College*.



REV. MATTHIAS H. RICHARDS, D.D.

Rev Matthias Henry Richards, D.D., is of that family which the church delights to honor. He is a great-grandson of the patriarch H. M. Muhlenberg, and the son of a distinguished divine, the Rev. John Wm. Richards, D.D. He was born in Philadelphia during his father's pastorate of St. Michael's, Germantown. Having graduated from the Reading high school he entered Pennsylvania College, from which he was graduated with honors in 1860. After a course in theology at the Gettysburg Seminary he was ordained by the Pennsylvania Ministerium. His life thenceforth was divided between the pulpit and the professor's chair. From 1864 to 1868 he was pastor first of St. James' Evangelical Lutheran church, Greenwich, N. J., and then of Grace English Lutheran church, Phillipsburg, N. J., which he organized. Again during the collegiate years 1874-6 he was pastor at Indianapolis, Ind., and subsequently, in connection with his professorial duties, he filled the pulpit of Trinity church, Catasauqua. Frequent demands of this nature are made on him as he is one of the most thoughtful and suggestive preachers in our communion. In his sermons he makes much use of quaint and homely illustrations, and exhausts the figurative language of his text or the applications of his illustration without exhausting the hearer. These qualities appear in his classroom work. There he is unique. Called in 1868 to the chair of English Lan-

guage and Literature in Muhlenberg College, Allentown, Pa., then in its second year, he has filled that post, with the exception of the years 1874-6, to the present time, teaching in addition Latin and Moral and Mental Philosophy. Nature and education had qualified him for the task. Gifted with a mind as delicate and refined as his countenance and figure, he may be fitly called the Sydney Smith of our church, brilliant in his ready wit and profoundly practical in his philosophy. He is a prince of talkers, dropping pearls and proverbs in the greatest profusion, and capable of extracting sermons from stones, and good from everything. He possesses, in a high degree, the power of fertilizing other minds. In the broadest sense of the term he is an educator. He is in demand as an after-

dinner speaker. Occasionally, too, he indulges in poetry.

Though he has published no books, he has written a vast deal for the press, as editor for a number of years of the English Sunday-school publications of the General Council, to-wit: the *Church Lesson Leaves* and the *Helper*, and as one of the editors of *The Lutheran* for seven years past. He has also contributed articles to the church reviews. He has been secretary of the public school board of Allentown. Pennsylvania College made him a Doctor of Divinity in June, 1889.

He was married in June, 1866, to Sarah M., daughter of Hon. Moses McClean, of Gettysburg. His family consists of a son, Rev. John W. Richards, first pastor of the English Lutheran church at Sayre, Pa., and four daughters.



REV. JOHN W. RICHARDS, D.D.

John W. Richards was born in Reading, Pa., on the 18th of April, 1803. He was a son of Matthias Richards, for many years an Associate Judge of the Courts in Berks County, and grandson of the Rev. Dr. Henry Melchoir Muhlenberg, the apostle of Lutheranism on this Western Continent. He had the benefit of a thoroughly Christian education, and, in 1819, when in his sixteenth year, made a public profession of religion, uniting himself with Trinity Church, Reading, of which Dr. H. A. Muhlenberg was then pastor. His classical studies were pursued chiefly under the instruction of the Rev. Dr. John Grier, who was then principal of the academy in his native place. In 1821, having completed his academical

course, he commenced the study of theology, under the direction of his pastor, Dr. Muhlenberg, and remained with him till the autumn of 1824, when he applied to the Synod of Pennsylvania for license to preach the Gospel. He was, accordingly, solemnly set apart to the ministry, and he remained connected with this body, and highly respected and often honored by it, till the close of life.

His first charge embraced the Church at New Holland, Lancaster County, and four other congregations in the vicinity. In the spring of 1834 he resigned this charge, and removed to the Trappe, Montgomery County, which had been the scene of his grandfather's early labors. In 1836 he received and

accepted a call to Germantown, Pa., where he remained till the autumn of 1845, when he became pastor of St. John's Church, Easton, Pa. Here, as in the places where he had been previously settled, he preached in both the English and German languages, and his labors were attended with a manifest blessing. During his residence here he held the Professorship of the German Language and Literature in Lafayette College. His attachments at Easton had become very strong; but, being invited, in the spring of 1851, to take charge of Trinity Church, Reading, in which he had been brought up, then vacant by the death of the Rev. Dr. Miller, he felt impelled, by a strong sense of duty, to accept the invitation. It was on many accounts a difficult field; and it was the general opinion of his brethren that he possessed peculiar qualifications for occupying it to advantage. He was, accordingly, transferred to Reading, and he met the difficulties which he had to encounter with so much prudence and kindness that he soon became the favorite of all classes. The church grew in spiritual prosperity, and every thing seemed auspicious of a highly acceptable and successful ministry.

But the bright hopes, which the commencement of his labors here awakened, were destined to be quickly blasted. He had suffered, at different periods,

from an affection of the heart, though his general health had been so good that no serious consequences had been apprehended. On the morning of his death he was as well as usual, and was called to attend the funeral of one of his flock. He suffered considerable pain during the service, and as soon as it had closed returned home. He was assisted to his bed, and medical aid was immediately called, but the physician arrived only to see him a corpse. He expired without a groan, within less than fifteen minutes after he had reached his house. He died on the 24th of January, 1854, in the fifty-first year of his age. Two funeral sermons were preached—one by Dr. Baker in the English language, and one by Dr. Demme, in the German language.

He was honored with the degree of Doctor of Divinity from Jefferson College, in 1852.

He was married on the 21st of May, 1835, to Andora, daughter of Henry Garber, of Montgomery County, Pa. Mrs. Richards survived him, the mother of four children.

Dr. Richards published a sermon preached at the close of his ministry at Easton, in 1851, and a sermon preached on the Centenary Jubilee of the Evangelical church, at the Trappe, Pa. He also contributed occasionally to the pages of the *Evangelical Review*.—*Sprague*.



REV. X. J. RICHARDSON.

Rev. X. J. Richardson was born at Fredericksburg, Va., June 17, 1821, and peacefully passed away from the toils and trials of earth, on Sabbath evening,

September 22, 1889, age 68 years, 3 months, and 15 days.

It is a matter of regret that comparatively few particulars in the early life of

this brother beloved in the Lord can be recalled at this time. Of his boyhood and school days no information is now at hand. But there is a blessed compensation in the thought, that there was laid even then, no doubt, that foundation of religious experience which has left to the church a work impressed with his piety and faithfulness, and among the people where he lived and labored a memory that will long be held, as it justly should, in high esteem. The earliest event in his life that has been brought to knowledge of the writer is the removal of his parents to Augusta county, Va.

Here as a young man he engaged in 1846 in teaching school and studied theology privately, with a view of preparing himself for the gospel ministry, an office in which he displayed rich spiritual attainments, and the endowments of a mind trained under many disadvantages compared with these days, but thoroughly consecrated to the work of Christ. During the two years thus spent he had frequent opportunities for the exercise of his gifts in preaching for the pastor of Frieden's church, Rev. J. J. Suman, and also for other ministers. The exemplary life, Christian deportment and full promise of future usefulness manifested by the young student are thus recalled by Rev. P. Miller, of Wardensville, W. Va., in a letter to the bereaved family of the deceased: "He was a frequent, *welcome*, visitor at our house. My parents and my wife's parents were warm friends of his, and my father said more than once, during those years, that the student and young preacher would become a success in the ministry." How well this prediction has been verified is attested by the work accomplished in all the pastorates served during his active ministry, which continued almost to the close of his life.

In May, 1848, he was licensed by the Virginia Synod at New Market to preach the gospel. He engaged forthwith in the work at Capon Springs, Hampshire Co., where, in a ministry of five years, his earnest and faithful labors were attended with great success. Beginning with one organization, a membership of not over twenty, and receiving from the Missionary Society the nominal aid of sixty dollars, brother Richardson took hold of the work in faith in the Lord, and when he left the charge, five churches with a membership of 116 attested that he was "a workman that needeth not to be ashamed."

In May, 1850, he was ordained in Hebron Church, Madison county, Va. In this church memorial services were arranged for the first Sunday of this month—a fitting recognition at once of his ordination, his labors in "the field of his first faithful toils, his earnest prayers, his anxious tears and his joyful success," there and elsewhere. The following year he was elected Secretary of Synod, to which office he was re-elected the next two succeeding years.

In 1853 he was called to take charge of the Mt. Tabor pastorate in Augusta county. During his labors here, nothing special has come to the knowledge of the writer, except his election to the Presidency of the Synod, in which his official acts would seem to have been discharged in an acceptable and judicious manner, if we are to judge from his re-election the following year.

After serving the charge seven years he removed, in 1860, to the large and laborious field of Lovettsville, where he spent thirteen years of his ministerial life. During this time two new churches were built and one repaired. Although his labors in preaching and in the pastoral office, incident to so large a charge, were no doubt sufficient

of themselves to employ all his time, without the additional labor of collecting most of the money needed for these improvements, yet so untiring and faithful was he in whatever he undertook, that "he succeeded in raising the church to a very high degree of prosperity."

Removing from Lovettsville, he began his labors September 1st, 1872, at Smithsburg, Md., consisting of four congregations, with a membership spread over an extensive territory. Here he labored amid many difficulties and with great self-denial, but with a determination to honor the Master, and such a degree of the Divine blessings attended the work that the charge having reached a total membership of 614, was on the 14th of August, 1880, amicably divided into two pastorates—Leitersburg and Beards constituting one, now served by the efficient Secretary of the Maryland Synod, under whose leadership an excellent parsonage was built and the church extensively remodeled. The newly formed Smithsburg charge at once elected brother Richardson, and he was installed as its pastor by Rev. C. L. Keedy and the writer, January 6th, 1881. After a few years, physical disabilities, which would have laid many others wholly aside, began to manifest themselves, and while they interfered at times with the regular discharge of his labors, yet with characteristic energy and determination he denied himself the rest so much needed. Hoping against hope and toiling until further toil became impossible, he finally resigned, June 30th, 1887, after a continuous service of fourteen years and ten months in this portion of the original charge. He continued to reside and go among the people whom he had so long and so faithfully served, but though preaching occasionally, his

infirmities only increased as time advanced. He was confined to his bed for five weeks and he passed quietly to that land where the inhabitants shall never say "I am sick."

Brother Richardson was married September 25, 1845, to Miss Mary Ann Shank, by Rev. S. Allenbaugh. From this union there were nine children, five sons and four daughters. Of the latter, two preceded the father to the eternal world. Of the sons, G. A. is engaged in the practice of medicine at Hyattsville, Md.; Jas. L. is engaged in business in Washington; P. M. is employed in the Government service in Washington, D. C.; W. Spener is reading medicine, and A. Frank has taken up the work laid down by the father, and is the active and popular pastor at Carmel, W. Va. Of the daughters, Melissa A. is married to E. O. Hildebrand, and living in Smithsburg, and Sudie M. remains with her widowed mother.

Brother Richardson was a man of no ordinary character. As a Christian, his piety was not of a negative and formal type, but a life in the soul—a principle that governed his actions and appeared in all his labors. In his intercourse with his brethren he was always frank and cordial, willing even to make personal sacrifice to confer a favor.

He was endowed with a clear mind and a sound judgment. A vigorous thinker, he was always prompt and sure in reaching conclusions. His attendance upon Synod and Conference was regarded by himself as a sacred duty. The conference of which he was so long a member had come to regard any discussion as incomplete without an expression of his views upon the subject under consideration.

His preaching was plain and simple, but strictly logical and eminently in-

structive. Whenever he delivered the Gospel message he produced the conviction that he preached not himself, but was filled with zeal for the glory of Christ and a sincere love for the souls of men.

As a pastor he was diligent, faithful, and wise in the discharge of his official duties. He was ever a willing laborer in the Lord's vineyard, and the great regret of his closing days was his inability to engage actively in the work of ministry. More than once did he say to his successor, the writer of this tribute, "I never did anything in my life that was so hard to do, as doing nothing." "His influence," writes the brother previously referred to, "was almost unlimited in the churches he served in this pastorate. And to this day his name is a household word in many families here. It is verily true of him that 'being dead he yet speaketh.'"

Thus lived and died a man who was never honored with titles, but whose attainments, mental and spiritual, would no doubt have entitled him to receive them, and reflected credit upon any institution that would have conferred them. He has passed away, but his work abides. "The workman dies, but the work goes on." He has entered into rest and holds communion with holy and happy beings, and above all with that Saviour who was near to sustain him in his dying hour. May we be prepared to follow the Lord's will as he did, that when we are called hence it may be to receive the reward of true and faithful servants. Till then we would say—

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the vict'ry won,
Enter thy Master's joy."

—[*J. B. Keller.*]



REV. ALEXANDER RICHTER, A.M.

Rev. Alexander Richter, A.M., was born at Ohlau, Province of Silesia, kingdom of Prussia, Sept. 25, 1851. He went through a German Gymnasium, passed the regular state examination for admission to a university, and attended the university at Breslau, as student of theology. During that time he also served a year in the Prussian army, as required in that country. In 1874 he came to this country, entered the Lutheran Theological Seminary at Philadelphia in 1875, and took, in addition to his previous studies in the old country, the full course of three years in order to thoroughly acquaint himself with the language and customs of this country. He graduated in 1878 and became as-

sistant of Rev. J. T. Vogelbach at St. Jacobus', Philadelphia, Pa., who had suffered a stroke of paralysis and was unable to discharge his pastoral duties. In the same year he married Rev. Vogelbach's youngest daughter Bertha.

After Pastor Vogelbach's death he was elected pastor of St. Jacobus'. In 1881 he took charge of Zion's church, Rochester, N. Y., where he remained until December, 1890, accepting a very flattering, urgent and unanimous call to St. Matthews' church of Hoboken, N. J. His congregation was very loath to let him go, for he had labored among them with manifest blessing and great success. Besides starting a mission which is about to become a separate and self-sus-



REV. ALEXANDER RICHTER, A. M.

taining congregation, he was instrumental in founding an institution, at that time called "The Lutheran Gross-seminary," but since then favorably and widely known as Wagner Memorial College, where boys of our congregations are educated for the ministry in the German and English languages, preparatory to their entering the Theological Seminary of Mount Airy, Philadelphia. The college belongs now to the New York Ministerium, and Rev.

Richter is president of its board. In June, 1890, he was elected President of the New York Ministerium for a term of three years, and is as such also Vice-President of the General Council. Since 1888 he is chairman of the German Home Mission Committee of the General Council, of which he was a member before. For the last two years he was editor of *Siloah*, the paper issued by that committee in the interest of the German Home Mission.



REV. PETER RIZER.

Rev. Peter Rizer was the son of Martin and Catherine (Bowers) Rizer, who removed from Virginia to Cumberland, Md., where the subject of this sketch was born May 7, 1812. He was educated at the academy of his native city before attending the theological seminary in

Gettysburg, Pa., from which he graduated in 1832.

Being early impressed with the idea that the 'Lord had need of him' he at once entered the ministry of the Lutheran church, serving his first congregation at Boonsboro, Md. Several years

later he went into the missionary field, laboring extensively among the Indians of South Carolina and Georgia, traveling many miles on horse-back, through a country which, at that time, was nothing more than a wilderness. During this time he translated part of the Bible into the Indian dialect.

Upon leaving this mission field he immediately accepted a call to Indiana, but before going to his new home in the "far-west," as it was in those days considered, he married Miss Margaret Peterson Rogers, a daughter of Col. John H. Rogers, of Baltimore, Md.

After serving congregations in Cumberland, Ind., Dayton, O., and Somerset, Pa., he moved to Sunbury, Pa., where he was stationed when the war began, and was appointed Chaplain of the 79th New York (Highland) Regiment of which Col. James Cameron had charge. He served this regiment some time, and was ordered south with Gen. Sherman's expedition, and remained until contracting the Hiltonhead fever, and was compelled to resign his position. Recovering health he returned to church

work, and after the war, labored in Oswego, N. Y., New Jersey, Pennsylvania and Maryland.

In 1875 his wife died, a blow from which he never recovered, after which he wedded himself more than ever to his books, although he was always a close student. He was a prominent linguist, and could speak six languages, being particularly fond of the Hebrew, in which tongue, besides German and English, he daily read the Bible. A fine scholar and an able fluent preacher, yet our brother's chief desire, his highest ambition was to win souls to Christ, and to work with all earnestness for Him, who had "called him with a holy calling."

Thus peacefully, after more than two years of great suffering, he entered into "rest", at the residence of his daughter, in Montgomery Co., Md., August 25th, 1886, aged 74 years.

Lawrence Rizer, a Lutheran minister, who died a few years after entering the ministry, when only 30 years old, was a brother of Rev. Peter Rizer.



REV. ANDREAS RÖNNEBERG.

Rev. Andreas Rönneberg was born in Stavanger, Norway, Nov. 7, 1831. Nearly twenty years were spent in Christiania, the capital of Norway, where he partly attended the university lectures, and partly labored as teacher in some of the higher schools. In 1874 he received a call from the Norwegian Lutheran churches in Muskego and North Cape, Wis., which he accepted, coming to

America in September, 1875. Immediately after his arrival he was ordained by Rev. Koren and entered upon his duties as pastor of the said congregations, which he served for nine years. He then accepted a call to Black River Falls and Little Norse congregations, where he continued to labor until the day of his death, which occurred Wednesday evening, April 9, 1891.



REV. D. L. ROTH.

In the name of the Father, and of the Son, and of the Holy Ghost ! Amen.

In response to the request of the Rev. J. C. Jensson, I write the following autobiography. My father was Lewis Roth, born in Northampton Co., Pa., October 17, 1813, and my mother, Lydia, *nee* Buchle. At the time of my birth, Oct. 25, 1847, he was Burgess of the town of Prospect, Butler Co., Pa., and master blacksmith.

My earliest recollection is that I carried a little foot stool from the house and tried to put it in the wagon, which was moving our household goods to the new building, wherein my father began the mercantile business. I was then three years old. I had the advantage of good Christian training. When I was fourteen, father bought the old home farm and we moved to it. There I had a good time until I was sixteen, when I was put to the boarding-school at Leechburg, Pa. I lived in the family of the Rev. L. M. Kuhns. My music

teacher was Miss Mary Stewart, whose father was for many years editor of the *Presbyterian Banner*. Through a few words spoken by her, to me, when I was in an impressible mood, I was led to Christ. That marks a new era in my life.

I was now confirmed Feb. 11, 1865, in Hebron Evangelical Lutheran church, Leechburg, and for a time all went well. But the impression laid hold upon me at this time that if I completed the college course for which I was preparing I must become a minister of the gospel, and for this I was not ready. I was afraid of the responsibilities and refused to submit. I have since learned that I was not the first to say *Nolo Episcopari*. Four years I fought against God on this point. I gave up school, learned the carpenter trade, taught school, worked on the farm and enjoyed life immensely, only that my conscience would not let me rest. I had a great delight in military exercises; even now I cannot see a

sword without an instinctive desire to grasp and wave it. I had endeavored to enlist in the civil war but was refused on account of my youth and my father's protest. I ran away from home once to help capture Morgan, but as all the others returned when he was taken I came back too. I was employed as a clerk in a store in my native place, and as it was doing a good business and my father offered to settle me in it by purchasing a partnership for me, I considered that my lot in life at last was fixed.

But now the great question arose in its magnitude. I was a constant Bible student, reading the Bible through each year during this period of my life. In the course of my reading I long before had come upon that passionate exclamation of St. Paul (1 Cor. 9:16): "Woe is unto me if I preach not the gospel." The thought itself had cost me four years of mental conflict and now that the decision must be made it came up with renewed intensity, but God helped me and I decided rightly. I refused the offer which was to settle me in mercantile life, and returned to my books. After that my conscience was at peace.

I entered Thiel Hall. After its incorporation I was the first matriculated student of Thiel College. Along with G. H. Gerberding and J. A. J. Zahn of blessed memory I went from Thiel at the conclusion of the Sophomore year and completed my course in Muhlenberg College, from whence I graduated in 1873. In 1876 I finished my course in the Theological Seminary at Philadelphia and went at once to Lunenburg, Nova Scotia, where I had spent the previous summer. I was united in marriage August 17, 1876, with Melina the fourth daughter of Jacob Wagner and Helena *nee* Heic, his wife. We have lived happily together and God has blessed our union with children to

the complete, mystical, sacred number of seven. At Lunenburg I found things, owing to the change from the German to the English, in great disorder, but with God's help what I thought would be the work of my whole life was accomplished in a few years. The congregation grew from a scattered handful to over 700 members, and peace and order prevailed. While here, in 1881, I published a book on The Ten Commandments entitled "Our Schoolmaster," which was quite successful.

In 1884 a call came to me from Butler, the county seat of my native county, and feeling that another could carry on my work, that I had expatriated myself long enough, and with a natural desire to return to the friends of my youth and the home of my childhood, I accepted the call. I found the congregation in a pitiful condition. After an existence of forty years up to that time on the funds of Synod and only eighty communicants left in active connection with the church. For two years I was almost hopeless; but God helped me and two years later, when I accepted the call to the mission in Albany, I had the satisfaction of seeing the congregation out of debt, its number grown to 250 and enthusiasm for the good work all along the line.

July 13, 1889, I was elected pastor of the newly organized Church of the Redeemer, Albany, N. Y., and in December following was formally installed. I am now bringing out a book entitled "Acadia and the Acadians," embodying the history of the Nova Scotia churches. The enterprise is for the benefit of the mission in which I am laboring and gives fair promise of success. God helps the man who helps himself, and I mean to make this mission help itself by selling this book, and I think God and the Lutherans of the United States

will help me. My one condition of surrender to God, when I made up my mind to be a preacher of the Gospel was that I should win many souls, and this is my aim and highest desire in life. I do not expect to change it until I be called home to Him whose I am and whom I serve. And in this desire I pray God to keep me steadfast and help me to the end.—Amen.



REV. H. W. ROTH, D.D.

In any assembly of the church where Henry Warren Roth sits, he is sure to be a conspicuous figure, both for the large head, crowned with a profusion of hair, and for the forceful remarks accompanied with the flashing of the lustrous eye, and the entire action of the whole body. Dr. Roth is of German and Moravian stock, being a descendant of Rev. John Roth, for twenty-five years, from 1859, a missionary among the Indians in Pennsylvania and Ohio. Dr. Roth's life has been spent chiefly in Western Pennsylvania and Ohio. He was born April 5th, 1838, at Prospect, Butler County, Pa. His parents were Lewis Roth and Lydia, maiden name Buchle, or Beighley. He attended school at Bethlehem, Pa., in 1852 and '53, and taught public school near Prospect, during the winter of 1853-4, and 1854-5, and near Ironton, 1855-6. Having previously taken a course at the Conno-

quenesong Academy, Zelienople, Pa., he entered the Freshman class, Pennsylvania College, Gettysburg, Pa., in 1857, from which he graduated with honor in 1861. In 1882 he was a member of the Alumni committee on Semi-centennial of his Alma Mater. Commissioned as catechist, he carried along the double task of building up Grace English Lutheran Mission, Birmingham, Pittsburg, Pa., and studying theology in Western Theological Seminary, Allegheny, Pa., taking a private course in dogmatic theology. He has been connected with but one synod, the Pittsburg Synod, by which he was ordained June 2, 1865, at Wheeling, West Virginia. He was chaplain of Pittsburg Infirmary for several years. During 1867-9 he was secretary, and 1871-3 president of the Synod. He was also English secretary of the Reading convention, 1866, and of the first three meetings of the General Council.

In 1871 his ten years arduous work at Grace church ended. He left it April 1st a self-sustaining charge, with a church and fine pastor's home.

The strength of the man has been given to the cause of education. After serving for years on the synodical committee on education, he was elected in 1870, first professor in Thiel College, then located at Phillipsburg, Pa. In 1871 he removed with the college to Greenville, Pa., serving as president of the institution from 1875 to 1887. To his diligence, self-sacrifice, and arduous labor is due the evolution of Thiel Academy into a full-blown college, with a graduating class of twenty-two in 1887. The Doctor's generalship was severely tasked during this painful period. Students had to be gathered from Pennsylvania, Ohio, and Canada, which was successfully accomplished on many journeys, to and fro. Struggling youth had to be assisted from an over-burdened treasury, and the whole mass of young men and women to be moulded into forms of studiousness and Christianity. His loving care rescued and inspired many, who from their places in the ministerial ranks, or in business positions have aided in all the work of the church. His retirement in 1887 was the signal for a great outburst of popular affection. We quote the following from *The Greenville Argus*:

REV. DR. ROTH HONORED.

In view of the resignation of Rev. Dr. H. W. Roth, President of the Thiel College, and the acceptance of the same by the Board of Trustees, and the consequent probable removal of the Doctor from our place, it was deemed proper that he should not be permitted to go without some public notice being taken of the event; accordingly a meeting of citizens was called, and when the even-

ing came, the house was well filled by an intelligent audience composed of representative ladies and gentlemen of the town. In the audience, too, were quite a number of the leading members of the Lutheran General Council, in session in this place at the time.

J. T. Blair, General Manager of the S. & A. R. R., presided, and in taking the chair made a few pertinent remarks. Rev. C. B. Wakefield, pastor of the Presbyterian Church, led in prayer. A F. Henlein, Esq., chairman of the committee on resolutions, presented the following, which were adopted.

The citizens of the borough of Greenville, assembled in the Opera House on the ninth day of September, A. D., 1887, to tender a public reception to H. W. Roth, desirous of expressing their appreciation of the learning, high character, and integrity of one of their number, and their love and esteem for him, and their disappointment at the unexpected termination of his official connection with Thiel College, to which institution he has given the best part of his life and ability, have unanimously adopted the following resolutions:

Resolved, 1. That in Dr. Roth his fellow citizens and neighbors have always found a kind and generous friend, a wise counselor and an upright man, one whose public and private life have been a high example to the young men of the college and this community, and to whose efforts, largely, the present prosperity of the college is due.

2. That in the performance of the arduous duties of his position as President and preacher, Dr. Roth has filled the measure of duty, never refusing to sacrifice his own interests to the welfare of the college, or turning a deaf ear to the calls of charity, at once performing well the duties of President, and by his kindly words and unassuming life and

Christian character preaching a practical sermon every day of his life for all of us.

3. That the citizens of the borough, having contributed considerable sums to the construction and support of Thiel College, and being interested for this and many other reasons in the continued prosperity of the institution, deeply deplore the acceptance of the resignation of Dr. Roth as president, and hope that the Board of Trustees may be able to find another man equal to him in character, learning and integrity, and who may occupy the same position in the hearts of his neighbors that Dr. Roth always has.

4. That we extend to Dr. Roth our best wishes for continued success in whatever position he may occupy, with the hope that he may go forward in his work of doing good with renewed effort, encouraged by a firm belief in Him who doeth all things well.

A. F. HENLEIN,
J. R. BRITTAIN,
BERIAH MOSSMAN.

Brief remarks were then made by Rev. S. H. Eisenberg, of the Reformed church, Rev. C. S. Tinker, of the Baptist church, Hon J. C. Brown, Wm. Achre, E. S. Templeton, Esq., and F. H. Keller, Esq. Rev. J. R. Brittain, D. D., of the U. P. church then took the platform and in an admirable presentation speech, presented Dr. Roth with a valuable gold watch, accompanied by a list of the names of those who contributed towards purchasing it.

When all this was over it was not difficult to imagine that Dr. Roth would find himself somewhat overwhelmed, and in a bad condition for a response; but with much feeling and abundant evidence that he appreciated the very kindly words that had been spoken of him, as well as the beautiful gift be-

stowed upon him, he succeeded in making a brief, and very modest, but touching reply.

The whole affair was quite a success, and nothing was said or done which ought to be offensive to any one. Dr. Roth made a strong appeal in behalf of Thiel College and of his successor, whoever he may be, and the sentiment was universal that the interests of Thiel College must always be kept in view and promoted by all honorable means.

Several ladies of the Euterpean Society, favored the audience with some choice music. The Independent Band was also present and enlivened the proceedings by several of their choice pieces of music.

June 15, 1876, he was married to Elizabeth T. Houston, of Indiana, Pa., and on June 17, 1884, he received from Westminster College, New Washington, Pa., the honorary title of D. D.

During his college career Dr. Roth acted as supply for several churches, such as Trinity, Greenville (which he nursed into self-support), Erie, Pa., Rochester, West Liberty, Butler Co., etc., and thus proved himself a worthy member of the great home-missionary synod of his love. The summers of 1873 and 1874 he spent in Nova Scotia, preaching and encouraging our scattered people there, and securing for the synodical connection, and opening the way, for the present Nova Scotia Conference of the Pittsburg Synod.

From the College he stepped, Jan. 1, 1888, into an important field, taking charge of Wicker Park English Lutheran Church, Chicago, Ill., a field which, however, called for all his tact, energy, and address. In this position he still remains, devoting part of his time to the institutions founded by Dr. Passavant at Chicago, Jacksonville, Ill., and

Milwaukee, which he generally visits once or twice a month. He speaks of it as "a privilege and a blessing of his spiritual life to be associated with Dr. Passavant in the fields of Christian labor." Diverted from authorship by the pressure of official duties, Dr. Roth has given to the press numerous sermons, and baccalaureate discourses, and still charms a large circle of *Workmen* readers by the racy sketches of "H. W. R." There must be a good deal of poetry in Dr. Roth, as much crops out in his speeches and letters. His fund of apt

illustration is inexhaustible. Ever ready with the right word and the graceful thought, he is in great demand as a lecturer and an occasional speaker at dedications and the like. He is especially felicitous in his impromptus. On the graver themes of the everlasting gospel he discourses with vigor, unction and melting pathos, delighting to press home the joyous assurance of salvation through faith in the Crucified, and on impenitent ones the duty of instantaneous and unreserved surrender to Christ.



REV. T. B. ROTH, A.M.

Rev. Theophilus B. Roth, A.M., pastor of the Church of the Redeemer, Utica, N. Y., was born at Prospect, Pa., 1853. He entered Thiel Hall in 1868 and graduated in 1874 in the first class of what is now Thiel College, taking the first honor. He was instructor in Latin at Thiel College 1874-76. Entered middle class Philadelphia Theological Seminary, 1876. While in seminary organized St. Peter's Church, Philadel-

phia, and served it to close of seminary course in 1878. In the winter of 1878 he was sent to organize the Lutheran church in Utica, N. Y., which congregation he has served till the present time. Missions at Albany, Binghamton, Syracuse and elsewhere in Central New York, organized and self-sustaining without Synodical aid, attest God's blessing on his work.

In 1886, he began a parish paper

known as the *Utica Lutheran*. In 1889 it was merged with *Our Church Work* of Philadelphia, under the name of the *Young Lutheran*, under which title it has rolled up a subscription list at the rate of about 1300 new subscribers per month—a thing without a parallel in the history of Lutheran publications in America. Its present circulation is over 35,000. The writer of this sketch regards the *Young Lutheran* as the most helpful paper for general parish circulation in the whole journalistic field. Every issue is brim full of useful facts and the tone is always bracing to weak nerves. The editor takes no stock in lukewarm Lutheranism and believes in a brilliant campaign. The younger generation of our German and Scandinavian com-

municants who want a first-class English paper of a churchly type, can get the *Young Lutheran* at almost a nominal cost and will always find it worthy of a wide circulation. Pastor Roth hides his personality behind the work of Christ for which he is daily spending all his time, talents and strength. He is no uncertain runner and never fights as one that beateth the air; but strikes right at the work of our high calling in Christ as the leaders of Protestant reform. As a successful Home Mission worker his record is an inspiration to the Church. He is a Lutheran of the confessional type, who respects liturgical usages while giving due attention to spiritual ministrations.



REV. DEWALDT ROTHACKER.

Rev. Dewaldt Rothacker was born March 30, 1805, in Franklin Co., Pa. He was baptized in infancy, and in later years confirmed a member of the Evangelical Lutheran church.

In 1825, at the age of twenty years, he began preparation for the gospel ministry under the direction of the venerable Father J. Mechling. Father Rothacker remained one year and ten months in study. During his course of study he sustained himself by occasionally teaching school. He also spent some time under the tuition of Rev. Father Stauch.

On June 18th of the same year (1829) Father Rothacker was examined and licensed to preach by the Evangelical Lutheran Synod of Ohio. On July 1 he entered upon the duties of his first charge at Centerville, Columbiana Co., O., now Carrollton, Carroll Co., O. Father Rothacker was married to Anna C. Geiger,

Oct. 12, 1831. This union was blessed with seven children, one of whom and the mother preceded him into eternity. Father Rothacker married his second wife, a Miss Maria Bahl, of Wayne Co., Sept. 10, 1868. The happiness of these sacred ties lasted but thirteen months, when a second loving and Christian wife was called to her eternal rest.

In the forty-eight years of Father Rothacker's active ministry he served but two charges—Carrollton and Doylestown. The Carrollton charge consisted of ten congregations—Zion's church, Carroll Co., O.; Sawyer's church, Rumbly church, Harrison Co., O.; Sandyville, Tuscarawas Co., Zion's church, Harrison Co.; Jerusalem church, Carroll Co.; Waynesburg, Stark Co.; Emanuel's, Carroll Co.; Killgore, Carroll Co., O. A number of these congregations Father Rothacker organized. He remained in

this charge twenty-one years and eight months.

In 1851 Father Rothacker moved to Doylestown, Wayne Co., O., and remained in active service twenty-six years and four months. This charge was composed of four congregations—Zion's, Doylestown, Wayne Co.; St. Michael's, near Marshallville, Wayne Co.; Salem's, Loyal Oak, Summit Co.; Madisonburg, Wayne Co.

In 1864 Father Rothacker, on account of declining health, resigned at Madisonburg, and in 1874, at Loyal Oak. He continued serving Zion's and St. Michael's congregations until March 25, 1877, when the infirmities of age compelled him to quit the active ministry. But he was still devoted to the cause. After his retirement from active service, he frequently most heartily responded to calls of strangers, and children in Christ, in the performance of ministerial acts. He frequently looked back over his past work with the greatest pleasure, satisfied that the faith he held and in which he had confirmed so many was "The faith once delivered to the saints,"

i. e., "Justification alone through faith."

Though Father Rothacker had no more material interests at Doylestown, when he resigned, than a small home, saved by careful economy, yet he preferred to remain among his old flock and kneel with them at the same altar from which he had so many years broken the bread of life. He was a man of the highest sterling worth; his deeds were honesty personified; his words, truth electrified. He was looked upon by both young and old of the community at large and by the ecclesiastical body with which he was connected as a careful, considerate adviser, and an exemplary man. His education and customs were primitive, yet his dogmatic and practical theology were thoroughly Lutheran.

During the forty-eight years of Father Rothacker's active ministry he preached 6,506 sermons, baptized 2,463, confirmed 1,521, buried 642, administered communion to 33,703, married 495.

Father Rothacker attained the ripe old age of 82 years, 4 months and 2 days.

The obsequies took place Thursday, Aug. 4, 1887, at 2 p. m.—*G. A. Bierdemann.*



REV. S. ROTHROCK, D. D.

One of the most highly respected and most generally beloved ministers in the Southern Lutheran Church is Rev. S. Rothrock, D. D., or "Father Rothrock," as he is affectionately called. He is a North Carolinian. He was born in North Carolina and has spent very nearly all his days in his native state, residing at present near Gold Hill, Rowan Co., which is the strongest Lutheran county in the "Old North State."

He was born November 26, 1809, eight miles south of Salem, N. C., in Davidson

Co., in a log house that is still to be seen. He is the fifth child of Jacob Rothrock and his wife Esther, *nee* Ziegler. His father was a blacksmith, but having been hurt whilst shoeing a horse, became a farmer. Young Samuel served as "striker" in his father's blacksmith-shop when he was a boy and subsequently labored on the farm. The grandfather of Pastor Rothrock, Peter Rothrock, came to North Carolina, from the vicinity of York, Pa., and belonged to a very large and numerous family. They are



REV. S. ROTHROCK, D.D.

the descendants of Huegenots and fled from Europe on account of their religion. The Rothrock family has produced some quite prominent men. One is a Professor in a Medical College, one is a Doctor in Nashville, Tenn., one has been a Professor in North Carolina College, and one had the honor of being a judge in the Superior Court of Indiana.

The educational advantages in his boyhood days were indeed lamentably limited, and school was kept open only three months each year. He attended "a regular old field school," in which the cheapest teacher was the best, and his best aid was "the birch," and where every boy had to "smart," when it pleased the teacher. He attended school from the age of six to fourteen and then aided his father on the farm until he started to Gettysburg to educate himself for the ministry.

He walked over 400 miles to college. In these days of express trains and universal traveling facilities, we can

scarcely believe the stories of the past. Young Rothrock having seen a few copies of *The Lutheran Intelligencer*, the first English Lutheran paper published in the United States, and having heard of the institution at Gettysburg, decided to go there. How to get there was the great problem to solve,—there were no railroads, nor steamship lines, nor even through stage-coach lines, and if there had been, he had no money, so he must walk, and walk he did the entire distance from the interior of North Carolina to Gettysburg, Pa., a distance of over 400 miles, and this too, at a time in his life when he had never been twenty miles away from home, and had no experience in the great world. He secured a home-made canvass, made a knapsack of it, packed into it some home-made clothes and his old Bible and started on his long journey, Saturday March 7, 1829, sixty years ago. On the journey he ate but twice a day. He usually walked from eight to ten miles before breakfast, and

then walked until night overtook him, when he ate his second meal and rested. Soldier-fashion, when reaching a stream, he took off his shoes and stockings and waded through the chilling waters, and so kept marching on, until March 27, when he, after a twenty days journey, reached Gettysburg, where Rev. Prof. S. S. Schmucker, D.D., of blessed memory, kindly received him. His experiences along the way, on that long pedestrian journey, would make quite an interesting chapter, but space will not allow us to record the experiences. Having spent one year and a half at his studies in Gettysburg, he walked all the way home, in the fall of 1830, and after a stay of eighteen days with his parents, in the same manner returned to Gettysburg. In 1832, in his twenty-fourth year, he began to preach. His first experience was supplying the pulpit of the celebrated Dr. Kurtz in the spring of 1832, then in Chambersburg, Pa., who was ill, and for whom he preached three weeks, in German and English. At the request of the congregation and in solicitation of the Professors, Dr. Kurtz continuing ill, he also supplied the pulpit during the summer vacation.

To return south, he borrowed some money to buy a horse and saddle with, and reached home once more, at Christmas time, 1832. Being a beneficiary,—for both the Maryland Synod and The American Educational Society, had helped him,—and being besides in debt for his horse, he did not rest until at the meeting of the General Synod at Chambersburg, in 1839, he paid every cent he owed and again returned south as he speaks of it, “a free man.”

In 1833 the North Carolina Synod, the oldest synod of the south, licensed him at Friedens Church. In 1834 in the month of May, in Wythe Co., Va., he was ordained to the ministry.

From 1833 to June, 1835, he was pastor of the old historical St. John's Church, in Salisbury, N. C., in which the North Carolina Synod was organized in 1803. In connection with the town church he also served Union Church and St. Paul's Church, which at that time was known as Holshauser's. In 1835 he was called to St. Thomas, Pa., where he served the churches in St. Thomas, Mercersburg, McConnellsburg, and Smoketown.

In 1836 he was called back again to Salisbury, N. C., where he labored successfully until 1842, when, after the death of Rev. Dr. Graeber, he was called to take charge of the far-famed Organ Church and also St. Stephens. This church is called “Organ Church” because the Germans who came to North Carolina over a century ago, direct from Germany, brought with them and set up in this church the first pipe organ in North Carolina. He served this grand old congregation twenty-two consecutive years, preaching half in German and half in English, but the German has died out. He added six hundred members to the Organ Church during his ministry there. Near the close of the year 1865 he resigned. From 1866–75 he served churches in Alamance county one year, and in Guilford county nine years. After the church had been served by four or five different ministers he was again unanimously chosen pastor and served the people from 1875 to 1885,—ten years more,—making altogether thirty-two years of faithful services in this one church alone.

He has held many positions of honor and trust in the Church, and always with credit to himself and to the good of the Church. He is a strong, conservative Lutheran, and a man of most lovely, child-like character, and an ever pleasant companion. He has, in his

long life, repeatedly been an officer of synod, and enjoyed the rare honor of being twice chosen president of the General Synod, and each time at Staunton, Va. (1849 and 1867.)

In 1888 the honorary degree of D. D. was conferred upon him by the University of North Carolina.

A few years ago he had the rare privilege, pleasure, and honor of celebrating his golden wedding with his second wife. His first wife having died a short time after their marriage, he married again and had his second wife spared to him over fifty years, she dying in May, 1890, at an advanced age.

Dr. Rothrock has been over fifty-seven years in the ministry, and is still quite well preserved at the high old age of eighty-one years. To show the esteem in which Dr. Rothrock is held by the North Carolina Synod, we will refer to a very pleasant occurrence a few years ago. When he had been fifty years in the ministry, the North Carolina Synod arranged a special jubilee in honor of the event, and presented him

with a very handsome gold-headed cane. This was presented to him Thursday, May 3, 1883, at the eightieth annual convention of the North Carolina Synod. He delivered on that occasion an interesting and able address in the Germanic part of the history of the North Carolina Synod.

He resides in an elegant country residence of his own, near his son, Prof. Lewis Rothrock, at Gold Hill, N. C., an octogenarian who is universally esteemed, and whose name is a household word in hundreds of families, for he came in contact with many people of four generations, and always won golden opinions for himself. His pure life, his faithful services, his gentle manners, his Christian kindness, his rich experiences, and his full consecration to God and the Church have made this venerable Lutheran pastor, a man of whom our Church can be justly proud, for he brought us honor everywhere and in every way. May his last days on earth be his best.—*F. W. E. Peschuu.*



REV. PH. VON ROHR.

The subject of this sketch was born in Buffalo, N. Y., February 13, 1843. His father's name was Henry von Rohr, formerly an officer in the Prussian army, who emigrated to America at the time of the persecution of the Lutherans, 1839, and after a course of study accepted a call to the ministry of the Lutheran Church, in which he served faithfully unto his death.

The ancestors of Rev. Ph. von Rohr have lived in Brandenburg ever since the thirteenth century, and were closely connected with all matters of church

and state ever since they settled there. He received his classical and theological education at Martin Luther College, Buffalo, N. Y., under the direction of Rev. Prof. J. A. A. Grabau, president of the Buffalo Synod. He graduated from the above institution in the fall of 1863, and was ordained to the gospel ministry at Buffalo, October 13, 1863, by the Buffalo Synod, of which he was a member. February 1, 1866, he was married to Miss Emma Schaal, of Buffalo. His first field of labor was in Toledo, O., where he remained from October,

1863, to May, 1866. He then received a call to Winona, Minn., where he has labored with marked success since June 17, 1866. He is at present president of the Lutheran Synod of Wisconsin and other States, and being a man of high scholarly attainments, and equally proficient in both English and German, he has occupied a number of other prominent positions. Of his family he has lost four children, the most painful loss being that of his hopeful son, Henry,

who died unexpectedly at the North Western University, in Watertown, Wis., at the age of seventeen years and one month.

A leading pastor in the Wisconsin Synod says of Rev. Ph. von Rohr: "He is a very able and sound preacher, esteemed and beloved by all his brethren in the ministry, and the most popular man in the city (Winona) where he has lived almost a quarter of a century."



REV. ANTON R. RUDE, D.D.

Rev. Anton R. Rude, D.D., was born Oct. 5, 1813, and died May 21, 1883, aged 70 years, 6 months and 26 days.

The subject of this tribute was a member of the Synod of South Carolina, and was greatly beloved and venerated by this Synod, the members of which always rejoiced in his presence, hearkened to his counsels, honored his profound learning, and delighted to emulate his holy example: especially was he ever ready to advise and encourage the young men of the Ministerium, and those most intimately associated with him. He counseled and cautioned as a loving

father, all who confided in his good judgment, and appealed to him in times of need.

He was eminent for his deep piety—was truly a man of God. But he has left us, and entered into rest. The Master has said, it is enough—has called him from his labors in the church militant to his blessed rewards in the church triumphant.

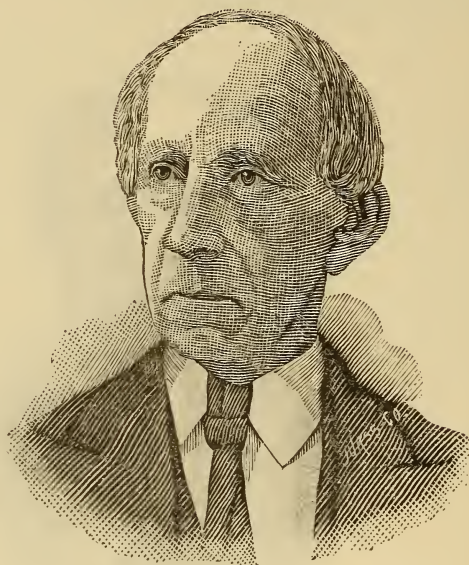
Our deceased brother and father in God was a native of Denmark, but in early life came to this country. Having studied theology at Andover and Gettysburg, he was ordained to the offi

of the holy ministry in 1842, and was a faithful servant of the church until the close of his earthly life.

In general scholarship, and especially in theological science and literature, his attainments were acknowledged. In sincere and consistent devotion to the church, and its pure faith and usages—in his untiring diligence in the preparation of the Book of Worship—in his

position as Editor of the *Lutheran Visitor*—in the capacity of Instructor in the Theological Seminary during several years—in pastoral activity—and in his long connection with said Synod as one of the most efficient and influential members, he is pre-eminently worthy of our imitation and honor.

He rests from his labors, and his works do follow him.



REV. FRANCIS J. RUTH.

Rev. Francis Jacob Ruth was born in Fredericktown, Md., January 9, 1805, of the parents Henry and Margaretta Medtart. His father, who was born November 1, 1779, served in the war of 1812, and died in the thirty-fifth year of his age. Some time after his father's death Mr. Ruth was taken to Lancaster Co., Pa., to live with an uncle, who lived on a large and beautiful farm. When he was fourteen years of age he attended a course of catechetical instruction under the Rev. F. A. Herman of the German Reformed Church, and was in due time received as a member of that church by the solemn and impressive

rite of confirmation. For three years he studied with the ministry in view, under Rev. D. F. Schaeffer, D.D., and was licensed to preach by the Synod of Maryland and Virginia at its meeting in Taneytown, Md., October 19, 1830. In August, 1831, he was appointed missionary to Ohio. He gladly accepted the appointment, and immediately set out on the journey, visiting New Philadelphia, Mansfield, Mount Vernon, Delaware, Columbus, Chillicothe, Circleville, Sinking Springs, Ashland, and a number of other places. He organized the church in Ashland October 23, 1831, and that in Mansfield in the spring

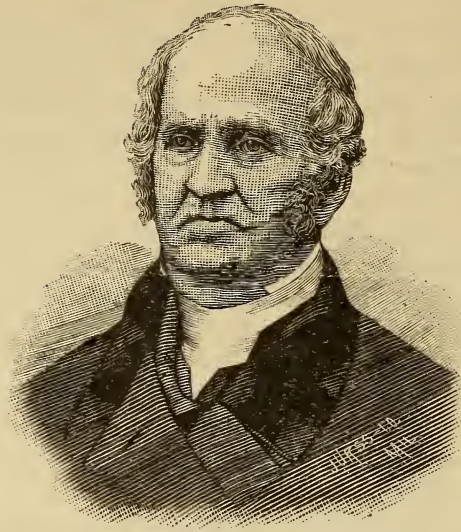
of 1832. On Trinity Sunday, 1832, he attended the meeting of the "German Ev. Luth. Synod of Ohio," which was held at Columbus, to which body he made application for membership. He was admitted, and his license was renewed for another year. He served Mount Zion congregation, the first regularly organized congregation in Northern Ohio, until the spring of 1841, when he resigned it in behalf of Rev. George Leiter. Having organized an English Lutheran congregation in Bucyrus January 10, 1833, he resigned his charge at Ashland and removed to Bucyrus.

Rev. Ruth was one of the organizers of the first English Ev. Luth. Synod of Ohio and adjacent States, which held its first regular session in Somerset, O., November 6, 1836, the organization having taken place at a previous meeting held at Lancaster. At the meeting in Somerset, Mr. Ruth was ordained to the gospel ministry, November 8, 1836, Rev. John Reck preaching the ordination sermon. October 9, of the same year, he was married to Miss Louisa H. Hough, of Richland Co., O., who died July 5, 1851. On June 7, 1853, Rev. Ruth married Miss Leah H. Hill with whom he had two sons. In the autumn of 1833 he organized the London congregation near Shelby; in 1834 the Sulphur Springs congregation, and the Myers Church, a short distance west from Shelby. In 1834 he also re-organized Mount Bethel congregation; and in 1838 the Spring Mill congregation was

organized. When the Wittenberg Synod was organized June 8, 1847, Rev. Ruth became its first president. Having served the Bucyrus Church for a period of more than twenty years (from December 1832 to April 1852) he resigned the whole pastorate and accepted a charge composed of Lost Creek, Leesville, Galion, and New Castle congregations, he having organized that at Leesville and Galion. In this charge he labored from the spring of 1852 to the spring of 1861, when he accepted a call to the Mount Zion charge in Richland Co., O., consisting of four congregations: Mount Zion, Mifflin, Lucas, and St. John's. This charge he resigned in 1864, and accepted a call to return to the Galion charge, where he continued to labor until 1875, when the state of his health became such that he was compelled to give up the charge. In 1877 he accepted a call to the Mount Bethel, Spring Mill, Clay's, and Zeiter's congregations, which he served about three and one-half years when he was again obliged to resign by reason of failing health. The four last years of his life were spent in the peaceful quiet of retirement. By request of the Wittenberg Synod he delivered his semi-centennial address before that body at its meeting at Carey, O., September, 1881, his subject being "Personal Reminiscences of my Fifty Years' Life and Work in the Lutheran Ministry."

He died at the age of 79 years, Sunday, July 27, 1884, at Galion, O., where his body is resting in Union Green Cemetery.





REV. FR. RUTHRAUFF.

Rev. Ruthrauff was born in Greencastle, Pa., October 25, 1796, and died at Worthington, Armstrong County, Pa., September 18, 1859. He was a son of Rev. John F. Ruthrauff, and a brother of Jonathan Ruthrauff. He was a student at Washington College, Pa., for two years, but was obliged to leave on account of pecuniary embarrassments, and began the study of theology in 1820, under Dr. Lochman of Harrisburg.

Rev. M. Sheeleigh, D. D., of Fort Washington, Pa., who was catechised and confirmed by Rev. T. Ruthrauff, thus writes of him: "I have never known anyone equal to him in catechising. He was plain, simple, familiar, earnest and pathetic. He dwelt distinctly upon the doctrinal, practical, and experimental parts of religion. His lectures were a complete system of divinity, adapted to the youthful mind. Subsequently when I studied theology as a science, I found that one of the very best preparations I had, was the course of catechetical instruction, received from the lips of this faithful pastor."

Dr. B. Kurtz, in a long obituary notice

in the Lutheran Observer of October 7, 1859, thus speaks of him:

"I think that I understand him thoroughly, and may be permitted to indulge in a few reflections. In subsequent life he was constantly so immersed in the arduous duties of his vocation, that he had but little time left for study. When he first commenced his ministry, he wrote out every sermon he prepared, and read it verbatim to his audience. This was a ground of objection among his people, and I more than once chided him for reading, and urged him, while he studied his sermons thoroughly, to preach from brief notes at first, and gradually accustom himself to dispense with them also. . . . At last "with fear and trembling" he made a trial, succeeded, tried again, and succeeded still better, and from that day until his death, never, I presume, again read a sermon from the pulpit. He afterwards thanked me for my reproof and exhortations, and his people loved him more than ever.

Mr. Ruthrauff was not a florid nor a fanciful speaker; but he was an earnest, impassioned, deeply spirited and

practical preacher. His sermons were systematic and thoroughly imbued with gospel truth; his language plain, his manner solemn, his defense of the truth fearless, and his warnings and exhortations powerful and impressive, and after delivered with an ardor and eloquence that apalled the guilty and caused the daring sinner to quiver with the barbed arrows that penetrated and rankled in his heart. His prayers especially were fervent and over-powering.

His life was such as might be expected from a man of his principles. It

was consistent with the gospel, and a practical commentary upon the gospel's precepts. Conscientious, courageous in the discharge of duty, untiring in labor, candid in the expression of his sentiments, free and open alike with friend and foe, and habitually breathing a spirit of deep piety. I always felt stimulated by personal intercourse with him to become a better man and more devoted Christian. His ministry was repeatedly blessed with signal outpourings of the spirit...."



REV. JONATHAN RUTHRAUFF.

Rev. Jonathan Ruthrauff, a son of the Rev. J. F. Ruthrauff, was born in Greencastle, Franklin Connty, Pa., on the 16th of August, 1801, and was educated, of course, under decidedly Christian influences. It was his purpose, during some of his earlier years, to prepare himself for the medical profession; but, either before he commenced his studies or shortly after, he had a very serious illness, which was the means of bringing him to enter on the new and better life, and finally to change his purpose in respect to a profession, and become a minister of the gospel. He was instructed in the classics, for some time, by the Rev. J. X. Clark, and, in the fall of 1818, entered Washington College, Pa., and remained there a while, though, as his name is not on the list of graduates, it is presumed that he did not take the full college course. In 1822 he commenced his theological studies under the direction of the Rev. Benjamin Kurtz, of Hagerstown, Md., with whom he remained one year. He then repaired to Harrisburg, Pa., where, for two years,

he continued his studies, under the Rev. Dr. Lochman.

His theological course being now completed, Mr. Ruthrauff was licensed to preach the Gospel by the Synod of Pennsylvania, convened at Reading in 1825. His first public labors were as an itinerant missionary, under the appointment of Synod, in visiting the Lutheran brethren, who were scattered in different parts of the state, and not supplied with the stated preaching of the Gospel, and gathering them into congregations. For several months he labored in Huntingdon, Centre and Clearfield Counties, and subsequently preached in Philadelphia for the Association of Lutherans worshiping in the Academy, and afterwards known as St. Mathew's congregation. He was invited to become their regular pastor, but, as he was apprehensive that his health was inadequate to the amount of labor that would be required there, he declined the invitation, and accepted a call from the united churches of Lewistown and the vicinity. He entered upon his labors

here on the 25th of February, 1827, and for two years was earnestly and successfully devoted to the spiritual interests of these congregations. While he was here, Howland Hill's Village Dialogues fell into his hands, for the first time, and he always felt that the reading of them had an important influence upon his whole future ministry.

In the winter of 1829 he received and accepted a call to the Hanover charge. Here he labored with great zeal and efficiency for eight years. The charge was a difficult one, on account of the low state of vital piety, and the indifference or positive aversion that was extensively manifested to the doctrines of Christianity. Mr. Ruthrauff preached with great boldness against prevailing vices, as well as in favor of what he considered the cardinal truths of the Gospel; and he was especially uncompromising in his devotion to the cause of temperance. This greatly incensed some persons in the community, and, on one occasion, there was a plot laid for waylaying him, and offering him personal violence, from which he always regarded himself as rescued by a special interposition of Providence. He was returning home from a distant point, when he experienced a certain uneasiness of mind which he could not explain, and which suggested to him the idea of taking a more retired road than the one he usually traveled. He had, by no means, decided upon this, yet, when he came to the turning off place, the horse, though unaccustomed to the by-road, seemed determined to take it; and he resolved to let the animal have his own way. He afterwards learned that, by this means, he was saved from the snare which had been laid for him.

Whilst occupying this position Mr. Ruthrauff once lay seriously ill. His father's family, who lived at Greencas-

tle, were hastily sent for, under the impression that he was near the close of life, but his parents were only able, that night, to reach the top of the mountain west of Gettysburg. After they had stopped at the inn, the father walked out, and, as he cast his eye down into the valley, and reflected that his youngest son was lying there at the point of death, he was well-nigh overwhelmed with solicitude and sorrow. His confidence in God, however, did not forsake him, and he began immediately to wrestle in prayer in his son's behalf. "My son, O Lord," said he, "is yet in the prime of life, and may still labor many years and be useful. I am old, and my years of toil are nearly over. I can be better spared than my son. Spare, O spare him, and take me in his place." As if the supplication had been already answered, his heart was comforted and relieved of its burden. He returned to the house and said,—“Mother, our son will not die. God has heard my prayer. I am sure Jonathan will live.” He did live, and, for twenty years longer, was a bright and shining light in the Church.

In December, 1837, Mr. Ruthrauff, having resigned his charge at Hanover, assumed the pastoral care of the Lutheran Church at Lebanon, Pa. Here he probably reaped the richest fruits of his ministry. Several powerful revivals took place in connection with his labors, and hundreds who receive the word at his lips, became, hopefully, the subjects of renewing grace. After having served this people with great fidelity for twelve years,—until 1849, he was prostrated by the disease which terminated his life. He died, greatly sustained, but deeply lamented, July 23, 1850, when he had nearly completed his fiftieth year. On the occasion of his funeral two discourses were delivered; one in English, by the Rev. C. A. Hay, from Philipians

i, 21; the other, in German, by the Rev. A. C. Wedekind, from II. Timothy iv, 7, 8.

Mr. Ruthrauff was married, June 12, 1827, to Ann Louisa, daughter of the

Rev. George Lochman, D. D., who, with three children,—two daughters and one son, survived him.—*Sprague.*



REV. JOHN F. RUTHRAUFF.

John F. Ruthrauff was born in Northampton Co., Pa., January 14, 1764. His parents, who had emigrated from Germany, were especially careful to give him a religious education, and he became, in early life, deeply impressed with a sense of spiritual and eternal realities, and, at the age of fifteen, made a public profession of his faith. In August, 1779, he had gained so much confidence in his Christian experience, that he began to meditate the purpose of devoting himself to the ministry of the Gospel. He was, at that time, a resident of York County, whither his parents had removed some years before, and was engaged in agricultural pursuits. He did not commence his theological course until the year 1790, when he left the farm on which he had been laboring, and went to pursue his studies under the direction of the Rev. Jacob Goering, then pastor of the Lutheran Church in York, and distinguished for his learning and eloquence. Here he continued a diligent student for three years. He preached his first sermon in the year 1793, in reference to which he remarks in his diary,—“God was present and graciously assisted me.” During the next two years he had the charge of several churches in York County, and subsequently preached for a season in Carlisle. In June, 1795, he received and accepted a call from the Green Castle Congregation, and several others, in some of which

he labored upwards of forty years. His charge embraced McConnelsburg, London, Mercersburg, Waynesboro’, Quincy, Smoketown, Jacob’s Church, and several in Washington Co., Md. He also preached in the neighborhood of Emmittsburg, and for a time at Chambersburg, and continued to supply the congregation at Carlisle, and another about twelve miles from Harrisburg. This was distant from his home about fifty miles, and he performed the journey once every month. Several of his congregations were fifteen or twenty miles apart; and a high mountain lay between two churches that he had to serve on the same Sabbath. But, as soon as he left the pulpit, he mounted his horse, with his dinner in his hand, that he might be able to meet his second appointment for the day. He had a vigorous constitution and great power of endurance, and was thereby well fitted to the work of a missionary pioneer. Some twelve or fifteen ministers are now cultivating the field which Mr. Ruthrauff then occupied alone.

This devoted servant of Christ continued his labors as pastor until the year before his death. Even after he had formally relinquished his charge, he occasionally preached when his services were rendered particularly desirable. Only nine days before his death, though he had then seen upwards of seventy years, he engaged with great interest in conducting the exercises of a protracted

meeting in his neighborhood. He died December 18, 1837, in the seventy-fourth year of his age. From the commencement of his illness he had little expectation that he should recover, and waited calmly and trustingly for God's will to be done concerning him. A short time before he expired, he exclaimed "Victory, Victory, the Lord is here!" The exercises on the occasion of his funeral were

conducted by the Rev. Messrs. Scholl, Harpel, Cline and Relaunch.

Mr. Ruthrauff was married, in 1784, to Ann Maria Hamme, a native of York County, and a lady of great moral and Christian worth, who survived her husband several years. They had nine children,—one daughter and eight sons. Two of the sons became ministers of the Gospel.—*Sprague*.



REV. PROF. JOHN SANDER, A. M.

Rev. Prof. John Sander, A. M., is the son of J. M. Sander, and Sophia Sander, *nee* Aderhold. He is the oldest of twelve children, five of whom departed this life in childhood. His father Jacob Michael Sander, is a native of Ulmet, Rhine Bavaria, Germany, and came to this country as a poor young man in 1846. During the winter of 1846-47, he walked from New York city to Williamsport, Pa., a distance of nearly three hundred miles. He was a stone mason by trade, at which he worked for several years and then bought a farm. In October, 1849, he married Miss Sophia Aderhold, of Hepburn Township, Lycoming Co., Pa. They soon after moved on the farm, which was then nearly all covered with brush, wood and stone, and many were the predictions by those of less faith and energy, that Mr. Sander would starve on his farm. But both Mr. and Mrs. Sander are still living in good health on that farm and their neighbors do not think at all that they have any need of starving.

On the 3d of November, 1850, the subject of our sketch first saw the light of this world. He was born in Lycoming Township, Lycoming Co., Pa. He was soon after baptized by Rev. August

Schulze,* and received the name of John. John grew up on the farm, and as he was the oldest of the children, on him fell a good share of work from early youth. From the time he was able to do anything until he was full grown, he knew nothing but work from early till late. Healthy air and a good appetite made him grow very rapidly, so that by his fifteenth or sixteenth year, he had attained the growth of a good sized man, and did the work of a man.

John's parents lived more than a mile from the nearest school house, and the way to it was mostly through the woods. He did not go to school, therefore, until he was eight years old. The country schools of Lycoming County in those days, were by no means ideal schools, nor could John attend very regularly. There were only four months school in a year, and unfavorable weather and work at home prevented him from attending even less than half of these. But what was missed in school was partly made up at home. During the long winter evenings the father instructed

*Rev. August Schulze accompanied Napoleon on the expedition to Russia, served as missionary and pastor in Union, Center, Clinton and Lycoming Co., Pa., until he was 90 years old, and died at the age of 95. Prof. J. Sander bought his entire library after his death.

his children at home, so that in the elementary branches John kept up with the neighboring children. At the age of sixteen or seventeen his public school education ceased. In his eighteenth year he took a course in religious instruction under Rev. J. Hilpot, and was confirmed. In connection with these religious instructions an interest in the doctrines of the different denominations was aroused, and, no doubt, the first desires to study for the ministry awakened. In his later theological course, symbolics was his favorite study, and this study, more than any other was the means of making him a staunch Lutheran.

After confirmation he began to teach school himself. His first efforts were, indeed, feeble, and his education very elementary. But he studied privately and received what aid was necessary from his pastor, Rev. Hilpot. Until his twenty-third year he worked on the farm, taught school, and at spare times attended school at the Lycoming County Normal school at Montoursville, Pa.; at these institutions he gradually prepared for college. In September, 1873, he entered the Freshman class of Muhlenberg College, Allentown, Pa., where he took the full four years course and graduated with second honor in his class. In September, 1877, he entered the Lutheran Theological Seminary in Philadelphia and took the full three years course. He was ordained to the office of the Gospel Ministry on the 26th day of May, 1880.

Even before his ordination he had received a call from the First Evangelical Lutheran church of Ridgway, Pa. Immediately after his ordination he entered upon his labors as a minister of the Gospel. Ridgway is the county seat of Elk Co., Pa., located in the mountain region and in those days a not very attractive town. Lumbering, tanning and

coal-mining was all that was going on around the town. One railroad, the Philadelphia and Erie, was all the facilities in that line in those days and then only one passenger train each way a day. The public roads through the country around Ridgway were in a very poor condition, many of them being little more than the necessary ways on which to haul logs and bark. On these ways our young minister was compelled to travel a great deal, looking for new members, visiting old ones, preaching in school-houses, burying the dead and the like. As his salary did not justify him in keeping a horse, much of his traveling was done on foot, sometimes walking a distance of ten to fifteen miles during the day and preaching in the evening. Many times he enjoyed the most comfortable seat which a lumber or bark wagon could afford, and many were the kindnesses which he received at the hands of the supposed rough and uncouth teamsters, who would incommode themselves to give greater comfort to their clerical companion.

In 1880, when Rev. Sander came to Ridgway, the town scarcely had 1000 inhabitants; but during the time of his stay there it increased very materially. New mills and tanneries were built and the old ones were enlarged. The country around was being settled by farmers; two new railroads were run through it and the population increased to more than 2000; a new court house and several hotels were built; a machine shop was put up and improvements were made in various directions. The Lutheran congregation which called Rev. J. Sander, and the only one then in the place, had very much the character of the surrounding country, minus its wealth. It had been first organized about ten years previous by Rev. I. Brenneman, who had erected a neat church on a lot

presented for that purpose. A small house with five rooms on an adjoining lot had also been purchased for a parsonage; but the whole property was so heavily indebted, that nearly every body feared it might be sold at public sale any day. To make matters worse dissensions had arisen in the congregation, the pastor, Rev. Brenneman, had gotten into trouble and was necessitated to leave the place. On the arrival of Mr. Sander, in 1879, as a student, there were not a half dozen families which claimed to be or even wanted to be members of the congregation, so demoralizing had been the trouble in the congregation. Under such circumstances it could not be expected that the congregation would offer a very lucrative salary. The call simply stated, that "about ten or twelve persons had come together and it was found that none of them were opposed to him." The call was returned as unsatisfactory, with a special request that some amount should be mentioned as salary, no matter how small. In answer to this came the reply, that "no one was found who was opposed to his being pastor; but as to the salary the congregation could stipulate no sum." His call is an evidence of the utter carelessness and indifference into which the congregation had fallen. The call was, however, accepted in good faith, and the young pastor's entire income for the first year, perquisites and all, including six months appropriation by Synod amounted to the net sum of \$286.65.

In the second year of his ministry the state of the congregation seems to have improved and our young minister had the courage to take unto himself a wife. He was married to Miss Lydia A. Whitman, of Cogan Station, Lycoming Co., Pa. At the same time he had an offer to become vice principal and teacher of mathematics at the Keystone

State Normal School at Kutztown, Pa., but he declined this offer, because of the demoralizing effects it might have upon the now improving congregation.

In January, 1884, Mr. Sander received a call from the Lutheran congregation at Irwin Station, Westmoreland Co., Pa., which he was inclined to accept and consequently resigned at Ridgeway. But by a strenuous effort of the congregation at Ridgeway he was induced to withdraw his resignation. Thus the work continued at Ridgeway, at times quite encouraging, but at times also very discouraging, but but on the whole improving, until the 1st of August, 1885. During this ministry the congregation increased from about twenty to 150 communicant members, 175 persons were baptized, 59 couples were married, 55 persons buried, and 64 persons confirmed. In a little more than five years the congregation raised for debt, repairs, etc., about \$2500, and for pastor's salary \$1750. Besides this the Sunday School raised \$370. During this ministry he preached about six hundred regular sermons.

On the 29th day of July, 1885, Rev. Sander very unexpectedly received a call from Gustavus Adolphus college, St. Peter, Minn., as professor of the German and Latin languages. To the acceptance of this call Providence seems to have led the way. The excessive labors at Ridgeway, the constant traveling in the rough country round about Ridgeway, and the exposure to all kinds of weather had begun to tell on the health of the young minister, and his throat became very seriously affected. His physician advised him months before this call was received to cease preaching, at least for some months, if he hoped to be cured. When, therefore, a call came to become teacher, it was accepted.

By the 1st of September Prof. Sander was in his new field of labor and has continued to hold the same position up to this time. He was elected secretary of the Faculty of Gustavus Adolphus College in 1886 and is holding the same office yet. He has the confidence and respect of all his fellow-teachers, and of the students of the college.



REV. BENJAMIN SADTLER, D.D.

Benjamin Sadtler, D.D., was born in Baltimore, Md., Dec. 25, 1823. He was graduated at Pennsylvania College, Gettysburg, in 1842, and at the theological seminary there in 1844, and was successively pastor of Lutheran churches at Pine Grove, Pa., 1845-49; Shippenburg, Pa., 1849-53; Middletown, Pa., 1853-56; and Easton, Pa., in 1856-62. In the last year he became principal of the Ladies' Seminary at Lutherville, Md., and in 1875 he accepted the presidency of Muhlenberg College, Allentown, Pa. He occupied this post until 1886, when, disabled for life by a fall on the ice, he was compelled to abandon the work.

In 1867 he received the degree of D.D. from Pennsylvania College. He was a trustee of that institution from 1862 to 1877, and has held many offices of honor and trust in his church. He is a frequent contributor to the periodicals of his denomination, and has published numerous baccalaureate discourses and addresses, including, "A Rebellious Nation Reproved" (Easton, Pa., 1861); and "The Causes and Remedies of the Losses of her Population by the Lutheran Church in America." (Philadelphia, 1878.)—*Appl. Cycl. Am. Biog.*

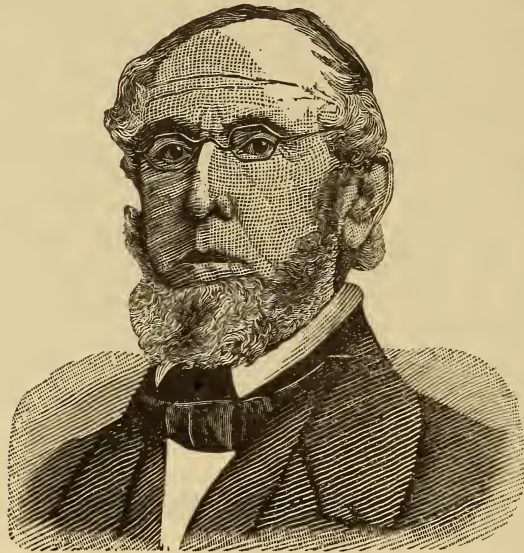


REV. SAMUEL P. SADTLER, PH. D.

Rev. Samuel Philip Sadtler, Ph. D., eldest son of Benjamin Sadtler, D. D., was born in Prine Grove, Pa., July 18, 1847. He was graduated at Pennsylvania College in 1867, studied at Lehigh University in 1867-68, and was graduated at the Lawrence scientific school of Harvard in 1870, with the degree of S. B. He then studied chemistry at the University of Gottingen, where, in 1861, he received the degree of Ph. D., for original researches on iridium salts. On his return he held the professorship of natural science in Pennsylvania college, until 1874, when he accepted the chair of general and organic chemistry in the University of Pennsylvania. This place he still holds, and also that of Professor of Chemistry in the Philadelphia College of Pharmacy, to which he was appointed in 1879. Prof. Sadtler again visited Europe in 1885, for the purpose of inspecting laboratories of applied chemistry in England and on the continent, and on his return made a report of his observations to the trustees of the University of Pennsylvania, for their guidance in organizing a laboratory of industrial chemistry. He is a Fellow of the Chemical Societies of London and

Berlin, of the American Association for the Advancement of Science, and of other societies in the United States. Since 1879 he has furnished each month, notes on chemistry to the *American Journal of Pharmacy*. Dr. Sadtler was chemical editor of the American reprint of the ninth edition of the *Encyclopaedia Britannica* (Philadelphia 1880-84), and with Joseph P. Remington and Horatio C. Wood, edited the fifteenth and six-

teenth editions of the *United States Dispensatory* (1882-88), having entire charge of the chemical part of that work. Besides numerous addresses and lectures, he has published "Handbook of Chemical Experimentation for Lectures" (Louisville, 1877) and edited the eighth edition of Attfield's *Medical and Pharmaceutical Chemistry*, (Philadelphia, 1879). *Appl. Cycl. Am. Biogr.*



REV. CHARLES F. SCHAEFFER, D.D.

Charles Frederick Schaeffer was born in Germantown, Pa., September 3d, 1807. His father, Frederick David Schaeffer, born November 16th, 1760, died January 27th, 1836, was then Pastor of St. Michael's Church, and remained there until 1812, when, at the close of a pastorate of 22 years, he removed to St. Michael's and Zion's, Philadelphia. It was within this venerable mother Church that the youth of the departed was spent. His first training for his life work was received in the Christian family of the devoted pastor, a school which has ever trained many noble men and women for

blessed work in life and reward in heaven. His father was a man of great devoutness of spirit, who spent much time daily in prayer, a pietist of the nobler kind, after the manner of Spener and Muhlenberg; unreservedly devoted to the pure doctrine of the Church's Confessions, and intensely earnest in all personal and pastoral duty. His mother, Rosina, daughter of Lewis Rosenmiller, of York, (born November 30th, 1764, died November 27th, 1835), aunt of Rev. David P. Rosemiller, was a woman of very superior mental power, who relieved her husband of all domestic

cares, and was the faithful mother of noble sons, in whose training for Christ and His Church she had no small part.

That household sent out into the work of the ministry four sons, and the only daughter became the wife of Dr. Charles R. Demme. Each of the sons bore the father's name, Frederick. David Frederick was for about thirty years pastor at Frederick, Md., and was among the most active and useful men in his generation; a model pastor and catechist and a faithful preacher, who trained up many worthy men, as Dr. Greenwald, for the ministry. Frederick Solomon lived the few years of his ministry at Hagerstown, Md., and gave proof of extraordinary eloquence and power as a preacher, and dying greatly beloved and regretted, left as a precious legacy to the church his only child, now Dr. C. W. Schaeffer. Frederick Christian, during ten years labors in New York city, displayed an energy and power which brought the English interests of our church in that city into a position which awakened hopes of which his early death allowed no realization. These were the members of the household in which Charles Frederick grew up.

The school of Zion's Church was the first he attended, and the high estimate of congregational school he ever entertained was formed there and gave force to his earnest advocacy of the necessity and influence of such schools. His collegiate course of study was pursued at the University of Pennsylvania. The foundation of the habits of diligent study and minutely accurate scholarship which followed him through life, was laid there. Through all his life he bore a warm affection to the University in which he and his brothers pursued their studies, and with which so many of his father's predecessors in Zion's Church had been connected. Some of the friend-

ships formed there continued unbroken to the end of his life.

His theological studies were pursued under the direction in part of his father, but chiefly of his father's assistant, Rev. Chas. R. Demme. He retained to his death a deep and abiding sense of the debt of gratitude due to Dr. Demme for the great interest and care taken in his instruction. He told me, but a few months before the end of his life, that he believed that a large part of whatever he had been able to accomplish in his ministerial life (of which he had a very humble estimate,) was due to the untiring diligence and exacting demands of Dr. Demme in the direction of his studies.

He was admitted to the office of the ministry June 17, 1829, by licensure by the Synod of Maryland and Virginia. He spent some months in New York assisting his brother Christian. His first pastoral charge was at Carlisle, Pa., which had also been his father's first charge. The congregations at Carlisle, Frankford, Churchtown and Sulphur Springs composed the charge, and 325 communicants are reported in 1831. He was dismissed from the Synod of Maryland and Virginia by his brother, its president, and received by the Synod of West Pennsylvania at its meeting at Indiana and ordained October 12, 1831. He remained at Carlisle from the latter part of 1830 until December 1, 1834. During his stay at Carlisle he was united in marriage, August 27, 1832, by Rev. Dr. Hazellius, to Susanna, daughter of Rev. Dr. J. G. Schmucker, of York, Pa.; he and his father having both found their wives at York. Having already accepted a call to the pastorate of the church at Hagerstown, he was again received into the membership of the Synod of Maryland at its meeting at Clearspring, in October, 1834. The two

congregations which composed the charge at Hagerstown were grievously distracted by the operations of his predecessor, Rev. S. K. Hoshour, who had proven recreant to his ordination vows, and having joined the Campbellites, a sect at that time making great disturbance in Washington Co., tried his utmost to draw away his former parishioners. But the faithful labors of the new pastor overcame the many obstacles which surrounded him, and restored harmony and peace. Strong personal ties strengthened his influence. The memory of his brother Solomon was still fresh among the people, and Mrs. Schaeffer's father had formerly labored here and the church been built during his ministry. The parsonage was very homelike both to the pastor and his wife, connected with many memories of loved ones. The writer still remembers pleasantly a visit made in his boyhood to them in the old parsonage.

Toward the close of 1839 he received a call to become the Professor of the Theological Seminary at Columbus, O., as successor to Prof. William Schmidt, who died November 3, 1839. This seminary had come into existence in 1830, at Canton, and been removed in 1831 to Columbus. Prof. Schmidt had been the sole instructor. After his death the zealous members of the English District of the Joint Synod of Ohio were anxious that a man should be selected who could lecture in English as well as German, and help to train up a ministry for the growing English portion of the Lutheran Church in Ohio. They proposed Rev. C. F. Schaeffer, and he was elected and called. The pioneers among the English Lutherans plead hard that he should accept; men like Greenwald, Manning, Bartholomew, Roof, were very anxious, and made strong presentment of the claims of the

field. And he was much inclined to go. It was, indeed, pioneer work, surrounded with difficulties; it would remove him and his family from all the ties of their lives, for Ohio then was a distant land. But he himself already partially realized, what after years have established in the conviction of all the churches, that his proper vocation was that of a teacher. He then already longed for the studies and labors which would become his duties as Professor of Theology. And in addition, the intensity of his conviction of the truth of the Confessions of the Church in all their teachings, and of the binding obligation of those Confessions on Lutheran ministers, began to make him uncomfortable in his surroundings. Both at Carlisle and Hagerstown he felt this, and in the seminary at Gettysburg, in which those congregations and the Synods to which they belonged, were deeply interested, he could not take hearty part. Deeply concerned as he was in the work of ministerial education, his own doctrinal convictions would not allow his co-operation in the dissemination and perpetuation in the ministry of the views there taught.

In Ohio, the friends of the Columbus Seminary wished for and would elect no other than a strictly confessional Lutheran. He was called to teach the doctrine of God's Word as confessed by the Evangelical Lutheran Church, and he was a very strict constructionist as to these Confessions. He hoped to be an instrument under God in training up men of like conviction for the ministry. There was in all the land no other Theological Seminary where this work, in this strict confessional spirit, could be done. The seminaries of the General Synod did not require or welcome such symbolical strictness; the great seminaries which have since then

wrought so wonderful a work in the West, were not yet established. He decided to accept the call, and in May, 1840, removed to Columbus.

He entered on the duties of a teacher of theology with great zeal. He soon had about fifteen students under his care. His instructions covered the whole domain of theological science. It was an arduous but delightful task. He overtasked himself, and this, with the malariousness at that time of the new country, wrought injuries to his constitution from which he was never entirely freed. But soon difficulties arose among the ministers interested in the seminary. They did not come from the un-Lutheran element which had been in the English District Synod, for in 1840 it withdrew and formed another Synod, the differences of opinion and practice between it and the body of the Joint Synod being irreconcilable. But the German portion of the Joint Synod pursued a course which made the position of Prof. Schaeffer intolerable to him, and he withdrew, removing, November 21, 1843, to Lancaster, O.

Of the life and labors of Mr. Schaeffer at Lancaster, I have little knowledge; his own remembrance, however, of much kindness shown him there was strong. He remained but two years. The disappointment of his hopes and purposes with reference to labor as teacher of theology inclined him to remove from Ohio. He accepted a call from the church at Red Hook, Dutchess Co., N. Y., and removed from Lancaster, December 23, 1845. At Red Hook he was very much esteemed and beloved both as preacher and pastor. Years after he had left, the people there spoke to me of him as "The Model Dominie."

In April, 1851, he took charge of St. John's Church, Easton, as the successor of Rev. Dr. J. W. Richards. With his

labors there, and the esteem in which he was held, both in the congregation and in the entire community, I am very familiarly acquainted, having been for some years a near neighbor, a frequent visitor at his house, and afterward following him in the pastoral office there.

The congregation at Easton, which had been much distracted by events which had occurred previous to the pastorate of Dr. Richards, had been brought by his labors into entire harmony and greatly regretted his loss. Dr. Schaeffer entered on his labors there with every prospect of peaceful and successful result, and this prospect was fully realized. The whole congregation continued, to the end of his stay among them, to honor and love him as preacher and pastor. No single unpleasant incident occurred to disturb the mutual affection of pastor and people.

As a preacher Dr. Schaeffer held a very high place. His preparation for the pulpit was always very systematic and thorough. His sermons were instructive in matter and attractive in manner. He had from the beginning of his preparation for the ministry devoted much attention to the science of Homiletics. Perhaps no minister who has lived and labored in the Lutheran Church in America was superior to Dr. Demme in the selection and arrangement of material, and in the surpassing power of presentation, in his sermons. He was probably the greatest preacher we have yet seen in America. And Dr. Schaeffer was his pupil in those early years of his life, when all his powers were concentrated on his preparation for the pulpit. As professor at Columbus it became the duty of Dr. Schaeffer to systematize his views and to give to his students careful instruction on this subject. In his own sermons the beneficial results of these

studies were clearly shown. Then, too, he was a constant, close exegetical student of the Scriptures in the original, giving to this study much time, and finding in it great delight. His sermons were full of the results of careful biblical study, and, therefore, of solid, nourishing food.

As a pastor, he was, in the visitation of the afflicted, most faithful, sympathetic and consolatory. His mind and heart were so absorbed in the Bible that he brought the simple Gospel, with all its purifying, elevating, soothing power, in all naturalness and simplicity, to those to whom he came. In the regular systematic visitation of all families in the congregation he was most exact, but the many hours it consumed were grudgingly given, as so much time taken from study.

It was during his stay at Easton that he translated Kurtz's Sacred History, and made the minutely careful revision of the translation of Luther's Small Catechism for the Ministerium of Pennsylvania.

At the annual meeting of the Ministerium of Pennsylvania, in June, 1855, Dr. Schaeffer was unanimously nominated as German Professor in Pennsylvania College and in the Theological Seminary at Gettysburg. The professorship had been founded by the ministerium for the purpose of providing pastors for its congregations which required services in the German language. The proposal to found it had come from the Trustees of Pennsylvania College, and the Directors of the seminary had afterward united in desiring the arrangement, but no specific agreement had yet been made as to the duties in the seminary of the professor. Before Dr. Schaeffer would accept, he insisted that an exact determination of the position and duties of the Professor

in the Seminary must be made by mutual agreement. Serious difficulties presented themselves. The first proposal of the authorities of the Seminary, that the Professor should give only lingual instruction in the German language, was unacceptable to the Professor and to the Ministerium. A special meeting was called at Reading, in August, 1855, to determine the relation of the Professorship to the Seminary, at which the Faculty of the Seminary were present for conference. The Ministerium, supporting the views of Dr. Schaeffer which he made the condition of his acceptance, urged that one-half of the time of the Professor be devoted to the Seminary and that his entire instruction there be theological, and not lingual, though in the German language. It was also agreed that he should not lecture on the same branches as the other professors at the same time, but it was clearly understood that his Catechetics might be made to cover as much Dogmatics as he saw fit. The difficulties were thus removed and he accepted the nomination.

The position was a very delicate and responsible one. The Ministerium of Pennsylvania had recently re-united with the General Synod, and had urged other Synods to do so, earnestly hoping and purposing to secure greater unity. It had avowed its purpose to maintain unchanged its foundation of faith, and hoped in the union to secure gradually the return of the whole Lutheran Church to a closer allegiance to the Confessions. The new Professor was expected in all his instructions to conform strictly to the Confessions, in their entirety and purity, and the expectation was clearly avowed. To do this, in an Institution where the other Professors were not expected to conform to the Confessions to the same extent, and to do it peaceably and effectually, was manifestly difficult.

Now, after the solution of the problematic attempt at union in Synods and Seminaries, it is easy to see that the undertaking was ill-advised, and that the objects arrived at could not be secured in that way. But the effort was honestly and earnestly made and was well meant on all sides. The whole plan proceeded from a craving for unity in the Church, and the result has shown that unity was not to be secured in that way.

In April, 1856, he left Easton amid the loving regrets of the whole congregation, and with their prayers for his future prosperity and usefulness. He had insisted on their election of a successor who should at once take his place, and had heartily commended him whom they had chosen, Rev. B. Sadtler.

In entering on his new sphere of labor at Gettysburg, he was constrained by his sense of duty to make open and unequivocal assertion of his theological position, especially with reference to the Confessions of the Lutheran Church. He therefore chose as theme of his inaugural address the central truth of distinctive Lutheran doctrine, the Person and Work of Christ. He portrayed "The Church-historical Development of Christology," and closed his address with an extended statement of his own relation to each of the Confessions in order. It was a clear, loving, filial avowal of his reverence for them, each and all, and of what they had been to him personally. His adherence to them is without any reserve and intensely earnest. It was the expression of a conviction which had grown deeper with every year of his life. Whatever gentleness or courtesy might mark his intercourse and co-operation with those of different views, no jot or tittle of that conviction could ever be yielded by him while life lasted.

His avowal of his views was so honest,

full and firm, while, at the same time, his intercourse with his fellow Professors was marked by so much amenity and courtesy, and such evidences of personal esteem, that no breach of fraternal relationship occurred during his stay at Gettysburg.

His eminent ability as a teacher, his intense interest in the subjects presented, his warm sympathy with the students, his personal effort to secure relief for the needy, united to give him influence over those entrusted to his care. The extent to which the acceptance of his own views obtained, especially among the students from the Ministerium of Pennsylvania, was an occasion of rejoicing to the members of that body. Many of his students have ever since been among the most earnest and active defenders of the Confessions of their Church in their strict, original, historical sense.

He was very thorough and efficient in his instruction in the College as Professor of the German Language and Literature, his own appreciation of that literature and language being so great, but his heart was chiefly engaged in his duties in the Seminary.

The Ministerium of Pennsylvania having decided in July, 1864, to establish a Theological Seminary at Philadelphia, called Dr. Schaeffer to the Professorship of Dogmatic Theology, his instruction to be given in German and English equally. In September of the same year he removed to Philadelphia to enter upon labors which were to continue until the hand of death was laid upon him.

He was a born teacher. All the peculiarities of his mind, and all the habits of his life, united to make him excel in this office. The minute accuracy, even in the least matters which his nature required, made him both exact

and exacting as a teacher. Nothing was trivial, no generalities would satisfy, precise knowledge and accurate statement were absolutely necessary with him. The enthusiasm, too, with which he entered into every study was catching, and communicated itself to his students. And, above all, his convictions of truth were so absolute, all doubts had been overcome and the assurance of faith was perfect. He could not rest satisfied in uncertainty. He must thoroughly and exhaustively examine the subject, and it was only thus that his convictions were attained, but when attained they were immovable. It was thus with reference to all the distinctive doctrines of the Confessions. He had examined them most carefully and prayerfully, had compared them with the Scriptures in the original with diligent exegetical study, had weighed all testimony to the contrary, and had come, as the result of all his thought and study, to the conviction that in all their parts, aspects, relations and consequences, they were in entire accord with the Word and mind of God, and that whatever was in conflict therewith must be wrong. This conviction had become part of the very substance of the soul. Luther's closing words at Worms describe his position, "Hier stehe ich, ich kann nicht anders."

The four sons of Dr. Frederick David Schaeffer, who, like their father, adorned the office of the ministry, have now all entered into their rest. Charles Frederick fell asleep gently, imperceptibly, merely ceasing to breathe, early on the morning of the twenty-third of November, 1879.

Among the many publications from

his pen we note the following: Sermon on Justification by Faith; Sermon on the Parable of the Ten Pounds; Maurice and the Emperor; Manual of Sacred History, from the German of Dr. J. H. Kurtz; Luther's Small Catechism, revised translation; Antritt's Rede, inaugural Address at Gettysburg; Sermon at the Centenary Celebration of Trinity Church, Lancaster, Pa., 1861, memorial volume; Commentary on the Acts of the Apostles, from the German of Lechler and Gerock; Arndt's True Christianity, revision of Boehm's translation, with additions; Steadfastness in Doctrine and Duty; The Gospel in the Old Testament, from the German of Dr. F. W. C. Umbreit; Symbolic Theology; Doctrine of the Atonement as presented in the Symbolical Books; Enquiry into the Nature of Fundamental Doctrine; Lutheran Doctrine of Election; The Confession of the Evangelical Lutheran Church; Homiletics; Division of the Decalogue; Baptismal Regeneration; The Three Saxon Electors of the Era of the Reformation; Review of Schaff's Church History; Annotations on Matt. xxix; The Book of Job, from the German of Lic. Konst. Schlottman; Rationalism and Supranaturalism, from German of Dr. A. Tholuck; Hebrew Poetry, from German in Zeller's *Biblisches Woerterbuch*; M. Flacius Illyricus and his Times; Inspiration, from Zeller's *Woerterbuch*; Precious Stones, from the same; Marriage, from the same; Athanasius and the Arian Controversy; Exegetical Punctuation of the New Testament; The English Version of the New Testament and the Marginal Readings.—*Dr. B. M. Schmucker.*





REV. CHAS. W. SCHAEFFER, D.D., LL.D.

Charles William Schaeffer, the son of the Rev. Solomon Frederick Schaeffer, was born in Hagerstown, Md., May 5, 1813. His father was at the time the pastor of St. John's Church of that city, but when only twenty-four years of age, and the son was about one year old, he fell victim to a fever that was contracted by visiting a camp of soldiers near Hagerstown. His mother was Catharine Eliza Crever.

After the father's death, the widow, with her infant son, returned to her father's home in Carlisle, Pa., where the subject of this sketch spent the next fourteen years of his life.

During her residence in Carlisle, Mrs Schaeffer was married to the Rev. Benjamin Keller, the pastor of the church in that city. In 1829 Mr. Keller having received a call from St. Michael's Church, Germantown, Pa., the family left Carlisle for their new place of residence. This move brought the son, Charles, to a place which was not without its special interest to him, for here

his father was born, while his grandfather, the Rev. Frederick David Schaeffer, D.D., was pastor of St. Michael's.

The Germantown Academy, whose origin dates back to the years preceding the Revolution, offered the best educational advantages, and thither the young Charles was sent to complete his preparation for college. He next attended the University of Pennsylvania from which he graduated with honor in 1832. While going to College he made his home with his grandfather, who then was the pastor of Zion's and St. Michael's Church, Philadelphia.

Having resolved to enter the ministry of the Church, the young man, after his graduation at the University, went to Gettysburg, and entered the Theological Seminary. While pursuing his studies there he also spent a part of his time in discharging the duties of a tutor in the college.

In 1835 Dr. Schaeffer was licensed to preach by the Pennsylvania Synod, at its meeting in Germantown, and im-

mediately afterwards he took up his residence at Barren Hill, Montgomery Co., Pa., where he became the pastor of St. Peter's Church, and also of the Union Church of White Marsh, in the same county. These congregations had heretofore been connected with St. Michael's Church, Germantown, but now they formed a separate charge, and Dr. Schaeffer was their first resident pastor.

In 1840 Rev. Dr. Schaeffer was called to Harrisburg, Pa., where he resided as the pastor of what is now the mother church of all the Lutheran congregations in that city. In 1849 he resigned, and coming to Germantown, assumed charge of St. Michael's Church, which he retained until June, 1875, a period of twenty-six years. During the years of his ministry, in connection with St. Michael's, Dr. Schaeffer, having now received the degree of Doctor of Divinity from the University of Pennsylvania, witnessed and took a very active part in many of the most important movements of the church in latter years.

When the Theological Seminary in Philadelphia was begun, October, 1864, Dr. Schaeffer was a member of the faculty, being Professor Extraordinary,

a position he occupied until the endowment of the Burkhalter Professorship, to which he was nominated and elected in the year 1870, and the duties of which he still continues to discharge. Since the death of his uncle the Rev. Charles F. Schaeffer, D.D., Dr. Charles W. Schaeffer has been the Chairman of the Faculty of the Seminary, and has ever shown a keen interest in its welfare.

Dr. Schaeffer, whose abilities were recognized a few years ago by Thiel College, which conferred upon him the degree of Doctor of Laws, has contributed to the literature of the Church, as books, translations of prose and verse, and numerous articles in papers and reviews will testify. His first official position in the Church was that of Treasurer of the Pennsylvania Synod, and then in later years he was President of the same Synod and also of the General Council.

He has published the following: History of the Luth. Church in Harrisburg, Pa.; The General Synod; Early History of the Lutheran Church in America; Luther's Preaching; The Lord's Supper from Luther; Valedictory; Wittenberg Nightingale; Washington's Birthday; Halle Reports (trans.)—*Indicator*.



REV. DAVID F. SCHAEFFER, D.D.

David Frederick Schaeffer, the eldest son of the Rev. Dr. Frederick David and Rosina (Rosinmiller) Schaeffer, was born in Carlisle, Pa., on the 22d of July, 1787. After being prepared for College at an Academy in Philadelphia he entered the University of Pennsylvania, and, having passed through the regular course of study with diligence and success, graduated in the year 1807.

Having studied theology, according to one authority under his father, and, according to another, under Doctors Helmut and Schmidt, he took charge of the Evangelical Lutheran Congregation in Frederick City, Md., in July, 1808. Though, at that time, but twenty-one years of age, he had developed a fine commanding person; had, for his years, a large measure of intellectual acquire

ment; possessed the finest social qualities; and, for general personal attractions, was almost unrivalled. His ordination took place in Philadelphia, on Trinity, 1812.

Mr. Schaeffer soon became greatly endeared to his congregation, and was untiring in his efforts for the advancement of their interests. He labored in season and out of season; in town and in the country; on the Sabbath and during the week; in the pulpit and out of the pulpit; beside the sick bed and in the catechetical class. In 1829 he was unanimously elected Principal of the Frederick Academy, and, by the urgent solicitation of the Trustees, was induced to accept the appointment; though, after holding the office for some time, he was obliged to relinquish it on account of the pressure of his pastoral and ecclesiastical duties. In 1836 the degree of Doctor of Divinity was conferred upon him by St. John's College, Annapolis.

Dr. Schaeffer was intimately connected with all the leading movements in his own denomination, and with many important public enterprises out of it. The first English periodical established in the Lutheran Church, (which was the *Lutheran Intelligencer*,) in 1826, was, by common consent, committed to his editorial charge. He had a very important, if not a primary, agency in establishing the Theological Seminary at Gettysburg, which has now taken a commanding place among the Divinity Schools of the country. He was one of the founders of the Frederick County Bible Society, and was President of the General Synod in 1831 and 1832, and was, for several years, its Secretary. His earnestness and ability in a protracted controversy with the Romanists, who had a stronghold in Frederick, were eminently conducive to the interests of

Protestantism in that region. He had rarely less than three or four students of theology under his care, and it was a common saying, in view of the great number of ministers whom he brought into the Lutheran ranks, that he was a "Church Father."

Dr. Schaeffer's indefatigable labors, in connection with severe domestic afflictions, so materially affected his health that, for the last year or two of his life, he was physically inadequate to the amount of service which he had been accustomed to perform. In addition to this, certain adverse circumstances brought him into painful embarrassment in his relations with the Synod; and just at that period his earthly career closed. He died suddenly in Frederick, which had been his only field of labor, on the 5th of May, 1837, in the fiftieth year of his age, and the thirtieth of his ministry. His funeral sermon was preached by the Rev. Dr. Harkey, who was at that time officiating in the Lutheran Church in Frederick, and another Commemorative Discourse was subsequently delivered, at the special request of the congregation, by the Rev. Dr. Krauth, President of Pennsylvania College, who had pursued his theological studies under Dr. Schaeffer's direction.

Dr. Schaeffer's published works are to be found chiefly in the five volumes of the *Lutheran Intelligencer*, (from 1826 to 1831,) of which he was the editor. He published, in addition, A Fast Sermon, delivered during the war of 1812-1815; An Historic Address Commemorative of the Blessed Reformation, 1818; and a Charge to the Rev. S. S. Schmucker, on his Induction as Professor in the Theological Seminary, 1826; and, it is believed, some other pamphlets.

On the 28th of June, 1810, he was married to Elizabeth, daughter of George and Catharine Krebs, of Phila-

delphia. They had six children, one of whom, the eldest, is a physician in Frederick, and another is the author of "Sketches of Travel in South America,

Mexico and California," published in 1860. Mrs. Schaeffer died on the 30th of January, 1837, in the forty-sixth year of her age.—*Sprague.*



REV. FREDERICK C. SCHAEFFER, D.D.

Frederick Christian Schaeffer, a son of the Rev. Dr. Frederick David and Rosina (Rosenmiller) Schaeffer, was born at Germantown, Pa., where his father was then pastor, November 12, 1792. Both his parents were distinguished for great force of intellect and character, for consistent and elevated piety, and for earnest devotion to the interests of their children. This son, in his early childhood, evinced a very thoughtful and serious spirit, and seemed to grow up in the love and practice of religion. Shortly after he was received to the communion of the Church, he commenced his preparations for the sacred office. He pursued his classical studies, partly at the Academy in his native place, and partly under the direction of his father; and his theological course also was conducted by his father almost entirely. He was licensed to preach the Gospel in 1812, by the Synod of Pennsylvania, then in session at Carlisle.

Shortly after his licensure Mr. Schaeffer was called to the Church in Harrisburg: he accepted the call and entered upon his labors November 12, 1812. Though he was very young, he proved himself fully adequate to the place, and his labors were at once eminently acceptable and useful. It was during his ministry here that the English language was successfully introduced into the worship of the sanctuary,—a measure invariably attended with diffi-

culty, and in many cases fraught with very serious consequences.

After laboring at Harrisburg for about three years, he accepted a call from the congregation of Christ's Church in the city of New York, "to preach German and English." This church was built in 1773, and was known by the name of the Old Swamp Church. Here he preached in the two languages until the erection of St. Matthew's Church in 1823, which was designed exclusively for English services. On the completion of this edifice, he took charge of the English congregation, and Dr. Geissenhainer, who had had charge of the Swamp Church previous to the settlement of Mr. Schaeffer, was recalled to that church with an understanding that the exercises were to be conducted in the German language. Difficulties, however, arose, in consequence of conflicting interests between the two churches, until St. Matthew's was finally sold to the Germans. Mr. Schaeffer and his people removed to the edifice known as St. James' Church, presented to the congregation by Mr. Lorillard, who desired to be, and for a long time was, unknown as the generous donor. Here he continued to labor till the close of his life.

In 1830 he was honored with the degree of Doctor of Divinity from Columbia College. In that year also he was appointed professor of the German Language and Literature in the same in-

stitution; but he had only entered upon the duties of his professorship, when these and all his other earthly labors were terminated by death. He died of pulmonary disease, March 26, 1832. His last days were marked by intense suffering, but by serene and joyful triumph. A short time before his departure, he expressed the apprehension that he should be too weak, in his last moments, to render such a testimony to his Redeemer's power and grace as he desired; but, after having continued for some hours in an apparently unconscious state, he suddenly revived, and exclaimed, with perfect distinctness, — "Victory, Victory! 'Thanks be to God, who giveth

us the victory through our Lord Jesus Christ.'"

His funeral was attended by an immense throng, and an appropriate address was delivered by the Rev. Dr. Milnor, of the Episcopal Church, with whom he had been in most intimate relations, and who had administered to him, during his illness, the Sacrament of the Lord's Supper. A funeral discourse was subsequently addressed to the bereaved congregation, by the Rev. Dr. Mayer, of Philadelphia. Dr. Schaeffer published *German Correspondent*, one volume; *Sermon at the Centennial Jubilee of the Reformation*, 1817; *Parables and Parabolic Sayings*, one volume.—*Sprague*.



REV. FREDERICK D. SCHAEFFER, D.D.

Rev. Frederick David Schaeffer, a son of John Jacob and Susanna Maria Schaeffer, was born in Frankfort-on-the-Main, November 15, 1760. His parents were both exemplary professors of religion; and, though they died while he was quite young, they lived long enough to give a permanent direction to his disposition and habits. In after life he often spoke of their influence upon his character with great interest, and especially of the counsels and instructions of his devout mother, who was taken from him when he was but twelve years old.

At the age of about eight he was placed at the Gymnasium in Hanau to be educated. Here he remained for six years,—till his father's death, which occurred in 1774. At this period, being now in his fourteenth year, he left the Gymnasium, and found a home in the family of his grandmother. His education was then, for a season, conducted

by his uncle, the Superintendent General at Rodheim, in the kingdom of Wittenberg, by whom he was, in 1774, received into the Church by the rite of Confirmation. His grandmother, with whom he lived, died the next year; in consequence of which the homestead was broken up, the family separated and the estate divided. This occasioned an interruption of his studies and a derangement of his plans; and as one of his uncles, about this time, formed the purpose of visiting America, it was determined also that he should accompany him. This purpose was, accordingly, carried out; but, shortly after their arrival his uncle died, and the next that is heard of the young man is that he is engaged as a teacher in York County, Pa. His labors, in this capacity, were eminently successful; but, while he was thus engaged, he was brought under the influence of the Rev. Jacob Goering, an excellent minister of the Lutheran

Church, who sympathized with him in his difficulties, and proffered him important aid. He received him under his care as a student of Divinity, and directed his whole preparation for the ministry. His choice of this profession was in accordance with both his earlier and later predilections, as well as with the known wishes and prayers of his parents, and his mind and heart went fully into the work.

He was licensed to preach in 1786, by the Synod of Pennsylvania; and was ordained on the 1st of October, 1788. As a licentiate, he took charge of the Lutheran Church at Carlisle, and preached also to several other congregations in Cumberland and York Counties.

In 1790 Mr. Schaeffer assumed the pastoral charge of the then extensive Germantown District. Here he labored with marked success till the year 1812, when he moved to Philadelphia, to settle over St. Michael's and Zion's Churches, as Colleague Pastor with the Rev. Dr. Helmuth, and successor to the Rev. Mr. Schmidt. In this charge he continued for twenty-two years, laboring with his characteristic zeal and fidelity. It was partly during this period that the great controversy prevailed in the German Lutheran Church, in respect to the introduction of English into the services of the sanctuary. Mr. Schaeffer was of opinion that the German language should be upheld and the interests of his German brethren respected, but he thought provisions should be made for those who understood only the English. He is said to have suffered much in the conflict, and to have been deeply pained by the issue of it.

In 1814 he received the honorary degree of Doctor of Divinity from the University of Pennsylvania.

In 1834, in consequence of declining health and increasing infirmities, he re-

linquished the active duties of the ministry, and moved to Frederick, Md., to spend his remaining days with his eldest son. Here he lingered till January 27, 1836, when he died, in the seventy-sixth year of his age. In his last moments he was enabled, with the utmost serenity, to testify to the all-sustaining power of that religion of which he had so long been a professor and a minister. He was buried in the Lutheran cemetery at Frederick; and, on the following Sabbath, a funeral sermon was preached by the Rev. Dr. Schmucker, of Gettysburg, from the words,—“Blessed are the dead that die in the Lord,” etc. The Council of the Lutheran Church in Frederick, and the Corporation of the German Churches in Philadelphia, which Dr. Schaeffer had so long served, testified, by appropriate resolutions, their respect for his memory. His loss was deeply lamented by all the denominations of Protestant Christians.

The only work that he published was a “Reply to a Defence of the Methodists,” in 1806.

In the autumn of 1786 he was united in marriage to Rosina, a daughter of Lewis Rosenmiller, of York County. She was distinguished for high intellectual and moral qualities, as well as for earnest, active piety; and her death occurred but about one year before his own. They had eight children,—four sons who became ministers of the Gospel, and a daughter who was married to the Rev. Dr. Demme, of Philadelphia.

Of the sons who became ministers one only (Charles Frederick) now (1863) survives. Two of the others are commemorated in this work. The remaining one (Frederick Solomon) was born in Germantown, November 12, 1790; studied theology under the direction of his father, and became pastor of the Evangelical Lutheran Congregation in

Hagerstown, Md., where he died January 30, 1815, in the twenty-fifth year of his age. He was married to Eliza Craver, of Carlisle, and was the father of the

Rev. C. W. Schaeffer D.D., now of Germantown, Pa. He was reckoned a young man of great promise.—*Sprague.*



REV. JOHN HELFRICH SCHAUM.

John Helfrich Schaum was born at Giesen, in Germany, and was the son of pious parents, who were particularly careful to give their children a Christian education. His father was a teacher at Munchsholtzhausen, and it would seem, from some of his letters addressed to his son, that he was deeply concerned for the spiritual interests of his pupils. The son, after passing through the preparatory training at home, was sent to the celebrated institution at Halle, where he was brought into intimate relations with the great and good Dr. Francke, not only as a pupil but as a personal friend. He was a student here at the time when the spiritual destitution in America awakened so much interest in a portion of the German Lutheran Church; and when the question of becoming associated with the missionary enterprise to this country was proposed to him, he almost immediately signified his willingness to engage in it.

Mr. Schaum came to this country in company with Peter Brunnholtz and John Nicholas Kurtz, by way of England, and landed at Philadelphia, January 26, 1745. He immediately commenced his labors as schoolmaster in Philadelphia, and occasionally preached on the Sabbath. Not long after his arrival he was sent to Somerset, N. J., as a temporary supply, until the congregation, who were then negotiating for a pastor, could be accommodated. In the spring of 1747 he was commissioned to go to the

Raritan, N. J., as a Diacnus, by Pastors Muhlenberg and Brunnholtz, under whose direction the Catechets appear to have been placed; and the instructions given him on this occasion show the relations which this order in the ministry, at that time, sustained, and the manner in which public worship was then conducted. He is directed to keep an exact journal of his proceedings, and exhorted to be very circumspect in his external conduct, and, in his intercourse with his people, to converse with them on spiritual rather than on secular topics. The most minute directions are given as to the order in which the services of the sanctuary are to be performed. 1. The Form of Confession was to be read—nothing added to it, and nothing taken from it: 2. Singing: 3. Prayer: 4. Reading of the Epistle: 5. Singing again, and well-known hymns and tunes recommended: 6. Reading of the Gospel with the Creed: 7. Singing. This constituted the Altar service. Then he is directed to go into the pulpit, and there follows 8. The Sermon, which he is told to have thoroughly committed, so that there shall be no stammering or repetition of words. It is also proposed that the sermon should not exceed a half-hour in length: 9. The Reading of the Liturgy: 10. The Catechizing of the children: Something was to be repeated out of Luther's Catechism, together with some hymns. This service was not to consume more than half an hour. These

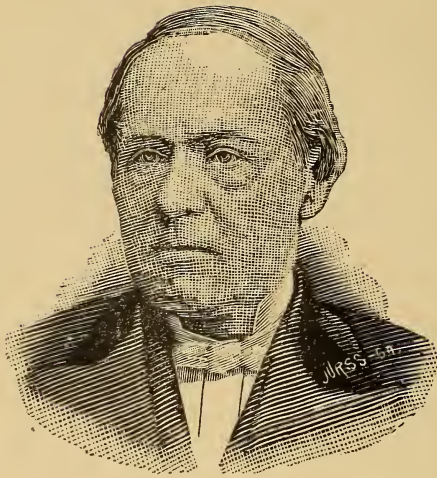
instructions also authorize him to baptize children and solemnize marriages, and strictly enjoin upon him the duty of instructing the young and of guarding against speculation in worldly matters.

In the spring of 1748 Mr. Schaum was sent to serve the congregation at York, Pa. Here he found great favor with the people, and a rich blessing attended his labors. At a meeting of the Synod held in Lancaster, in 1749, he was permanently invested with the sacred office. He would have been ordained, in connection with Mr. Kurtz, the year preceding, but, in consequence of the distance from York to Philadelphia, where the Synod held its session, and of the difficulty of communication at that day, his ordination was postponed. In addition to this, it was thought desirable that an opportunity should be furnished the congregation to become better acquainted with him, so as to unite in his call. In a communication to Halle there is an interesting account given of the exercises in connection with his ordination. In advance of the public services, the pastors and delegates of the congregations met at the parsonage, and, while the bells were ringing, proceeded in a body to the church in the following order: 1. Rev. Mr. Handschuch, the pastor of the congregation, with his Vestry: 2. Rev. Mr. Brunnholtz, Mr. Weiser and the delegates from Pennsylvania and Germantown: 3. Dr. Muhlenberg and the delegates from New Hanover and Providence: 4. Rev. Mr. Kurtz and the deputies from Tulpehocken and Pikeland: 5. Mr. Schaum and the deputies from York. A sermon was preached by Dr. Muhlenberg, by request of his colleagues, on the Marriage Feast, after which, all those present stood in a semicircle around the altar, and joined in prayer while Mr. Schaum was ordained.

The Lord's Supper was then administered and the morning service concluded. In the afternoon Mr. Kurtz officiated. At night Dr. Muhlenberg preached for the English, as they were without a pastor, and earnestly requested his services. The next day the pastors and delegates went again to the church, and heard a discourse from Mr. Schaum. In the afternoon a conference was held, and various questions, touching the improvement of the congregations, were discussed.

Mr. Schaum remained in York seven years. He had to encounter many difficulties here, one of which was that a portion of his congregation left him, and employed as their minister an individual who was not a member of the Synod; but his church was still well attended, and the more pious part of the congregation sustained and encouraged him. Dr. Muhlenberg, in a letter written in 1754, says,—“I have been confidently informed that Mr. Schaum has still his church crowded full of hearers, and receives adequate support, though a portion of his members have separated, and taken for their pastor a young man formerly connected with the public school.” During his residence at York, he carried on an extensive correspondence, and many of these letters, which have been preserved, are alike creditable to the writers and to the friend to whom they were addressed.

In 1755 Mr. Schaum received and accepted a call to Tohickon, and some other congregations in the vicinity. In 1759 he was living at New Hanover, and preaching at Oley, Pikeland and Upper Dublin, and likewise assisting Dr. Muhlenberg once in four weeks, at New Providence (the Trappe). Subsequently he preached in several other places; but he continued laboring in



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this region till the close of life. His death occurred January 26, 1778, the thirty-third anniversary of his arrival in this country. In the prospect of his departure, he was enabled to exercise an unwavering confidence in the merits of his Redeemer, and was sustained by the full assurance that he was entering into rest. He died greatly lamented, not only by his own people, but by the whole community in which he lived.

All authorities unite in asserting that Mr. Schaum was an eminently good man, and wholly devoted to the work of the ministry. Perfect freedom from guile, deep interest in the spiritual

welfare of men, industry and zeal, confidence in God and consequent intrepidity in danger, humility and submission to the Divine will, were among the most prominent features of his character. He was rather retiring in his disposition, and perhaps even grave, but he was friendly to all and easily accessible. His kindly spirit and inoffensive conduct secured the confidence of his brethren. From a portrait of him that remains, it is inferred that he was a man of a mild, equable, genial temper, that made every one happy who came within his influence.—*Sprague*.



REV. ANDREAS A. SCHEIE.

Rev. Andreas A. Scheie was born in Vigedahl, Norway, Feb. 17, 1818. His parents had sixteen children—thirteen sons and three daughters. His Christian mother instructed by word and example their children in Christian doctrine, and sought to install the love of the Savior into their minds. When but nine years old Andreas had to leave home and go out among strangers as a servant. In the year 1840, he immigrated to this country, and settled in Rochester, N. Y. Here he made the acquaintance of that faithful servant of God, Rev. Muelheuser. From Rochester he removed with his family to Racine Co., Wis., and afterwards to McHenry Co., Ill. As the Norwegian Lutherans at that time had only one or two ordained pastors in America, Scheie and other gifted laymen held devotional meetings wherever they could, and no doubt this was one of the means, in the providence of God, to keep alive the religious faith in a large number of the first Norwegian

settlers to this country, and to preserve them from being scattered by ravenous sects. He was appointed colporteur by the American Bible Society, and in this capacity he traveled extensively in Illinois and Wisconsin. After years of usefulness in this way, he received and accepted a call to the ministry. His first charge was Leland, Illinois, where he succeeded in building a small church. On the 7th of October, 1855, he was ordained by the Synod of Northern Illinois, and shortly after accepted a call from a small Norwegian church in Milwaukee, Wis. This congregation he served for several years, and it was mainly through his efforts that a neat frame church was erected, which has served the congregation for over twenty years. On his resignation at Milwaukee, he removed to Newberg, Fillmore Co., Minn. Here, and also on Highland Prairie, he succeeded, by divine aid, in building up strong congregations. Under his ministry both these congregations erected

substantial and convenient churches.

The last pastoral charge was in Norman Co., Minn. Here he labored successfully amidst privations and hardships, and organized three congregations. These he served until sickness compelled him to resign. After his successor, Rev. O. A. T. Solem, had taken charge, Rev. Scheie preached occasionally, as his health permitted. He made two journeys back to his old home in Norway. On returning from his first trip, some twelve years ago, he seemed to have entirely regained his health and strength. Even his last journey appeared for a time to do him good, but he soon sunk under the disease that

ended his life. He leaves a wife and seven children.

Rev. A. Scheie was enabled, by God's mercy, to accomplish much good. He had many excellent traits of character. He was a trusty friend, and a kind and affectionate husband and father. Although his education was somewhat limited, he became, by the diligent study of the divine Word, and good Lutheran books, quite an able preacher. His discourses were plain and pointed, and made an excellent impression on the people. He, too, now "rests from his labors," but his faithful toil will yet be blessed to the salvation of many souls. He died February 20th, 1885. —H.



REV. SIMEON SCHERER.

The Scherer family has played quite an important part in the work and history of the Lutheran Church in the Southern, Central and Western states. The family belongs to the crowd of Palatines that came to the Western Continent, not to make money but to escape persecution and worship Almighty God according to the dictates of

their own consciences and the teachings of the Evangelical Lutheran Church. They settled in Guilford Co., N. C., about the middle of the last century, and have furnished the Lutheran Church quite a number of earnest, faithful, laborious, and successful pastors.

The father of the subject of this sketch was the Rev. Jacob Scherer. He

was born in Guilford Co., N. C., baptized in infancy and confirmed in early youth. He received authority to preach the gospel and administer the sacraments from the Synod of North Carolina, in the year 1810. It must be exceedingly regretted that, as yet, we have been able to find no picture or sketch of this venerable man of God. He labored in the ministry of the Lutheran church in the states of North Carolina, Tennessee, Virginia, and elsewhere, often riding on horseback three and four hundred miles to preach to the scattered Lutherans and to attend Synodical conventions. Between the years 1850 and 1858 he moved with his oldest son, Rev. Gideon Scherer, who was also a most zealous and laborious pastor, to Texas, to look after the interests of the Church there. There he died at a ripe old age, lamented by many who had enjoyed the blessings of the ministry. His name was a household word in many Lutheran families from the Atlantic coast to the place of his death and burial. This blessing was not intended by the erection and dedication of a church in Kansas, entitled the Rev. Jacob Scherer Memorial Church. The only surviving son of this worthy man is the Rev. Prof. J. J. Scherer, A. M., the proficient President of Marion Female College, Marion, Va., a man well known and most highly respected by all who know him. He has done much valuable service in the ministry, and has been most eminently successful as an educator of the young women of the church, and has sent out hundreds of educated young women to work for and in the Church. The Rev. Daniel Scherer, brother of Rev. Jacob, and uncle of Simeon, born in Guilford Co., N. C., in the year 1794, was also a man of most excellent qualities, and labored assiduously and successfully in North Carolina, Virginia, Tennessee and

Illinois, where, like his brother, he made frequent and long missionary tours, at his own expense, traveling in summer and winter, through heat and cold, dust and mud, rain and snow, organizing many congregations, preaching the gospel in German and English, baptizing children and instructing the young. He died April 4, 1852, in the 62d year of his age, and was buried in the cemetery at Mt. Carmel, Ill. An humble stone, erected by the Synod of Illinois, marks the spot where his mortal remains repose. He gave to the ministry a son, Rev. Jacob Scherer, Jr., who was a regular graduate of both the college and seminary at Gettysburg, and possessed in full the spirit of his father. He died in October, 1851, in the midst of his work and days, and was buried at Hillsboro, Ill. Though passing away so young the hard work and valuable service which he did for Lutheranism in the West has not been forgotten.

Frederick and John Scherer, brothers of Revs. Daniel and Jacob, Sr., also furnished each a son for the ministry. The former was the father of the late Rev. F. R. Scherer, of Waterville, Kas., and the latter of Rev. A. H. Scherer, of Sharpsville, Ind., who, having served the church faithfully for many years, is now quietly enjoying the evening of his life in the bosom of a large family.

We now return to the subject of this sketch. Rev. Simeon Scherer was the son of Rev. Jacob Scherer, Sr. He was born in Guilford Co., N. C., Oct. 29, 1819. He was baptized by the venerable Rev. Dr. C. A. G. Storch, confirmed in childhood, and early in life consecrated himself to God for the work of the ministry. He studied one year in the seminary at Lexington, S. C., and, in company with a friend, walked from that place to Virginia, a distance of 300 miles, whither the family had moved. After having

taught school for some time to procure means, he entered the Virginia Institute (now Roanoke College) in Augusta Co., Va., and studied under Rev. Prof. Dr. D. F. Bittle. Here he received the greater part of his classical education. He studied theology at Gettysburg under Rev. Drs. Schmucker, Hay and Krauth, Sr. He entered the ministry in 1851, and served charges in Giles Co., Va., and in Alamance, Guilford, Rowan, Cabarrus and Iredell counties, N. C. The high esteem in which he was held is manifested in the fact that he was honored a number of times by being elected President of the old North Carolina Synod, and delegate to the General Synod of the United States of America. His last field of labor was in Guilford and Alamance counties. He died at Gibsonville, N. C., near the place of his nativity, July 11, 1876, and was laid to rest in the cemetery at Friedens church, by the side of his mother and many relatives.

The descendant of a pious family and son of a most noble pastor, he, in turn, became the father of four of our faithful Lutheran pastors,—for he has the honor of having four sons in the prime of life,—now serving churches in our communion. They are as follows: Rev. L. P. Scherer, A.M., pastor of the church and charge of Harper's Ferry, W. Va.; Rev. W. J. D. Scherer, A.M., Fairfield, Pa.; Rev. M. G. G. Scherer, A.M., Grafton, W. Va., and Rev. J. A. B. Scherer, A.B., Pulaski City, Va.

But few ministers in any church can claim the honor of having given to God and His cause four sons as minister. This fact alone speaks volumes of praise in honor of the subject of our sketch. His strong devotion to the Lutheran Church, in the darkest days of her struggle to establish and assert herself on American soil, won his noble sons, without argument, to a like devotion in the same grand, dear old faith and Church. No one, except the descendants of these faithful Lutheran families and the student of history, can form any conception of the vastness of the gratitude we owe these pioneers and founders of our church work. The courage, firmness, self-sacrifice and indefatigable zeal necessary to begin poor weak churches in isolated places, and maintain and build up the same by traveling and preaching from the Atlantic coast to the Gulf of Mexico as the Scherer pastors have done, in and through forests of indefinite length and full of dangers by night and by day, must call forth the unbroken admiration of the present and coming generations of the children of the faithful.

We rejoice to be permitted to present the above facts and pay the above tribute to this family of worthy Lutheran pastors, that deserve monuments greater than the heroes of battle, and that are destined to have their names appear for all time to come, in our land, amid the most distinguished, active, successful pioneers and pastors.—*F. W. E. Peschau.*



REV. H. K. SCHILLING, PH. D.

Among those who constitute the corps of instructors in Wittenberg College, Dr. Schilling, who occupies the Alumni Endowment Chair of Modern Lan-

guages, is the youngest in years and time, and is one of the very few who attain to such eminence in his special department at so early an age.



REV. H. K. SCHILLING, PH. D.

Dr. Schilling was born in Saalfeld, Thuringia, Germany, March 28, 1861. His parents were both of the original Teutonic race.

His father was a mechanical engineer by profession, and became manager of one of the first sewing machine manufacturing factories of that country.

The long line of ancestors on both his parents' side, which are known back as far as the time of Martin Luther, were almost entirely professional men. They were Lutherans from the time of Luther, who often visited Saalfeld, it being one of the first towns that turned to him in his work of the reformation, and the home of his friend Aquila. The old church in which Dr. Schilling received the ordinance of baptism, catechetical instruction and the right of confirmation, is the same one in which Luther preached at that place.

His parents were both pious Christian people, and his childhood was spent amidst the influence of a Christian home.

At the age of five years he commenced to attend school in his native town, where he continued four years, at the end of which time he went to the gymnasium and took up the regular nine years' course. The progress he made, and the success he met with in his studies there, were more than ordinary, and at the end of his fourth year he was given the honors of his class, and because of his thoroughness was allowed to pass over the fifth year in the course, and finish his studies there in eight years, an incident of rare occurrence in a German gymnasium. Graduating in 1878 with high class standing, he immediately went to the University of Leipsic, where he was matriculated as a student in Modern Philology, consisting of the Germanic, Romanic and English languages. For some time after his entering there he was the youngest among 3,500 students. His principal teachers were Prof. Wuelker, in English, Profs. Zarneke and Hildebrand in German,

and Prof. Ebert, in Romanic Philology, all celebrated scholars and authorities in their departments. During his stay at Leipsic of five semesters—two years and a half—his success was no less marked than at the gymnasium. In 1880 he went abroad from Germany to visit the native countries of those languages, the study of which he was pursuing, to finish his education, which all German Universities require from their students of Modern Philology. He first went to England and spent several months in the British Museum at London, examining ancient manuscripts. In the spring of 1881 he went to Ireland, where, in connection with his studies, he became tutor in a private family, and remained in that country until midsummer of 1882, about one year and a half. He next made an extended tour through Ireland and England, subsequently crossing over to Paris, France, for the purpose of gaining a practical knowledge of the French language also; while there he studied in the "Bibliothèque Nationale," and heard lectures in the "Sorbonne" and "Collège de France" until November, 1883, when he returned to Leipsic, resumed his studies and became leader of the Anglo-Saxon Seminary under Prof. Wuelker. He graduated in 1885, after examination and presentation of thesis, the subject of which was "Koenig Aelfred's Angelsaechsische Bearbeitung der Weltgeschichte des Orosius," (King Alfred's Anglo-Saxon version of the History of the World by Orosius), and was created *Philosophiae Doctor* and at the same time *Bonarum Artium Magister*. His dissertation, which was afterwards enlarged and published in pamphlet form, received from the faculty the grade *admodum laudabilis*. After graduating he returned to his home in Saalfeld, where he spent the winter. During this

time he decided to come to America. He landed in New York February 28, 1886, and proceeded at once to Baltimore, where he remained until about the middle of June of the same year. While in Baltimore he lectured before the Philological Society in Johns Hopkins Hall, and was offered the instructorship of German in John Hopkins University, which he did not accept. About that time he received a call to the Professorship of Modern Languages in Wittenberg College, which he accepted. He came at once to Springfield, Ohio, but did not begin his labor as teacher until September, 1886.

The first year of his college work at Wittenberg proved him a man worthy and well qualified for the position he occupies. Since coming to this country he has been elected a member of the Modern Language Association of America.

As an author Dr. Schilling has been active little more than a year, but has already become widely known in Philological circles. Besides his pamphlet on "King Aelfred's Orosius," he has published in the "Modern Language Notes," a philological journal, edited by Prof. Elliott, of the Johns Hopkins University, the following articles on subjects pertaining to his special work, viz.:

Notes on the Finnsaga; A Disputed Passage in the Finnsburg Fragment, and the Intransitive use of *Beran* in Anglo-Saxon; and The Finnsburg Fragment and the Finnepisode.

He has also received the distinguished honor of being appointed by Prof. Wuelker, of Leipsic, editor of the leading journal of English Philology, "The Anglia," to write a critical review of the American publications in the domain of English philology for the year 1886.

In the month of May, 1887, at the request of the authorities of the Indiana

State University, at Bloomington, he delivered in that institution a course of six lectures on the "Folk Songs of Germany," and on "Shakespeare in German Literature" and with such success that he was immediately offered the position of Associate Professor of the Germanic Languages and Literatures. As a teacher he is precise and thorough, yet kind-

hearted and charitable, entertaining a feeling of high regard for his students, and for the mind and its cultivation. He is a man of fine physical form and development, erect, polite, obliging and attractive in his appearance, bearing strong marks of the physical, mental and moral culture that he has received. —*Hist. Witt. College.*



REV. PROF. EMMANUEL SCHMID.

Prof. Schmid was born July 3d, 1835, at Ann Arbor, Michigan, then a small hamlet of a few hundred inhabitants, with Indian camps in the neighborhood. Wakening to life just previous to the anniversary of our national day, while Michigan was yet a territory (became a state, 1837), Prof. Schmid appears from early childhood to have been associated with the religious and intellectual growth and development of our country. His father, Rev. F. Schmid, accompanied by his wife, Louisa, planted the Lutheran 'Chvrch in that wilderness frontier, and for many years he was the only Lutheran minister in Michigan. Emmanuel Schmid made frequent trips with him to the scattered and lonely settlements of German Lutherans, through a large portion of the state; now and then also visiting the Indians. From earliest youth, he had the purpose to become a minister, and these missionary tours increased this desire.

After having attended the common school, and part of the year the parochial, and then the academy, with also the privilege of enjoying private instructions in Latin and Greek, he entered as Freshman the University of Michigan in 1851, receiving three years after the honorary degree of A. M. A few

months after graduating, in August, 1855, he left for Germany to study theology. Again the name of Schmid appears as pioneer, but this time eastward. In that comparatively early period of the development of the center of our continent, attendants at German Universities from this so called western country, were not often met with, and many frontier log houses were to be passed in going to reach those old, densely populated and ornate seats of European culture. While the starry lamp of empire was moving westward, it proved necessary with many to return, as it were, to the fountain source, for a new supply of oil. He entered the University of Tuebingen, where there were then prominent as Theological Professors Palmer, Beck, Landerer, Oehler and Baur.

After spending three "semesters" at Tuebingen, he went to Erlangen, where many theological students at that time congregated, to hear such men as Hofmann, Delitzsch, Schmid, Thomasius and Zetzschwitsch. The vacations were spent in traveling through a large portion of Germany, Switzerland, France, and Italy.

In the later part of 1857, he returned to America, with the intention of en-

tering the ministry. At first he assisted his father in his extensive field of labor in Michigan. A few months after his return, he received a call to Columbus, O. This was a two-fold one: as Professor of Latin and Greek in "Capital University" of the Lutheran Joint Synod of Ohio, and as pastor of a small English Lutheran congregation in Columbus. He accepted both calls, and at Easter, 1858, moved to Columbus. He was married the same year to Wilhelmine C., youngest daughter of Rev. Prof. W. Schmidt, the first professor and founder of the Theological Seminary in Columbus. His wife died in 1884, leaving two daughters.

Soon after the arrival of Emmanuel Schmid in Columbus, he also took charge of a German congregation in Grove City near by. After serving these congregations some years, he resigned their charge and accepted the call of another congregation (English and German) seven miles from Columbus, which he has served twenty-eight years, and of which he is now pastor. As professor, he has now, without interruption, been connected with "Capital University" nearly thirty-three years. For twenty-

two years he taught the languages and history, then of the languages a few years only Greek. Since 1883, his labors have been confined to lectures on Universal History. Since 1863 he has also filled the office of Secretary of the Faculty continuously to this day. When the Joint Synod in 1859 resolved to publish a German paper, *The Lutherische Kirchen-Zeitung*, he was appointed associate editor with Prof. Lehmann. The department edited by Prof. Schmid was that of Church News, and it is yet, after thirty-one years. During all this time he has enjoyed the blessing of good health, so that not a single number of the periodical has appeared without some news published by him. Of "Luther's House Postil," published in English by the Rev. J. A. Schulze, he translated the first volume and the greater part of the second. During his connection with the "Ohio Synod," he has held for thirteen years the office of president of the "Western District," and holds it at the present time.

It will be observed that a special feature of the life of Prof. Schmid is the continuousness of his occupancy of the positions he has held.



REV. F. SMID.

The venerable F. Schmid, the first Lutheran pastor in the State of Michigan, and residing since 1833 in or near Ann Arbor, fell asleep August, 3, 1883. He was not only pastor of the various German settlements in Washtenaw County, but was in labors most abundant and in journeys oft, seeking out the scattered German settlers over the state. Educated in the Mission House at Basle, he had the mission spirit in an eminent degree and with many prayers and sacrifices

commenced and carried on for years the first mission of our American church among the North American Indians. He was also the founder of the Synod of Michigan, now in connection with the General Council. Like not a few of the old German pioneers from Wurttemberg, who were educated in Basle, Father Schmid had his own troubles in his long and eventful life. In this intensely practical atmosphere, where principles rapidly develop into actual

life, he suffered greatly from withdrawals of pastors and churches from the Synod because of its too Lutheran character. These went to the United Synod of the West! Not less was he distressed and embarrassed by the withdrawal of others to the Missouri Synod, to whom his Synod was not sufficiently Lutheran. Even the missionaries he had trained for the Indian mission among the Chippewas, were carried away by the last movement, taking, we believe, both the Indian and the German congregations with them.

Since 1860 this venerable man has been suffering from paralysis, but he bore this great trial with quiet submis-

sion, although for fourteen years he has been confined to his room or bed. "Verily, he rests from his labors and his works follow him." He leaves behind him a family of ten children, among whom are Rev. Prof. E. Schmid, of Capital University, Columbus, O., and the wife of Rev. Pastor Voltz, of Buffalo, N. Y. On Monday, September 3, his earthly remains were committed to the grave, from the German Lutheran church in Ann Arbor, a large number of his brethren in the Synod being present, and an immense concourse of people from various parts of the surrounding country. —*Workman*.



REV. FREDERICK A. SCHMIDT, D.D.

Frederick Augustus Schmidt was born on the 3d of January, 1837, at Leutenberg in Thuringia (principality of Schwarzburg, Rudolstadt.) His father, John Frederick Schmidt, died in 1839 or '40. His mother, Helena, *nee* Wirth, emigrated to America in 1841, her

mother and other relatives having preceded her as participants in the Saxon colonization scheme of M. Stephan. From 1842 to 1848 Dr. Schmidt attended the parochial school of Trinity Church in Lombard Street, St. Louis, Mo. Rev. Buenger, who at

that time acted as teacher in said school, persuaded the mother and stepfather of Dr. Schmidt (John F. Scheel) to let him commence the study of Latin, with a view of sending him to Altenburg, Perry Co., Mo., where the Saxon emigrants had established a gymnasium and seminary, for the purpose of educating ministers. In 1848 he was received as pupil in Altenburg, where Rev. Gotthold Loeber, the pastor of the congregation, acted as professor of the theology, Rector Goenner as instructor in the ancient languages, and Mr. Nitschke as teacher of modern languages and other branches of practical education. Dr. Schmidt was the youngest of the nine students of the college and seminary combined, during the years 1848-50. In 1849 his mother died during the cholera epidemic in St. Louis. In 1850 the institution was moved to St. Louis. Rector Goenner also removed to the new location, but Rev. Loeber's place was taken by Rev. C. F. W. Walther, and Mr. Nitschke's by Prof. A. Biewend. When Concordia College and Seminary were dedicated in June, 1850, there were six students in the seminary, and ten in the college. Dr. Schmidt graduated with his college class in 1853, but on account of his youth he was not admitted to the seminary, until the next year, he in the meantime, partly pursuing his classical studies and partly aiding teachers in the college. From 1854 to '57 he pursued the study of Theology under the care of Walther, Biewend, Schick, and Seyffarth. Wishing to remain free to pursue his studies further in German, Dr. Schmidt did not graduate with his class in the summer of '57, but borrowing a hundred dollars, he set out on his journey to Leipsic. A providential concatenation of circumstances, however, did not permit him to reach even New York city, to which

place he had bought his ticket from St. Louis. Whilst remaining some days in the neighborhood of Buffalo, N. Y., partly to see Niagara Falls, partly to meet former classmates, he was called to become pastor of a German congregation in Eden, Erie Co., N. Y. He at first declined to accept the call, but finally yielded to a second call, was examined and ordained by Revs. Buerger and Dulitz, and served the congregation for two years. In the fall of 1857 Dr. Schmidt was admitted as a member of the German Missouri Synod at its General Session in Fort Wayne, Ind. In 1858 he married Caroline Sophia, daughter of John Joachim Allwardt, of Plato, Cattaraugus Co., N. Y. In 1859 St. Peter's English Lutheran congregation of Baltimore, Md., having become vacant by the death of Clemens Miller, called Dr. Schmidt to become their pastor, and although the congregations served by him refused to dismiss him, he nevertheless regarded it as his duty to come to the rescue in Baltimore. Not only the German congregation and its aged pastor, Rev. Keyl, but the members of the Missouri Synod in general were at that time rather opposed to the formation of English congregations out of the young English-speaking material of the German churches. It was claimed that English Lutheran congregations should seek material for growth among the other denominations or among unchurchly people, but that the children of German congregations should learn their religion in German and thus be unfit for membership in English churches. St. Peter's congregation and their pastors, Miller and Schmidt, were of the opinion that the choice of language is a matter of freedom (*adiaphoron*) and that the younger members of German churches, if they can understand and speak English reasonably well, ought to

be left free to make their own choice in regard to the question, whether they would be members of the German or of the English congregation. The standpoint taken by Synod can be seen from its reports of the General Sessions of 1857 and 1860. At the latter meeting, held in St. Louis, Dr. Schmidt was present and sought to advance the cause of English congregations, formed from among the German ones; but, the older members of Synod, and the great majority following them, expressed their wonder that "such a spirit" should venture to speak on that floor. On account of the civil war the small English congregation was unable to maintain its ground. Dr. Schmidt received a call from the Church Council of the Norwegian Synod (with some of whose members he had happened to become acquainted), to become teacher of English and German in the school to be erected by Synod.

In Sept. 1861, Dr. Schmidt removed to Halfway Creek, Wis., at which place the Norwegian College was, for the time being, to be located. Prof. L. Larsen was the other professor. The number of students was ten. In 1862 the school was removed to Decorah, Iowa, where it has since then flourished and has become a power among the Norwegian church people.

In 1872 Dr. Schmidt was called to St. Louis, to fill the vacancy occasioned by the defection of Dr. Preus. The Norwegian Church Council, wishing to retain his services in their Synod, gave him also a call to become Norwegian theological professor at St. Louis. This latter call Dr. Schmidt accepted and remained in St. Louis until 1876. In 1873 he was sent by his synod to act as delegate to the Missionary Society of Norway, convened in Drammen. In 1876 the Synod resolved to establish a

theological seminary of its own at Madison, Wis. Prof. Asperheim, of Springfield, Ill., and Dr. Schmidt were its first professors. Up to this time Dr. Schmidt was a firm friend and advocate of Missourian theology, and when his colleague, Prof. Asperheim attacked the orthodoxy of the Missourians, Dr. Schmidt defended them as best he could, although he was aware of several points of a non-fundamental character, on which he did not agree with other leading theologians of Missouri. In the year 1878, however, a radical change took place in this respect. The leaders of Missouri advocated a doctrine of predestination and conversion, in which Dr. Schmidt could not but see a fundamental deviation from the revealed truth of the gospel.

In 1880 Dr. Schmidt commenced the publication of *Altes und Neues* and continued the same for five years, with a view of combating the Missouri doctrine. In the Norwegian Synod about half of the ministers sided with Missouri and hence this controversy finally resulted in a rupture of Synod. From 1882-87 Dr. Schmidt published the *Lutherske Vidnesbyrd*, which paper in 1890, was merged, with others, into the *Luthersk Ugeblad*. The two main positions which Dr. Schmidt from his own point of view sought to maintain, were these: 1. The rule according to which God selects some sinners in preference to others unto actual salvation through Christ, is the revealed one: Whosoever believes shall be saved (election, justification and salvation in view of faith.) 2. The sufficiency of the Gospel call out of the means of grace for the purpose of salvation involves the fact that God, through such call and means, renders it possible to sinners to enter the way to salvation through conversion, faith, and perseverance, so that every

sinner called by the Gospel is enabled to make his choice between the natural road to perdition and the Gospel road to salvation. (Deut. 30, 19; Ps. 5, 4.) In 1886 that wing of the Norwegian Synod, which did not agree with Missouri, established a divinity school of their own at Northfield, Minn. Together with Prof. Boeckman, Dr. Schmidt there prepared a number of students for the ministry. In 1887 the Norwegian Synod condemned this action as revolutionary and unconstitutional. Consequently the "Anti-Missourians," in large numbers, withdrew from Synod to escape further troubles. In 1888 these Anti-Missourians, with a view of avoiding the or-

ganization of a fifth Norwegian Lutheran Synod, sent delegates to the three Synods that had formed in the course of time, aside from the old Norwegian Synod, viz: the Hauge's Synod, the Augustana Synod, and the Conference. In 1890 the two last named Synods, and the Anti-Missourians united in forming a new body: "The United Norwegian Lutheran Church in America." According to previous agreement each of the uniting bodies was entitled to call one or two professors to serve in the seminary of the United Church. Dr. Schmidt was thus chosen by the Anti-Missourians and serves in that capacity at the present time.



REV. H. C. SCHMIDT.

The following sketch is taken from Brother Trabert's "Historical Sketch of the Telugu Mission":

"Rev. H. C. Schmidt had come to America with Father Heyer in the spring of 1869, and had been ordained by the Ministerium of Pennsylvania with the understanding that, as soon as

the way was clear for him to enter upon the mission work at Rajahmundry, he should at once proceed to India. During the interval he took charge of a small German congregation at Carlisle, Pa., until the matter of transfer by the General Synod was settled. When the time for his proposed departure for

India arrived, he was retained as a witness in an important trial before the Court. By this he was delayed from time to time, and did not sail for his designated field of labor until March, 1870. He remained in Europe until the beginning of July, when, hearing of the sudden death of his friend, Missionary Becker, he resolved to take the overland route, in order to reach India as soon as possible. Before the end of the same month he arrived in Rajahmundry, just three months after Mr. Becker's death.

Rev. Schmidt was a man of much practical tact, and hence peculiarly fitted for the work which had to be done. He was endowed with more than ordinary skill and ingenuity, and was able to find employment for many of the low-caste converts by giving them a sort of industrial education, by means of which both they and the mission reaped a decided advantage. As an evidence of his practical ability, the following is of interest: When he built the mission house at Rajahmundry, he concluded to introduce an innovation, and covered the roof with shingles, according to the American style. Both Europeans and prominent natives predicted that the first storm would demolish it. The southeast monsoon set in before it was completed, and coming with considerable violence, so as to play havoc with roofs generally, Rev. Schmidt became somewhat nervous about it. He hastened to ascend and see whether there was any danger of material damage, when he found that all was secure, whilst an English officer, who had been inclined to laugh at the missionary's Yankee notions, was compelled to have his roof tied down with ropes, to save it from destruction. Rev. Schmidt's brief residence in America had served the mission a good purpose. On one occasion he

was itinerating in the southern part of the Godavery delta, when, at a certain town, it was necessary to have a building for school and church purposes. There being no stone, and wood being both expensive and scarce, he concluded, after examining the clay, that brick might be made for the purpose. The natives, however, declared that whilst the "mud" would make sun-dried brick, they could not be burned, as then they would crumble. To test the matter, he at once had some made, and improvising a miniature brick-kiln, burned them, when, to the surprise of the people, they proved to be a first-rate article. He immediately set people to work, to make the necessary quantity for the building.

Missionary Schmidt has been the designer and builder of about all the houses belonging to our mission at Rajahmundry, including the stately St. Paul's Church, whose tall spire bears testimony to the work of Christ in that city. As a fruit of his skill there is a mission-boat, called "Dove of Peace," which has done noble service in carrying the missionaries from place to place on the river and the canals, bearing the peace of God to hundreds of precious souls.

An important event in the life of a missionary who has been alone in the foreign field for some years, occurred on New Years day, 1874, when Rev. Schmidt was united in marriage to Giovanni Bleshey, in the Lutheran church of the Leipsic Mission at Bombay. This was the second missionary's wife in the mission, as Rev. Paulson, who reached Rajahmundry a few months after the arrival of Mr. Schmidt, had married the year previous. By this a material force was added to the mission, inasmuch as female missionaries are of the greatest importance, especially since the rules of Hindu Society do not allow the

women to come in contact or commingle with men. Women, especially of the higher castes, are kept in absolute seclusion. Only among the lowest classes and no-caste people can the missionary hope to directly reach the women by personal contact, whilst his wife and female missionaries in general will secure access to the private apartments of caste women where they can sow the seeds of truth in hope of an abundant harvest in God's good time.

Mrs. Schmidt has proved a true helpmeet for her husband. She loves the mission work and her influence among the high-caste women will, no doubt, bear much good fruit.

After laboring for thirteen years in the trying climate of India, the condition of Rev. Schmidt's health was such that a change became necessary. During all those years he had continued at his post, with but one interruption, when for a few months, they sojourned in the cool atmosphere of the Nilghiris Mountains, to which place Rev. Schmidt was compelled to go, in order to recover from repeated attacks of jungle fever. His system was so completely shattered by disease that a two years' sojourn in Europe or America became necessary, if his life should be spared to continue longer in the Master's work. In consequence of this necessity he left Rajah-

mundry with his family in April, 1883, arriving at Toulon, France, on the first day of May, and after spending a month in France and Switzerland, arrived June 12, in the old home in Fredericia, Denmark.

On May 11th, 1884, they sailed for New York. He visited numerous congregations in Pennsylvania, New York, Iowa, Illinois, and other states, delivering mission addresses, and on November 13th, sailed again from New York to Denmark. On June 17th, 1885, Missionary Schmidt and wife once more set out on their return to India, reaching Madras August 2d, and arriving in Rajahmundry on the evening of the 9th. The following day they were royally welcomed by the children of the schools, marching in procession with banners bearing appropriate inscriptions.

Since their return to India, Rev. and Mrs. Schmidt have been laboring diligently in their chosen calling, enjoying God's blessing and comparatively good health. Seven missionaries have been sent to the Rajahmundry mission since Rev. Schmidt first arrived there, four of whom have died at their post, whilst one was compelled to return on account of continued illness. The Schmidts have but one child, a daughter named Dagmar.



REV. HENRY I. SCHMIDT, D.D.

On Monday, at 6 P. M., February 11, 1889, the Rev. Henry Immanuel Schmidt, D.D., Emeritus Professor of Columbia College, New York, quietly entered into eternal rest.

He was born at Nazareth, Pa., in 1806, where his father was a distinguished

physician. The family belonged to the Moravian church, and the young Henry received his first instruction in the school of that church. He subsequently became a teacher at Nazareth Hall. Having entered the ministry of the Evangelical Lutheran Church, in

1829, he became member of the New York Ministerium, and remained in that body until he was admitted into the Ev. Lutheran Ministerium of Pennsylvania in 1879. He had some experience as a pastor, at Saddle River, and Stone Arabia, as well as in the German congregation at Boston, Mass., where he labored from 1835 to 1837. But the greater part of his life was devoted to the work of a professor in Hartwick Seminary, in Pennsylvania College, Gettysburg, and last and longest of all, in Columbia College, in the city of New York, in which he continued until 1880, when he retired with the title of Professor Emeritus, and a pension. Associated with the leaders of half a century ago, he was recognized as one of the ablest and most scholarly of our men. He was one of the most frequent contributors to the *Evangelical Review*, when that publication began its career, and his voice and pen were heard and felt in the earnest and warm controversies of that time. He was a man of strong convictions, and never shrank from expressing them. Although one of the most gentlemanly and courteous of men, he never hesitated to speak his mind to friend or foe, and was ever ready to wield a Damascus blade in defence of truth. He enjoyed the warm friendship of some of the best men of the church, and the younger Dr. Krauth whom he loved for his father's sake, as well as his own, and of whom he always

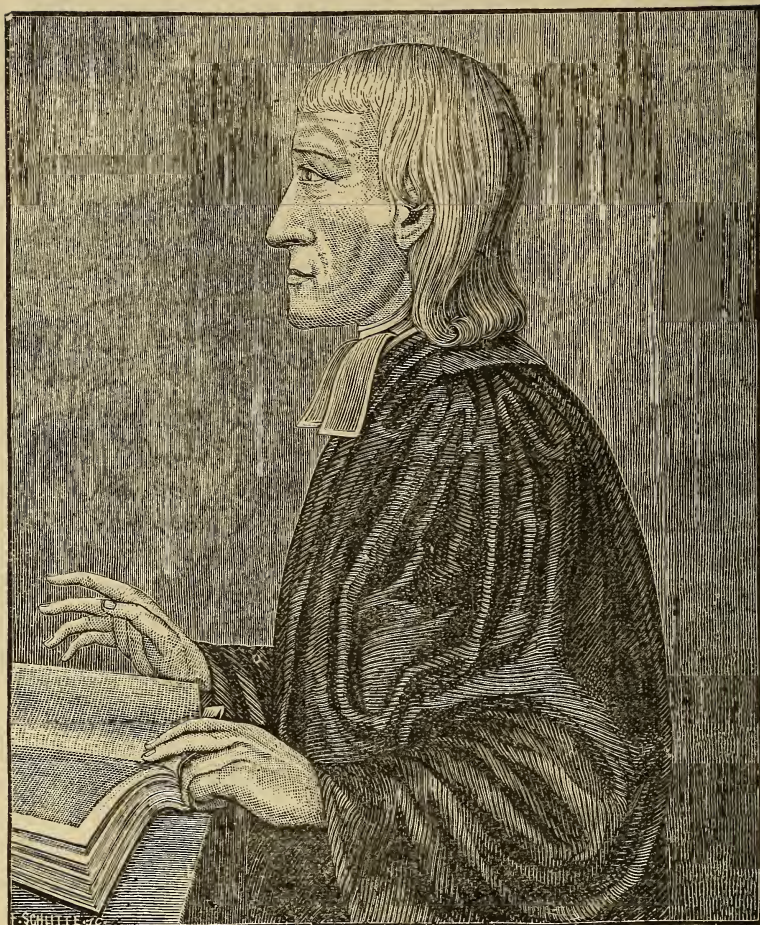
spoke as "Charles," was his guest as often as he came to New York. He mourned over him as over a son.

He was a most influential member of the New York Ministerium, in whose important committees he was associated with such men as Dr. P. F. Mayer and Dr. Stohlmann. For years he presided over the Pastoral Conference of New York, in its old meeting place in St. Matthew's Church, Walker St., and then in the new St. Matthew's, in Browne St. He was well known in many of the congregations of this city and vicinity, and often officiated on important occasions. His sermons, whether German or English, were carefully written, and read with deep earnestness, and his appearance and manner were calculated to give those who saw and heard him the impression that he was an earnest, upright, highminded Christian scholar and minister.

He was a most conscientious and painstaking professor, and it is not at all unlikely that his untiring application to his duties, helped to develop that extraordinary nervous sensitiveness that troubled him so much in subsequent years, but which has been wearing off of late. He was deeply interested in his work and in his students, and took special delight in the subsequent successful career of many a distinguished son of Columbia.

He leaves an aged widow and no children, and an only brother.—*G. F. K.*





REV. JOHN F. SCHMIDT.

John Frederick Schmidt was born at a place called Frohse, near Aschersleben, in the Principality of Halberstadt, January 9, 1746. His father was a highly respectable farmer, was a man of much more than ordinary intelligence, and was very careful in the education of his children. Discovering that his son John possessed talent of a high order, he resolved to furnish him with the best advantages for intellectual culture, and with a view to this sent him to the Orphan House at Halle, then under the care of the celebrated Geo. A. Francke.

Here he made very rapid improvement, not only in the classics but in the sciences, and in 1765 he was admitted a member of the University in the same place. He still retained his high reputation for scholarship, engaging with great zeal in the study of Divinity, as well as of the Hebrew, Syriac and Arabic languages. He was distinguished also in Mathematics, Astronomy and History; and in Ecclesiastical History particularly he had few superiors. During his connection with the University, he was appointed a teacher in the Orphan

School, and, for two years, gave instruction in the Mathematics as well as in the Latin and Greek Languages.

When Mr. (afterwards Dr.) Helmuth, in 1768, received a call to come to America in the capacity of a missionary, he immediately communicated the fact to his friend Schmidt, with whom he was in the most intimate relations, and who expressed the deepest grief at the prospect of being separated from him. It was afterwards arranged, partly through the influence of Dr. Francke, that Schmidt should be Helmuth's companion.

After this determination had been arrived at, with the concurrence of Mr. Schmidt's parents, the two young men set out on their journey, and proceeded first to Schmidt's native place, with a view to take leave of his relatives who remained there. When they reached his father's house, the whole family were at church. The father, on his return, gave them a cordial welcome, but seemed much affected by the thought that his son had come to pay him a farewell visit. Presently the mother and the rest of the household reached the dwelling, and then the grief of the whole circle became so intense as to exhibit itself in sobs and tears. The news quickly spread through the neighborhood, and numbers came rushing in to express their regret and sympathy. Amidst all the excitement, the much loved youth who was the occasion of it remained perfectly calm and self-possessed, and did not open his lips. Mr. Helmuth now requested that all who were present would be quiet for a few moments, as he had something that he wished to say to them. He took from his pocket his favorite book, Bogatzky's *Schatz Kustlein*, and read from it a passage that seemed specially adapted to the occasion, and then offered up a fervent prayer. The effect

of this was most happy—all seemed to be comforted, and Mr. Schmidt, (the father,) extending his hand toward the two young missionaries, said "Go, in the name of the Lord Jesus, if it should be necessary, even to Turkey—the Lord be with you." The father testified his approbation of their mission still further, by following them so as to be present at their ordination, which took place at Wernigerode, a few days after.

The ordination being past, they proceeded to Hamburg with a view to embark for London. But while at Hamburg Mr. Schmidt began to grow despondent in respect to the enterprise, and to doubt whether he had not mistaken a mere temporary excitement for the voice of Providence speaking to him in a sober conviction of duty. He, however, quickly regained his confidence, and no longer regretted that his field of labor was to be on this side of the ocean.

They were detained at Hamburg longer than they expected. Their passage had been secured, and their baggage placed on board the ship; but some unforeseen difficulty arose at the last moment, which obliged them to remain. Their effects were consequently removed from the ship, and they awaited another opportunity, which they supposed would soon offer. This detention, which occasioned them a temporary disappointment, was the means of saving their lives, as the vessel in which they intended to come was wrecked on the passage.

They sailed from London in January, 1769, and arrived at Philadelphia in April following. During part of the voyage, Mr. Schmidt's health suffered quite severely, so that his friend Helmuth became very anxious in regard to the result; but his illness lasted but a short time. On reaching Philadelphia, Mr.

Schmidt was most cordially welcomed by Dr. Henry Melchior Muhlenberg, and, for some time, enjoyed the hospitalities of his house. After a few months he accepted a call from the congregation at Germantown, and served it with great fidelity and acceptance seventeen years. During his residence there he was married to Mary Barbara Schauwecker, by whom he had eleven children. He survived her several years. His ministry at Germantown included the period of the Revolutionary War; and as he was, like most of his brethren, a zealous Whig, he was compelled to flee when the town came to be occupied by the British.

In the year 1785 Mr. Schmidt was elected assistant to his friend, Dr. Hel-

mut, at Philadelphia. He accepted the appointment, and, the next year, was chosen the second minister, in which relation he continued during the residue of his life. He was eminently a man of affliction—he buried his wife and seven children in rapid succession, and was twice attacked with the Yellow Fever, during its ravages in 1793, having taken the infection, as was supposed, by means of his untiring labors among the sick and dying.

He died on the sixteenth of May, 1812, after a protracted and painful illness, in the sixty-seventh year of his age. His remains having been carried into Zion's Church, a short sermon was delivered by Dr. Helmuth, from 2 Sam. i, xxvi.—*Sprague*.



REV. PROF. WILLIAM SCHMIDT.

Rev. Prof. William Schmidt was born in Duensbach, near Kirchheim, in the Kingdom of Wurtemberg, on the 11th of December, 1803. His father, grandfather and great-grandfather, were all ministers of the gospel. His father, the Rev. George Frederick Schmidt, a man of sound and vigorous intellect, and of an excellent German education, was ordained in 1790; the next year became assistant to his father at Duensbach, and ultimately his father's successor; and died, greatly lamented, at a very advanced age, in the winter of 1850. His mother was Catherine Margaret Kochendorf, whose character may be inferred from this remarkable testimony of her husband:—"If ever there was a marriage in the world which was happy and blessed of God, it was my own." With such parents to conduct his religious education, it is not strange that

he was found walking in the fear and love of God while he was yet in early youth. Having pursued his preparatory studies under the direction of his father, he entered the Saxon Gymnasia of Schleusingen and Meiningen, where he soon became distinguished for his classical attainments. So enthusiastically was he devoted to his studies that, for a long period, he allowed himself only four hours sleep during the twenty-four, often studying with his feet in water to enable him to keep awake. His nervous system, which was naturally very weak, suffered greatly from this intense application. In 1823 he was transferred to the University of Halle, where he pursued his theological studies with the same untiring assiduity that had marked his course in preceding years. Having remained at the university three years, he left it a highly accomplished general

scholar, and thoroughly acquainted with the different branches of theological science; and, in accordance with the practice of the country, he was received as a candidate of theology in the Kingdom of Wurtemberg.

Not long after this, having previously declined an invitation to become private tutor to the family of the British Consul at Teneriffe, he directed his course to the United States, in company with a younger brother, with a view of joining two other brothers who had previously come hither. He reached Philadelphia in the summer of 1826. Here he remained nearly a year, and was engaged in editing a German periodical, called the *American Correspondent*. He then removed to Holmes county, O., where he became one of the original proprietors of the present flourishing town of Weinsburg, principally settled and inhabited by European Germans. Having been examined and received as a candidate of theology before he left Germany, he set himself at once to organizing several small congregations in the region, with a view to supply the people, so far as circumstances would permit, with the ministration of the Word. And in these efforts he was eminently successful. The next year he was admitted a member of the Synod of Ohio, and soon after became pastor of the Lutheran church at Canton.

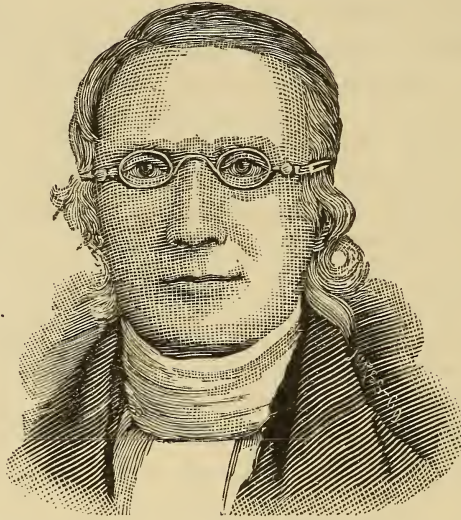
It was about this time that the Theological Seminary at Columbus, under the auspices of the Synod of Ohio, was established; and attention was directed to Mr. Schmidt as a person eminently qualified for the professorial chair. He was, accordingly, at the meeting of the Synod, held in Zanesville, in 1830, unanimously elected to the office; and, as soon as he could make the necessary arrangements, he entered upon the discharge of its duties. He was, at the

same time, chosen pastor of the German Lutheran Congregation in Columbus. In this important field of usefulness he continued to labor, to great acceptance, with a brief interruption, till he was called to his rest. His health, however, became seriously impaired, under the pressure of his manifold engagements, and, in 1837, he felt obliged to give himself a season of relaxation. Having obtained leave of absence for eight months, he visited his native country for the purpose of once more seeing his aged father and other friends, and in the hope that the voyage might serve to invigorate his health. In respect to this visit the father writes thus: "In November, 1837, my son William came back from America, to pay me a visit and to comfort me; also to offer me a peaceful home in America. It gave me indescribable pleasure to embrace this exemplary and dutiful son, after a separation of twelve years, and to press him to my paternal heart. I would have accepted his oft-repeated invitation, if the tears of my daughter, who remained in Germany, had not withheld me." The son returned to the United States in 1838, with his health apparently much improved. He resumed his duties with great zeal, but it soon became manifest that he had undertaken more than he was able to perform. Still, however, he continued to labor till a short time before his death. On the day immediately preceding the commencement of his last illness, he had preached a Sacramental Sermon, and administered the ordinance of the Supper to upwards of two hundred communicants; and, after this effort, though he was very feeble and weary, he went a considerable distance from the church to baptize a sick child. This was his last official act. He was immediately attacked with nervous fever, which terminated fatally after

fourteen days. He died November 3, 1839, in the thirty-sixth year of his age, leaving behind him the impressive testimony of a devoted life, and a triumphant death, to the truth and power of the religion he had preached. At his funeral, the Rev. J. Wagenhals delivered a pathetic and consolatory address in German, and the Rev. Dr. Hoge pronounced an appropriate discourse in English. His father, on receiving the sad tidings of his son's death, writes thus:—"This mournful intelligence overwhelmed me and mine in Europe, and mine in America. For with the departure

of our William the most beautiful star of our prosperity and hopes, in this fleeting, terrestrial life, faded away, for them and for me." The remains of Professor Schmidt are interred in Green Lawn Cemetery, and the spot is indicated by a neat marble monument, bearing an inscription beautiful for its simplicity.

In the autumn of 1831 Professor Schmidt was married to Rebecca, daughter of the late John Buckins, of Canton, O. He was the father of four children, —one son, who died in infancy, and three daughters, all of whom are married to Lutheran clergymen.—*Sprague.*



REV. JOHN G. SCHMUCKER, D.D.

Rev. John George Schmucker, D.D., was born in Michaelstadt, in the Duchy of Darmstadt, Germany, on the 18th of August, 1771. His parents were pious people, and spared no pains in forming him to good principles and virtuous habits. When he was in his fourteenth year he was received as a member of the church, according to German usage, by the rite of confirmation. His father, with the whole family, migrated to this country in 1785, and, after a residence of one year in Northampton Co., Pa.,

and another in Lancaster Co., in the same state, he removed to the vicinity of Woodstock, Va., where he made his permanent home.

The subject of this notice evinced a serious regard for religion from his early childhood; but it was not till he had reached his eighteenth year that he experienced what he believed to be a radical change of character. About this time, there were a number of Baptist ministers in the region in which he lived, who exhibited great zeal in their

labors, and whose preaching Mr. Schmucker attended with much interest and profit. But it was to the influence of a lay member of the Baptist church that he considered himself as chiefly indebted, under God, for the great change that now passed upon him. This individual frequently conversed with him, explaining to him the plan of salvation, and urging him to an unreserved consecration of himself to God; and the result was that he obtained the peace that passeth understanding. Immediately after this he formed a purpose to devote himself to the ministry of the gospel.

After about one year he entered on a course of study, under the direction of the Rev. Paul Henkel, who was at that time pastor of the Lutheran church in Woodstock, and whom he frequently accompanied on his tours of missionary labor. These excursions, in the destitute portions of the country, were of great use to Mr. Schmucker, as they served to awaken his sympathies, to quicken his zeal, and to aid his preparation for the sacred office.

In 1790 he repaired to Philadelphia to avail himself of the instruction of the Rev. Dr. Helmuth and the Rev. Mr. Schmidt, who were at that time in the habit of conducting the education of young men for the ministry. Here he remained two years, vigorously prosecuting both his classical and theological studies. Amongst his fellow students were Lochman and Endress, who afterwards became eminent ministers, with whom he lived on terms of great intimacy, and towards whom he always cherished a strong affection. In 1792, having finished his course of study in Philadelphia, he was admitted as a member of the Synod of Pennsylvania. then in session at Reading.

Mr. Schmucker's first charge consist-

ed of several congregations in York Co., Pa., the call to which he accepted on the recommendation of his particular friends, Dr. Helmuth and the Rev. J. Goering. Here he exerted a highly important influence—the churches under his care were revived, and considerable numbers were added to them. During his residence here he continued the study of the Hebrew language and of theology, with the aid of the Rev. Mr. Goering, who was then settled as pastor in the borough of York, and was regarded as among the learned ministers of his time.

In 1794 he accepted a unanimous call from Hagerstown, Md.,—a charge which had been for some time vacant, and which embraced no less than eight congregations. He was now only twenty-two years of age; in his person he was uncommonly small, pale and emaciated, and in his manners extremely diffident and youthful. Many doubted his competence to occupy so important a field; and he was even sportively designated the *boy preacher*, but he quickly acquired an influence, both in and out of the pulpit, which falls to the lot of comparatively few ministers. An extensive revival of religion soon took place under his labors, which he conducted with great zeal, discretion and success.

After the death of Dr. Kunze in 1807, Mr. Schmucker was called to succeed him in the city of New York; but he thought it his duty to decline the call. In 1809 he was invited to become the successor of the lamented Goering, at York; and, though he was reluctant to leave the people who then constituted his pastoral charge, he felt constrained, in view of all the circumstances of the case, to accept the invitation. He, accordingly, commenced his labors in this new field, and prosecuted them with unremitting assiduity and great success

during a period of twenty-six years. And when, in consequence of declining health, he was obliged to resign his charge, he still continued to serve one of the congregations in the country, to which he ministered on his first introduction to the sacred office. At length he found it necessary, on account of his increased and increasing infirmities, to withdraw from active service altogether; and, accordingly, in 1852, he removed to Williamsburg, Pa., where several of his children resided. Here he continued during the rest of his days. His faculties remained unimpaired to the last, and his death was, like his life, tranquil and happy. He died Oct. 7, 1854, in the eighty-fourth year of his age. A discourse was delivered on the occasion of his funeral, by the Rev. Dr. Kurtz, of Baltimore, from the words "Them that honor me will I honor." His remains were taken to York, the scene of his former labors, and buried in front of the large German Lutheran church, with every expression of deep regard and reverential sorrow.

In 1825 he received the degree of Doctor of Divinity from the University of Pennsylvania.

Dr. Schmucker occupied many important places, and rendered much valuable service in connection with the public interests of the church. He was one of the founders and most zealous advocates of the General Lutheran Synod. He was president of the Foreign Mission Society, from its formation till a short time before his death, when he declined a re-election. He was also the

early and active supporter of the Theological Seminary of the General Synod, and, for many years, served as president of its Board of Directors. He had an important agency in the establishment of Pennsylvania College, and for more than twenty years acted as a trustee. At the time of his death he was the senior vice-president of the American Tract Society, having been appointed to the office in 1823. Various other benevolent institutions also found in him an efficient auxiliary.

The following is a list of Dr. Schmucker's publications: *Vornehmste Weissagungen der Heiligen Schrift*; *Reformations Geschichte zur Jubelfeier der Reformation*; *Prophetic History of the Christian Religion, or Explanation of the Revelation of St. John*; *Schwarmgeist unserer Tage entlarvt zur Warnung erweckter Seelen*; *Lieder Anhang, zum Evang. Gesangbuch der General Synode*; *Wachterstimme an Zion's Kinder*; and *Erklärung der Offenbarung Johannis*.

Dr. Schmucker was married at an early period of his ministry, to Elizabeth, daughter of Samuel and Elizabeth Gross, of York County, Pa. By this marriage there were twelve children, five sons and seven daughters. Mrs. Schmucker died in 1819. In July, 1821, he was married to Ann Maria Hoffman, by whom he had seven children. One of Dr. Schmucker's sons is the Rev. S. S. Schmucker, professor in the Theological Seminary at Gettysburg. Four of his daughters are married to clergymen. —*Sprague*.





REV. BEALE M. SCHMUCKER, D.D.

Rev. Dr. Schmucker came of a ministerial family. Both his father and grandfather were clergymen, and the connections of the family with the Schaeffers, the Sprechers, the Geissenhainers and Sadtlers represented some of the best known ministerial names of our church in this country. Nicolaus Schmucker, his great-grandfather, was a native of Michelstadt, Hessa, and emigrated to this country in the year 1785. His grandfather, the Rev. Dr. John Geo. Schmucker, was born in 1771. He studied for the ministry, first, in Shenandoah County, Va., under Rev. Paul Henkel, and afterwards in Philadelphia, under Drs. Helmuth and Schmidt. From 1809 to 1852 he had charge of the Lutheran Congregation in York, Pa. He was one of the founders of the General Synod. Some of the characteristic features of the Schmucker family are read-

ily recognized in him, when his friends describe him as a methodical and logical preacher, of uniformly placid temper that was hardly ever seen ruffled by the trials and annoyances of life—a model of Christian politeness. He was an influential member of the Ministerium of Pennsylvania, and at one time its president. His son, the Rev. Dr. Samuel Simon Schmucker, who was born in 1799, and died in 1873, was, beyond question, the most prominent leader of the General Synod. Holding the chair of didactic theology in the Seminary at Gettysburg for nearly forty years, he exercised the greatest influence in the training of a full generation of Lutheran ministers.

His son, the Rev. Beale Melancthon Schmucker, was born in Gettysburg the 26th of August, 1827. His mother was a Miss Steenbergen, of Virginia. In a

note, addressed to Dr. H. E. Jacobs, a few weeks before his death. he said that his great-grandfather was Taverner Beale, of English origin, and that he thought it exceedingly probable that he came from the same family as the celebrated Richard Taverner, the translator of the Bible and of the Augsburg Confession. Beale M. Schmucker received his preparatory education in Pennsylvania College, from which, in 1844, he entered the Theological Seminary, where his father and the Rev. Charles Philip Krauth were his teachers. Having been licensed to preach the Gospel in 1847, he entered upon the active work of the ministry as the successor of Rev. Charles Porterfield Krauth, who had mentioned his name to the congregations of Martinsburg and Shepherdstown, Va., at the time of his removal to Winchester, Va. In those days that warm, life-long friendship was formed between the two young and highly-talented ministers, whose fathers were colleagues in the theological seminary in Gettysburg.

Beale M. Schmucker, by nature and education, was a great lover of books, and his friendship with Dr. C. P. Krauth greatly developed and nourished this love. Their letters of those early years, 1849, when a lively and regular correspondence was carried on, deal sometimes exclusively with lists of new books, catalogues, prices, and the prospects of securing some rare and valuable volumes. "How glorious a thing the gathering of books is!" he says in one of these epistles. "If I should be an applicant for admission into the asylum, I have no doubt the malady would be bibliomania. I wish our seminary were richly endowed and they would appoint me librarian! But enough of books, blessed books, glorious old Lutheran books! Away with all your new books, your books

written and printed by steam. Give me your books of the olden time, your venerable, massive tomes, where that noblest of all creatures, the book worm, has spent its centuries; your Gothic books, whose mighty, ponderous piles of thought bind heaven and earth together; your books that engender a holy reverence for men that were men; books written by the children who wondrously outgrew their fathers in stature and in favor with God."

This insatiable craving for books,— "blessed, glorious old Lutheran books,"—was gratified to a considerable extent when, some years afterwards, Beale M. Schmucker, as a member of the Pennsylvania Ministerium's Church Book Committee, and as the English Secretary of the General Council's Church Book Committee, was authorized to purchase for the use of those committees whatever he thought necessary for the work entrusted to them. Thus, during the last years of his life he was surrounded by one of the most complete and valuable liturgical libraries that can be found anywhere, the chief treasures of which were mostly selected by himself, his brethren having implicit confidence in his judgment in all these matters. Most of these books were bought for the use of the committee and are the property of the Seminary library; but not a few very valuable works were his own personal purchases, and are now, through the liberality of the family, presented to the Seminary, together with his whole theological library.

Mr. Schmucker's connection with his first congregations in Martinsburg and Shepherdstown was only of short duration. Towards the latter part of 1851 he suffered from an affection of the throat, which finally constrained him to resign his charge and return to his father's house in Gettysburg, where he

spent the winter 1815 to 1852. In the spring of that year Rev. Jos. Jaeger had resigned his pastorate of the Lutheran Church in Allentown. The congregation was advised by Synod to secure two pastors, one German and one English. Beale M. Schmucker was invited to preach September 19th, 1852, and a week afterwards a formal call was extended to him by the Church Council. He entered upon his pastoral work in Allentown in October, 1852. Under his pastorate the church was built and the congregation regularly organized as St. John's English Lutheran Church in Easton, which he served for five years, with Rev. Philip Pfatteicher as his German colleague. His longest pastorate belonged to St. James' Church, in Reading, from 1867 to 1881; his last one to the church of the Transfiguration, in Pottstown, 1881-1888.

During his pastoral connection with the Church in Allentown he entered into the state of holy matrimony, on the 6th of March, 1860, with Christianna M. Pretz. This happy union was blessed with two children, one of whom, Professor Samuel C. Schmucker, fills the chair of Natural Science in the Boys' High School, at Reading, the other is employed as a machinist in Fort Wayne, Ind.

In the year 1870 he received the degree of Doctor of Divinity from the University of Pennsylvania.

However much Dr. Schmucker was esteemed in his congregations for his affability and kindness, and for his remarkable gifts and talents, his great strength and the principal work of his life was not in the field of pastoral labor, but on the floor of Synodical meetings and at the table of the working committees of the church. There was not a single department in the church's work of organization, education, govern-

ment, in which he did not hold a most prominent position and take a most active part. Thus we find him in the faithful service of the church as secretary of the Ministerium of Pennsylvania (1862 to 1864), as member and secretary of the Executive Committee of Synod (1863 to 1888), English secretary of the Board of Directors of the Theological Seminary from the beginning to the time of his death; as secretary of the General Council's Foreign Mission Committee and of the English Church Book Committee, member of the German Church Book and Sunday-School Book Committee, and of the Joint Committee on the Common Service; member of the Board of Trustees of Muhlenberg College; member of the Committees on Congregational and Synodical Constitutions, both in the Ministerium of Pennsylvania and in the General Council. To the latter he was regularly elected as delegate, and missed only two conventions, at Lancaster (1870) and at Monroe (1884). Few men, even among those who are well acquainted with the details of our Church-work, will be able to realize the full amount of work involved in these different positions which he held. It is not saying too much, that it will take three or four men to carry the burden which for the last quarter of a century was laid on his shoulders. He sat down at the committee table not to rule but to work. But by the thoroughness of his work, the exactness of his information, the perseverance and tenacity of his investigations, he always reached the point from which he completely mastered his subject and determined all the essential features of the work of the respective committee. Never have we seen a man go to work in a more systematic way—some would call it pedantry—to ascertain, compare and extract the

statements of principal authorities and original sources, necessary for the guidance of the committee. Not before every accessible source had been scrupulously examined, and the results of such examination put into convenient shape for comparison and survey, would he ever proceed to form his judgment and make his recommendations. It was this exhaustive minuteness, accuracy and thoroughness of his research which secured for his presentations that unreserved confidence with which his brethren were soon accustomed to receive them.

There can be no question among us that he was most prominent in the field of liturgics, and even in Germany few scholars were his equal in exact knowledge of liturgical matters, and perhaps none were his superiors.

Immediately after his admission into the Synod of Virginia he was appointed on a committee together with Dr. Krauth to examine the translation of the Pennsylvania Synod's Liturgy of 1842, which has been published by the General Synod in 1847. They recommended its adoption for use, but suggested certain changes to be proposed to the Convention in Charleston 1850. The delegates were the two friends, C. P. Krauth and B. M. Schmucker, and though the subject was not taken up at the meeting in Charleston, the result of their deliberations was afterwards presented to the Virginia Synod in an elaborate report. All the essential and distinctive features of our present Church Book can readily be traced to the propositions which were then and there laid before the Virginia Synod by two friends.

The Church Book may properly be called the principal and abiding work of Dr. B. M. Schmucker, without disparagement to the faithful, intelligent and learned men who were associated

with him in its preparation. His precious life was spared to us by a kind Providence until this work was completed, and only when the draft of the last orders for ministerial acts was finished, when he had sketched the beautiful and solemn form for the Christian burial of the dead, the pen dropped from his hand. He had lived to see a most wonderful change in our Lutheran Church with reference to the appreciation and acceptance of those ancient and pure forms of the service of the sanctuary. When, forty years ago, his heart was first drawn to the study of this subject, there was very little sympathy and understanding for it in the church at large. His own father's "pronunciamentos against liturgies" deterred him, even at a late date, from writing on this theme. (Letter to Dr. Krauth in 1860, in answer to a request for contributions to the *Lutheran*.) And at the close of his life he was permitted to see not only the Church Book accepted and in use throughout the English congregations of the General Council, but the principles on which it rested acknowledged by the General Synod South and North.

It was Dr. Schmucker who proposed the basis for the work on the Common Service for English-speaking Lutherans, viz: "The common consent of the pure Lutheran Liturgies of the sixteenth century, and when there is not an entire agreement among them, the consent of the largest number of those of greatest weight." And to his learning, to his singular tact and delicacy, to his personal affability and courtesy, most of the success is due that has crowned the efforts of the united committees for the Common Service.

Dr. Schmucker was more free from ambition of literary fame and honor than any man of his remarkable gifts

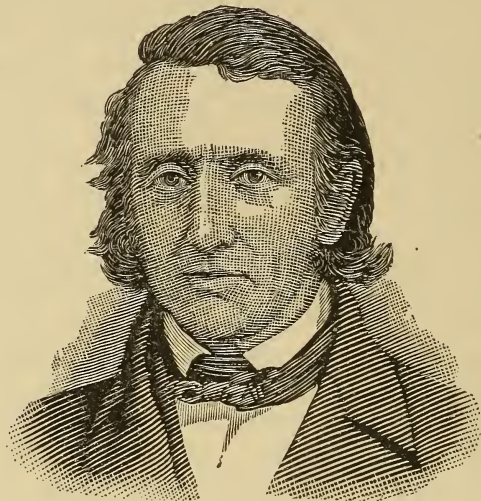
we have known. He was very slow in going to print with anything he had collected or elaborated. In 1860, when Dr. C. P. Krauth, as editor of the *Lutheran*, asked for contributions from his pen, he answered: "I have a morbid, sensitive dislike, to types, but I will try to overcome it." For years and years he had constantly been gathering material, particularly in the field of the local, personal, congregational and synodical history of our Lutheran Church in America. His most important literary work on the Church Book was done in such a manner that his name would not appear in connection with it. He was even opposed to anything like a preface, because there the subjective and personal might find room for display. Only within the last years did he begin to give out some of the treasures he had gathered and laid up in his contributions to the *Church Review* and a number of most valuable historical monographs. The only work of longer extent that bears his name as co-editor is the new edition of the Halle'sche Nachrichten, in which he was associated with Drs. Mann and German. In all his work, without regard to personal gain or honor, he was simply striving to discharge the duty laid upon him in the most thorough and conscientious manner so that it might be a blessing and a credit to the church which he delighted to serve.

Rev. B. M. Schmucker was the author of the following works: Reflections on the State of the Church in Norway. Translated from the German of Dr. C. Sarwey, Studien und Kritiken, 1849; second and third articles on above; General View of Divine Worship as held by the Lutheran Church; Charge to the Professors of the Theological Seminary in Philadelphia in St. John's Evangelical Lutheran Church, Oct. 4, 1864; The Life and

Labors of the late C. F. Shaeffer, D.D., briefly sketched. Memorial of Charles Fred. Schaeffer, D.D., Philadelphia; Historical Discourse at the Twenty-fifth Anniversary of the Consecration of St. John's Church, Allentown, Pa.; The Beginnings of Pennsylvania College. Pennsylvania College Book; Samuel S. Schmucker; The First Pennsylvania Liturgy Adopted in 1748; The Early History of the Tulpehocken Churches; The Lutheran Church in Pottstown. A Historical Discourse, delivered at the Decennial Commemoration of the Consecration of Emanuel Lutheran Church; The Rite of Confirmation in the Lutheran Church; Memorial of Charles Porterfield Krauth, D.D., LL.D.; The Lutheran Church in Frederick, Md.; Memorial of Rev. Augustus Theodosius Geissenhainer; The Lutheran Church in the City of New York During the First Century of Its History; Luther's Small Catechism; English Translations of the Augsburg Confession; The Organization of the Congregation in the Early Lutheran Churches in America; Psalmodia Germanica; Preface to the Common Service, by Authority of the United Synod of the Evangelical Lutheran Church in the South; The Lutheran Church in York, Pa.

He succeeded Dr. C. P. Krauth in the Department of Book Reviews in the *Lutheran*, and was a regular and diligent contributor to it to the very end of his life. Some of his book-notices are of more than transitory value and contain important items with reference to the history and literature of our Church in America. Such articles are, for instance, the following: "On the German Hymn Book of 1786;" "The German Book of Common Prayer;" "Dr. W. J. Mann's Life of H. M. Muhlenberg;" "Dr. H. E. Jacobs' Book of Concord;" "Dr. F. W. Conrad's Catechism;" "The Branden-

burg-Nurnberg Kinderpredigten," etc. | published in England.—*Ext. from sketch*
 He was also a contributor to *Julian's* | by Dr. A. Spaeth.
Dictionary of Hymnology, which is being



REV. SAMUEL S. SCHMUCKER, D.D.

Rev. Samuel S. Schmucker, D. D., filled a larger place in the public eye outside of the Lutheran Church than any other man in America. He was one of the original founders of the Theological Seminary at Gettysburg, Pa., and its first professor. His translation of Storr and Flatt's theology brought him into extensive notice with the theological public, and his attentive correspondence with some of their learned men made him widely known.

As a theologian he had read many of the writings of our older authors, and was originally trained in the schools of Mosheim, Reinhard, Storr, and Flatt, and others of the same modified type. He adopted their views on the Sacraments and strongly defended them in an "Appendix to the Doctrine of the Eucharist," on page 328, Vol. ii., of the first edition of his Storr and Flatt. He designated Reinhard's illustration of the Lord's Supper as "lucid and philosophical," and gives it his hearty as-

sent. Dr. Schmucker subsequently changed his views, and in his numerous writings labored to depreciate the old confessional system of the church, and even to disparage those sections of the confessions themselves which teach the Lutheran doctrine of the sacraments. He was all along a sturdy defender of the church's interests, as he understood them, and his influence on her progress was marked and decisive. He with some others signed an appeal, which was sent to Europe in 1846, which disparaged the Lutheran doctrine of the Lord's Supper, and which strongly prejudiced the minds of many German theologians against him, and which they did not conceal during his visit to Europe in that year.

When Dr. Schmucker left Princeton Seminary he was the best educated young man in the Church, and had claims upon the most respectable pulpit, but there was no English pulpit vacant at that time. He could preach plain

German, but there was no place in the central section of the church which needed his services. He took charge of an obscure pastorate in Shenandoah Co., Va., where his youthful appearance, his fluent speech, well prepared sermons and freshness of manner, secured for him a high popularity among the few cultivated people of that region outside of our church.

Before his coming they had the poorest quality of preaching from ignorant Dunkers, bigoted Baptists, uneducated Methodists and untaught Lutherans. When young Schmucker came it was like fresh viands after a dreary winter of stale provisions. A few days after his settlement he was invited to attend a funeral of some prominent man in the county. He had carefully prepared a sermon on "Blessed are the dead," etc. He was preceded by an old illiterate Baptist who selected the same text and bungled through a very lame discourse. Schmucker was uneasy when he heard the announcement fearing that the man would exhaust the subject and leave nothing for him to say; but he soon discovered that the man did not understand the text, and made terrible work of the theme. He gained confidence as the man proceeded, and when the harangue was finished the preacher announced that there was a young man present who could add a few words. Schmucker arose and said that the preacher, for want of time probably had left some points of the text untouched, which he would supplement. He preached his whole sermon, and created an astounding sensation. He was an entire stranger, and everybody asked who that young man was. From that day his reputation was established. I have often heard him tell this story with great glee. He was never pastor of any other church, and left this after

a few years, when he was elected to the seminary. Hence he never had much pastoral experience, and encountered none or very few of the difficulties of a long pastoral life.

It cannot be doubted that to Schmucker the church is much indebted for the respectable position it assumed and the progress it made during the early part of his career. He had a noble ambition to elevate its character by the development of its resources, and he succeeded. He was indefatigable in his labors to promote what he conceived to be its best interests.

As an author he was prolific. More than forty distinct publications have issued from his pen, besides ten or twelve articles in the *Evangelical Review*. Some of his later works are chiefly remodelings of the earlier, so that for the last fifteen years of his life he produced nothing absolutely new of permanent value.

His appeal on Christian Union, published first in Andover, 1838, was republished in London, and contributed in no small degree in bringing about the World's Alliance, held in London in 1846. Dr. King, an eminent dissenting minister, openly declared on the platform in London, that to Dr. Schmucker belongs much of the credit of originating and promoting that great movement.

Dr. Schmucker deserves the credit of being the originator of Pennsylvania College, as he had been of the Gymnasium previously. For the "old academy" in which the later was held before the college building was erected, he became personally responsible by either advancing the money or endorsing the notes. It was by his untiring efforts that the charter was secured from the legislature of Pennsylvania.

He was also greatly instrumental in

arranging the complicated affairs of Emmaus Institute, and in a lengthy report displayed his acute business aptitude to a remarkable degree.

After he had left the seminary at Princeton, he took the temporary charge of the York Academy. He was at that time a young man of twenty, of fair complexion, meager visage, of vigorous health and of exceedingly staid deportment.

Nicholas Schmucker, a godly, recluse old minister, the uncle of our subject, was pastor of a large district in Shenandoah and adjacent counties in Virginia. He preached only German, and was a perfect specimen of the old school of ministers.

He relinquished the charge of four of his churches, and prevailed upon the people to call his nephew as their minister. He accepted, and so we see the highly educated Princetonian, the classmate of men who afterwards became Bishops McIlvaine and Johns, and of other eminent divines, tracing his steps to an obscure section of Virginia, to labor among a people not far advanced in intellectual refinement, of primitive simplicity, and of exceedingly rural culture.

After he had been settled there several years, he conceived the idea of establishing a sort of pro-seminary. This was in 1823, and it gradually led to the founding of the schools we now have at Gettysburg.

During Mr. Schmucker's residence at New Market, he accepted a call from a small number of people in Georgetown, D. C., to establish an English church in that place. It was a most auspicious time. Those of our people who had gone to other churches, were ready to come home again if young Schmucker would become their leader. If he had done so we would now have a large

church in that city. But what changed his mind? In the meantime a seminary had been spoken of. He was destined to be the head of it. After a hard struggle it was located at Gettysburg. He was chosen, and the acceptance to Georgetown was given up. He went to Gettysburg in 1826, and had a class of seven students the first year. His lectures were delivered in the old academy building until the seminary was built. Even at that early period he displayed an extent of reading and profundity of research that utterly astonished the raw youngsters, and would have called out the admiration of more intelligent men.

From 1828 to about 1845—some seventeen years—he occupied the highest position in the church, and during that time he had more influence in the Lutheran Church in the United States than any other man in it. He was a man of untiring industry, and, being very methodical in his habits and accurate in his studies, he was able to accomplish much for the church. His lectures in the seminary, and the sermons he preached at the meetings of the Synods, were models of neatness and accuracy. Everything was in place—nothing wanting—nothing redundant. Like Atlas, he seemed for a time to have carried the whole Lutheran Church on his shoulders. Nothing could be done without him; he had made his labors a necessity in the church. Thus he compiled its hymn book, and its liturgy, and its formula of discipline—he prepared his theology by request of the General Synod, and had the molding of nearly all the ministers of the church in his own hands for over twenty years. And such was his influence, growing out of his elevated position, his talents and his learning, and the urbanity and suavity of his manners, that he succeeded

in forming very many of his students into his own model. He was a man of most exemplary piety and sincerity.

His father, Dr. J. G. Schmucker, was a Pietistic Lutheran of the Spenerian school, and hence sent him to study theology at a Puritanical Seminary; this was, perhaps, a misfortune for one who was to have the training of not less than five hundred ministers in his hands.

Dr. S. S. Schmucker was the author

of many works, among which are the following: Discourse on the Reformation; The American Lutheran Church; The Peace of Zion; Lutheran Manual; American Lutheranism Vindicated; Portraiture of Lutheranism; Retrospect of Lutheranism in the United States; Vocation of the American Lutheran Church; The primitive Church and that of the Early Reformers.—*Morris.*



REV. GEORGE H. SCHODDE, PH. D.

George Henry Schodde was born in Alleghany City, Pa., April 15, 1854. His parents are both Hanoverians. His early training he received in the parochial school of the St. John's Lutheran congregation, of which his parents are still members, and in the public and high schools of his native city. After confirmation he, in 1868, entered the freshman class of Capital University, Columbus, O., and was graduated from the college in June, 1872. His course in the theological seminary at the same place was interrupted by illness in March, 1874, when he at once went to Germany

and was matriculated as a student in the University of Tübingen early in May. Although inscribed as a student of theology and hearing the lectures of Beck, Palmer and others in this department, he devoted the greater portion of his time to philology, chiefly the Hebrew and allied Semitic languages. The aim of his work then was, and still is, a mastery of Biblical philology in the widest sense of the word. He remained one year at Tübingen and then went to Leipzig, attracted to this then the leading university of Germany, chiefly by the great reputation of Delitzsch, whose

pupil he at once became. Besides studying Hebrew under this famous scholar and Arabic under the leading specialist, Prof. Fleischer, his time was given also to the sister tongues of the same family, so that in July, 1876, he passed his doctorate examination in the department of Oriental languages, his dissertation being a comparison of the Greek texts of Pastor Hermæ with the Ethiopic, the object being to determine from which Greek text the latter had been translated. Upon returning to America he temporarily assumed charge of the congregations in and around Canal Winchester, O., being ordained to the ministry at that place in January, 1877. One year later he accepted a call to a small congregation in Martin's Ferry, O., opposite Wheeling, where he remained about three years. Then he was called to the professorship of Latin in Capital University, which chair he two years later exchanged for that of Greek, and in 1887 assumed also the

duties of the Hebrew chair in the college.

From the beginning he has been working on the *Lutheran Standard* and has been assistant editor for about eight years. During all this time he has been engaged in literary work for a number of journals and periodicals, besides publishing three books, namely: "The Book of Enoch," "The Book of Jubilee," and "A Day in Capernaum." The subjects on which he has written are chiefly of a Biblical character, although he has reviewed a large number of foreign works for the *Independent*, of New York, and the *Sunday School Times*, of Philadelphia. Since 1883 he has also been a member of American Institute of Hebrew, and is now a member of the Institute of Sacred Scriptures. He has taught and lectured at five summer schools; three times in Chicago, once in Chautauqua, and once in Atlanta, Ga. He is the Holman lecturer on the Augsburg Confession for 1891.



REV. PROF. C. H. L. SCHUETTE, A.M.

Rev. Prof. C. H. L. Schuette, A.M., was born in Varrel (at that time the Kingdom of) Hanover, Germany, June 17, 1843. At six years of age he entered the parochial school of his native town, which he attended till his tenth year, when he emigrated to the United States, making his home in Allegheny City, Pa., with an elder brother who had preceded him to America several years before. In his new home he attended a parochial school for about two years, and the public schools for the same length of time. In 1858 he entered Capital University, Columbus, O., graduating from the collegiate department in 1863, and entering the theological

department in the fall of the same year. He was ordained to the holy ministry and installed as pastor of St. Mark's Evangelical Lutheran Church of Delaware, O., Aug. 23, 1865, having been called to succeed Dr. M. Loy. In December, 1872, his *Alma Mater* honored him with a call to the Chair of Mathematics and Natural Philosophy. He assumed the duties of this new position in May of the year following. In 1880 he was called, in addition to his professorship in the college, to teach Comparative Theology, Christian Ethics and Homiletics in the theological department of Capital University.

For some time Prof. Schuette served

as pastor of Grace congregation, Columbus, O. It was here, as preacher of the cross, that the writer of this sketch first made his acquaintance. And as a grateful tribute to his earnest, unostentatious presentation of the gospel and to the grace of God which wrought through him, we would record the fact that it was under his voice in the pulpit of that humble chapel that the desire and determination were born within us of becoming a preacher of that same sweet gospel of Jesus which we heard from his lips with so much delight. We know not how many others were through him won for the holy ministry, but we do know with regard to our fellow students generally, that they heard him gladly. He is at present pastor of Christ's Church, opposite the college building. When, after that momentous crisis in our life (1876), we had occasion to make his acquaintance as a teacher of mathematics and theology, we learned to admire in him the same qualities that had impressed us in his preaching,—clearness and penetration of thought, depth of spiritual insight, an independent and untrammelled judgment, perspicuity in his presentation of a topic, and last, but not least, his splendid abilities sustained by true humility of soul, untarnished by any attempt at ostentation or display. These

qualities manifest themselves to a large extent also in his writings. He was editor of the *Lutheran Child's Paper* for some years, and editor-in-chief of the *Columbus Theological Magazine* for three years, besides contributing able articles to the same at other times. In preparing and publishing "The Church Member's Manual," he rendered a service to the Church of great practical importance. The same is true of his larger work, "The State, the Church and the School."

Prof. Schuette was at one time President of the English District, and has for some years been Vice-President of the Joint Synod of Ohio and other states.

We deem it but just to express at least our opinion that not a little share of his success in life is due, under God, to the amiability and faithfulness of his wife. In September, 1865, he was united in marriage with Miss V. M. Wirth, of Columbus, O., whose gentleness of temperament, Christian tenderness and womanly tact, seem to have blended most happily with the sterner qualities and manly independence of her honored spouse. Their home life has been burdened and brightened by the rearing of three daughters and two sons, one of whom, Rev. W. S. Schuette, is pastor of a congregation in Detroit.—*E. Pfeiffer.*



REV. CHRISTOPHER E. SCHULTZE.

Rev. Christopher Emanuel Schultze, a son of John Andrew and Amelia Schultze, was born at Probstrell, in Saxony, Jan. 25, 1740. His parents were exemplary Christians, and were careful to give their son a religious education. After having passed through the usual

course of elementary instruction, he entered the Frederick College at Halle. Here he remained five years, and then became a member of the Orphan House for the purpose of qualifying himself more fully for the Christian ministry. In this institution a most benign influ-

ence was exerted upon him, and his desire to be instrumental in converting sinners seemed to mount up into a religious passion. The report of the spiritual destitution which existed at this time among the German emigrants to America, produced a powerful impression upon his mind, and very soon led him to offer himself in the capacity of a missionary. Being regarded as every way suited to such an enterprise he was accepted, and, in the summer of 1765, was ordained by the Consistorium at Wernigerode, and immediately after commenced his journey to this country. He arrived in Philadelphia in October following, and was at once chosen Second Minister of St. Michael's Church, Dr. Muhlenberg being, at that time, the Senior Pastor. His opportune arrival prevented the necessity of a division of the congregation,—a measure which had been for some time meditated, as the duties were considered too onerous for one man. There were no less than seven hundred families connected with the church, requiring pastoral attention. Mr. Schultze continued to labor with his colleague for several years, in great harmony and with very encouraging success. The next year after his arrival the corner stone of Zion's Church was laid, and the church was dedicated on the 26th of June, 1769. This was considered, at the time, as the most spacious and splendid church in this country. During the Revolutionary War, when Philadelphia was in possession of the British, this same edifice was used as a hospital for the sick. To this church also Congress repaired, in a body, to offer their thanksgivings to Almighty God, for the victory achieved, and the peace secured, on the surrender of Cornwallis at Yorktown.

In the spring of 1769 Mr. Schultze was chosen vice-rector of the Philadel-

phia congregation, with the understanding that, if he should survive Dr. Muhlenberg, he should succeed him in his charge. His appointment to this office, which was created in consequence of the frequent absence of the senior pastor from the city, on business connected with the general interests of the church, may be regarded as an evidence of the high esteem in which he was held, as well by his venerable colleague as by members of the congregation. After a residence of five years in Philadelphia, he received and accepted a call to the church in Tulpehocken. Here he lived and labored for thirty-eight years, enjoying in a high degree the affection of his congregation, and many tokens of the Divine blessings attended his labors. On the removal of Dr. Muhlenberg, to the Trappe, in 1784, an effort was made to induce him to return to Philadelphia, he was elected pastor by a large majority of votes over the other candidate, but in view of all the circumstances of the case, he thought it his duty to decline the call. That the congregation did not submit to his refusal with the best grace may be inferred from the following communication, dated June 5th, 1785, in the *Hallische Nachrichten*:—"Our Synod held its annual meeting lately in Philadelphia, when Mr. Schultze honored us with a visit, which was not, however, so very acceptable, as he declined the call given him by our congregation."

Of the fidelity of Mr. Schultze's ministry at Tulpehocken some idea may be formed from the following extract from a letter written to some person in Halle, in 1782:—

"Mr. Schultze is now, for the second time, president of the Ministerium. Besides his principal congregation at Tulpehocken, he attends to several other smaller ones. It is almost impossible,

on account of the multiplicity of his official duties, to be a single day at home with his large family; but, notwithstanding, he is yet active and vigorous, and is able to endure labor and fatigue. Every year he instructs a large number of young persons in the principles of the Christian religion, and receives them into the church."

Mr. Schultz's health suffered a gradual decline during his later years, though he continued to conduct the services of public worship even after he had become so feeble as to require help in getting into the pulpit. On the Sabbath immediately preceding his death, being too much prostrated to walk to the church, near which he lived, he preached in the parsonage. From this period, his little remaining strength underwent a rapid decay, and on the Saturday following, March 9, 1809, he finished his earthly career, being in the sixty-ninth year of his age. His dying scene was full of joyful confidence and bright anticipation. His remains were interred on the Wednesday following, in the cemetery attached to the church, and an appropriate funeral discourse was addressed to an immense congregation, by the Rev. Dr. Lochman, from the words,—"If any man serve me, let him follow me; and where I am, there shall

also my servant be; if any man serve me, him will my Father honor."

Mr. Schultze was married the year after his arrival in this country, to Eve Elizabeth, daughter of Dr. Henry Melchior Muhlenberg, a lady eminently fitted to minister to both his happiness and usefulness. She died but a few months before him, and his bitter mourning for her is supposed to have hastened his own death. There were nine children by this marriage, four of whom survived their father. His son, John Andrew, was, for several years, governor of Pennsylvania. A portion of his library was presented, by his heirs, to Pennsylvania College.

Mr. Schultze was a man of great integrity and benevolence, and had deeply at heart the cause and honor of the Master to whom he had devoted himself. He lived emphatically for Christ and the Church. The industry, self-denial and perseverance, with which he prosecuted his various duties, were proverbial. He enjoyed, in a high degree, the confidence of his brethren in the ministry, and was an influential member of the Ecclesiastical Body with which he was connected. He was frequently elected to offices of honor and trust in the Church, and died the senior of the Synod of Pennsylvania.—*Sprague.*



REV. PROF. JOHN G. SCHWARTZ.

John G. Schwartz was born in Charleston, S. C., July 6, 1807. His parents were both exemplary members of the Lutheran Church under the pastoral care of the Rev. Dr. Bachman; and this son seems to have evinced strong religious tendencies from early childhood. At the age of twelve years he was bereaved of his father, who, on his death-bed,

intimated to his pastor a wish that, if his son should be inclined to become a minister of the gospel, he would kindly encourage any such disposition. The boy had shown a decided leaning in that direction before his father's death; and, while the grief occasioned by his bereavement had scarcely subsided, he called upon his pastor for the purpose

of obtaining counsel in reference to his studies, and stated to him explicitly his intention to devote himself to the gospel ministry. Dr. Bachman, fearing that his resolution had been adopted rather as a tribute of affectionate regard to his father's memory, than from any intelligent conviction of duty, advised him to wait for one year, and, in the mean time, consider the question carefully; and if, at the end of the year, his wishes should remain unchanged, he would then give him further directions. They met frequently during the year, but no allusion was made to the subject, on either side, though the boy was making rapid progress in his studies, and securing great favor by his deportment. At length, when the subject had almost faded from the pastor's recollection, young Schwartz presented himself before him on the morning of a rainy day. He told him that he had come to give him the result of another year's reflection; that it was that day a year since he had encouraged him to call, and that he had come, punctually, to say that his feelings and wishes were still the same, and that his resolution to devote himself to the ministry of the gospel remained unchanged.

From this period the ministry was the commanding object of his thoughts and studies. He spent much time in the family of Dr. Bachman, and there grew up between them a strong attachment, which was dissolved only by death. The Doctor watched with great interest his rapid improvement, and devoted several hours of every Saturday to giving him instruction. For some time he was a regular pupil of Dr. Jones, but the principal part of his academical education he received at the school of the German Friendly Society. He showed great enthusiasm in the pursuit of knowledge, and took a high rank as a scholar among his associates. In the

fall of 1824 he entered the junior class of the South Carolina College at Columbia, and, in 1826, was graduated with one of the highest honors of his class. He was a universal favorite with both the students and the faculty. One of the professors in the college wrote thus concerning him:—"He is not only one of the best scholars, but one of the best young men the institution has for several years graduated."

It was in the year 1824, before leaving home for college, that he made a public profession of religion, and was confirmed according to the usages of the Lutheran Church; though his conversion probably took place several years anterior to this.

Mr. Schwartz commenced the study of theology during his senior year in college, as he found leisure and opportunity, and, after his graduation, continued it under the direction of Dr. Bachman. In the summer of 1827, before he was quite twenty years of age, he preached with great acceptance, his first sermon, in the Lutheran church of his native city. He subsequently, for several weeks, supplied the pulpit during the absence of the pastor, preaching twice every Sabbath, at the same time that he was holding the place of a teacher in the Charleston Grammar School. The same year he was licensed to preach the gospel by the Synod of South Carolina, and immediately engaged in itinerant missionary service, visiting nearly all the middle and upper districts of the state, and frequently officiating every day in the week. The report which he presented respecting the condition and wants of the people in the districts he visited, did much to stir up the Lutheran church throughout the state to a vigorous effort to supply the vast destitution.

On his return from his missionary tour, he received the appointment of

Assistant Professor of Ancient Languages in the Charleston College. He accepted the place, chiefly from a desire to pursue his theological studies still further. But, though his services in this capacity proved highly acceptable, he resigned the place after a short time, in consequence of finding much less leisure for studies bearing immediately on his profession than he had expected. As his health was now somewhat reduced, he made a journey to the North with a view to invigorate it; and, on his return, resumed his missionary labors with increased interest and energy. He took charge of four congregations, in a district of country by no means healthful; and, though he received several very eligible proposals from other places, he thought the prospect of usefulness where he was too great to warrant him in listening to them. His services were received with many tokens of good will and thankfulness; considerable numbers were added to the church; and the congregations requested of the "Society for the Promotion of Religion," from which he had received his appointment, that his services might be continued, in the expectation that they could themselves raise for him an adequate support.

In 1829 the initiatory measures were taken for establishing a Theological Seminary, in connection with the Lutheran Church, in South Carolina. The project had to encounter considerable opposition; but the difficulties were gradually removed, the requisite funds were raised, and the necessary arrangements made for the institution to go into operation. Though Mr. Schwartz was at this time only twenty-three years of age, his remarkable qualifications for the place fixed the eyes of the church upon him, and he was chosen the first professor, by a unanimous vote of Synod. The result of the election was entirely

unexpected to him, and he was well nigh overwhelmed by the announcement of it. He, however, after pausing a few minutes, signified his willingness to accept the place, and, by his touching and eloquent remarks on the occasion, produced a powerful impression upon the whole assembly.

The professor, without unnecessary delay, entered upon his duties; but, as circumstances prevented the immediate location of the seminary, as his congregations in Newberry and Lexington were very desirous of retaining his services for the year, he was permitted to continue among them, and to receive, in the mean time, such students as might offer at his residence in Newberry. Several young men soon presented themselves, and he began to devote himself with great vigor and interest to his new duties. It appears, from letters which he wrote at this time, that he was deeply impressed with the magnitude of the work to which he had been called and that nothing but his confidence in God's all-sufficient grace kept him from sinking under the mighty burden of responsibility which he had assumed.

But, just as the Seminary was becoming fixed in the confidence and affections of the southern portion of the church, and the fairest prospects of a protracted career of usefulness seemed to be opening upon the young Professor, Providence delivered to them all a most affecting lesson on the uncertainty that pertains to all human prospects. During the summer months the district in which Prof. Schwartz lived was generally sickly, and he had proposed to transfer the institution, for a season, to a more healthful locality; but, as there was much more than usual attention to religion in his congregation at that time, he felt that it would be wrong for him to leave them. He, therefore, commit-

ted himself to God's gracious care, and resolved to remain at his post. Soon after this he was seized with a violent fever, which at first seemed to yield to remedial agencies, but afterwards returned with increased severity, and terminated his valuable life on the 26th of August, 1831 in the twenty-fourth year of his age. His death was a scene of calm and humble triumph. His remains were buried in the cemetery of the

Bethlehem Church, in Newbury District, amidst a deep and widely extended lamentation. In addition to the funeral services, in which several clergymen shared, there was an appropriate and eloquent sermon, in reference to his death, delivered in Charleston, by his former pastor, the Rev. Dr. Bachman, from the words,—“Be thou faithful unto death, and I will give thee a crown of life.”—*Sprague.*



REV. PROF. THEO. L. SEIP, D.D.

Rev. Prof. Theo. L. Seip, D.D., has been connected with Muhlenberg College since its establishment in 1867. He was educated at Pennsylvania College, Gettysburg, and graduated in 1864. He pursued his theological studies at the Lutheran Seminary in Philadelphia and graduated in 1867, after which he took charge of the Academic Department of Muhlenberg College. Later on he was made adjunct professor of Greek, and subsequently elected to the

Latin professorship, which professorship he endowed by his own collections to the amount of \$20,000. During the years of 1875 and 1876 he collected for the institution about \$33,000. In 1880 he was transferred to the Mosser-Keck Professorship of the Greek language and literature, which was endowed with \$20,000 by Messrs. James K. Mosser and Thomas Keck. Prof. Seip assumed the duties of the presidency on January 1, and was inaugurated president of

Muhlenberg College, January 6, 18—. Prof. Seip has done much for the Institution and its interests have ever enlisted his best services. He possesses executive ability and is a good financier. He is a successful instructor and to his labors is due no small measure of the success of the college. Combining with a commanding personal appearance, a cheerful disposition and great urbanity, he is exceedingly popular with all with whom he associates. He is a progressive man and under his presidency the col-

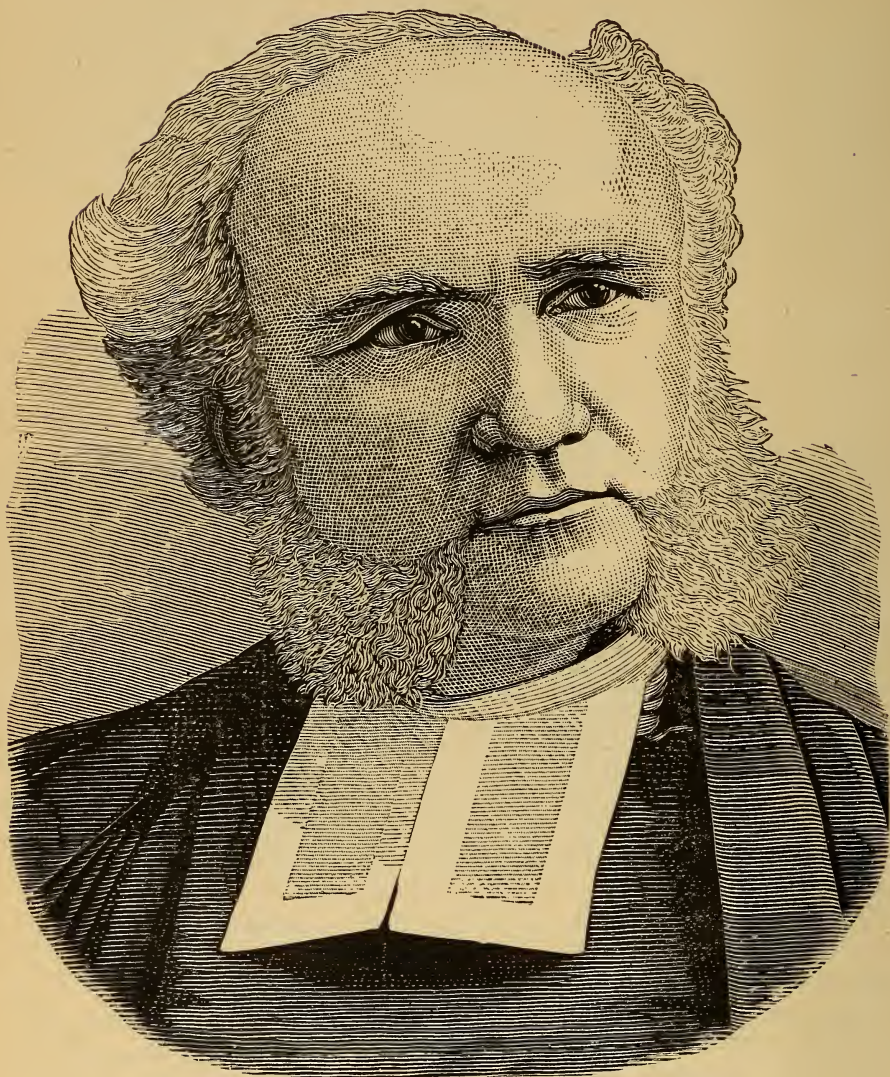
lege will continue to move upward and onward and soon fill the position in the educational field which its founders designed for it. He will bring to the discharge of his duties the experience of many years as an educator and we cannot but congratulate the Board of Trustees on the excellence of their choice, and we very much mistake the character of Prof. Seip if he ever gives the Board occasion to regret its action.



REV. JOSEPH A. SEISS, D.D., LL.D.

The ancestry of this highly gifted servant of God and distinguished author, Rev. Joseph Augustus Seiss, D.D., LL.D.,—"The eminent expositor of unfilled prophecy,"—lived in the Alsatian mountains in the neighborhood of Strassburg. The original family name was "Suess," which means sweet. The great-grandfather of Dr. Seiss emigrated to this country and settled near Reading, Pa. His grandfather was a worker in iron; and removed at an early period to the newly founded German settlement of the Moravian brethren named Graceham, Frederick Co., Md. The father of the subject of our sketch was the oldest of twelve children, was himself a hard working farmer with a family of four children, the oldest of whom was Joseph Augustus, born March 18, 1823. His early life was spent as a practical farmer's boy. When eight years of age he was sent to the Moravian parish school in Graceham, where he acquired the rudiments of a secular and religious education. His studious disposition and the ease and rapidity with which he progressed in his lessons gave

promise of his future literary eminence. But close application having somewhat impaired his health, he was taken from his books to the duties of farm-life. His health in his new occupation was soon not only fully restored, but a strong, vigorous physique was developed, and thus by having a *mens sana in corpore sano* he was wonderfully prepared for his work in the great field of theological learning. His thirst for knowledge was intense during these years of his farmer life. Having little means with which he could purchase books, he would often, in summer nights, lie for hours on his back on the grass gazing with insatiable wonder on the starry heavens, and pondering on the origin and purpose of the things he saw but could not understand. His father called his boy a "dreamer Joseph" and preferred he should be a field-laborer, but his excellent, pious mother sympathized with her son's ardent desire for learning, and of her he now says: "Looking back on all the way that I have come to what and where I am, I can detect nothing with clearer distinctness than the pious mind, spirit



REV. JOSEPH A. SEISS, D.D., LL.D.

and tender anxiety of my mother, as I began to grow toward manhood, and never had occasion to unlearn anything she ever taught me with her cheerful and sympathetic wisdom."

After his confirmation in his sixteenth year as a member of the Moravian Church, his heart was fixed upon the aim of his life—to become a minister of the gospel. But both his father and his bishop discouraged him. The Moravian pastor, however, proved a friend in need. To his house (a distance of three miles from his home) our youthful aspirant repaired in the evenings, after the labors of the day were over, where he was instructed in Latin and in profane and sacred history, and on Sunday he often traveled seven miles to listen to the preaching of the Rev. Mr. Keller in the Lutheran church of Emmitsburg, Md. As no encouragement for entering the ministry was given him by his own church, by the help of a few Lutheran clergymen he was enabled to enter Pennsylvania College at Gettysburg in 1839. Here he applied himself with great assiduity to collegiate and theological studies. His theological course was mostly pursued in private, and in 1842, in his nineteenth year, he was licensed as a preacher by the Evangelical Lutheran Synod of Virginia. Two years later he was ordained in Winchester, Va., his first pastorate being in Martinsburg and Shepherdstown of the same state. Here he labored with great success. When only in his twenty-third year he published his first book, "Lectures on the Epistle to the Hebrews," which was well received and increased his growing reputation. He served with great fidelity and abounding prosperity the Lutheran congregation of Cumberland, Md., from 1847 till 1852, and that of Baltimore, Md., from 1852 till 1858. In this year the oldest

and perhaps the largest and most influential English Lutheran church in America, that of St. John's, Philadelphia, called him to its pastorate, as successor to the Rev. Dr. Mayer. This call was accepted, and for sixteen years the duties of his pastorate were discharged with unswerving fidelity, with growing popularity, with widening influence and without intermission, except one year—April, 1864, March, 1865—spent in travel, visiting Palestine, Egypt, etc., to recuperate his health at the expense generously volunteered by his congregation. His *Alma Mater* conferred upon him the honorary title of D. D. in 1860, and Roanoke College, Va., that of Doctor of Laws in 1884. In 1874 the necessity for a new church of the Lutheran order in the western portion of Philadelphia led to the establishment of the Church of the Holy Communion by a portion of the members of the Church of St. John. Of this new church Dr. Seiss became the pastor, in which capacity he still serves with an energy and faithfulness seldom surpassed. Of him Dr. F. W. Conrad writes: "As a preacher Dr. Seiss ranks not only among the ablest of his denomination but of the country. The matter of his discourses is thoroughly digested and systematically arranged. His style is clear, ornate and forcible. He writes his sermons with great care, and although he follows his manuscript his manner is easy, natural and dignified. He has a fine personal presence. His delivery is earnest, at times impassioned and profoundly impressive. So well prepared are his discourses, that they are ready for the printer almost without revision, and the four volumes on the Gospels and Epistles which he has published are unsurpassed in the English language." No one can hear Dr. Seiss without feeling that he is fluent, fasci-

nating, eloquent and convincing. Fire and light combined. He is the most voluminous writer in the Lutheran Church. Over thirty volumes, some of them large books, have been produced by his prolific pen. These works are remarkable for deep research and profound learning. His reputation as an author has spread over the world, while his untiring zeal and wonderful gifts are a wonder unto many. The most remarkable probably of his productions, that on "The Apocalypse," which occupied him nearly fifteen years, is translated into German, and several of his other works into the Swedish language—others are republished in Europe. In disposition Dr. Seiss is exceedingly amiable, but in the maintenance of his views most determined. Like an iron column he moves not—saying what he means and meaning what he says. The whole burden of his sermons is: Mar-anatha—The Lord is at hand. But best of all he is a child of faith, glowing with hope and active in charity.—*Rev. A. Stuckert in "Pulpit Treasury" April, 1886.*

This distinguished clergyman is well known by reputation to thousands of Christians on both sides the Atlantic. As a preacher, a lecturer and an author Dr. Seiss occupies a position which entitles him to the highest respect. Gifted with oratorical talents of a high order, he has drawn around him, wherever he has labored, congregations who have hung upon his lips with rapt attention, and have been blessed through his instrumentality. The numerous works also which have issued from his pen have been the means of awakening and enlightening innumerable readers in this and other lands.

There has been nothing of an exciting or unusual character in his life; it has been the simple, quiet life of a

Christian minister, varied only by change of place and scene and characterized wherever it has been passed by unintermittent labor of tongue and pen. Such lives, though unmarked by the thrilling events which make up the experience of missionaries to the heathen in foreign lands, and of evangelists who labor among the heathen at home, are eminently useful and necessary to the welfare of the church and of society. There are many such lives being spent in the Lord's service among us, by men who might in commerce, or at the bar, or in politics, win wealth and honor, but who are content to spend and be spent for others, satisfied if souls are saved and the Master glorified by their work.

Rev. Joseph Augustus Seiss, D. D., is a native of Maryland. He was born near Graceham, a Moravian town in Frederick County, on March 18th, 1823, and is therefore now, (1883) sixty years of age. As a boy he was remarkable for his studious disposition and for the ease and rapidity with which he acquired the rudiments of knowledge. Happily for him his early education was confined to the hands of one who was able not only to teach him secular lore, but to lead his young mind to the source of that true wisdom which could make him wise unto salvation. It was a Moravian pastor at Graceham who first instructed the future orator, preacher and writer and opened up to him the paths of knowledge. When fully prepared for college the young man in 1839 entered Pennsylvania College, Gettysburg, where he remained about two years. At the conclusion of his college course he spent a few months in the work of tuition, becoming principal of a select school in Westminster, Maryland.

But "the Lord had need of him," and God, who selects and prepares the in-

struments for carrying on His work in the world, made it clear to the young teacher that a life of labor for the Saviour was the path it was his duty to tread. Accordingly he entered into communication with the leaders of his church, and in the year 1842, he being then a young man of nineteen, he became a licentiate of the Evangelical Lutheran Synod of Virginia. During the following year his duties were of an itinerate character. He visited many towns in Rockingham and Augusta Counties, Virginia, preaching in the churches, visiting the sick, and doing such Christian work as he had opportunity. But it was not to be expected that he would long spend his time in that roving manner. He was gaining experience, his mind was opening by contact with the minds of his older colleagues whom he met and assisted in their labors, and his sermons were awakening attention and doing good.

In 1843 he accepted the pastorate of Martinsburg and Shepherdstown, Va., and labored there with many tokens of blessing for four years. At the end of that time he was led to accept the pastorate of the English Lutheran Church of Cumberland, Md. He was succeeded by a minister with whom he has since been brought into close and intimate association in many departments of Christian work. That was the Rev. C. P. Krauth, D. D., who by a singular coincidence was born on the same night of the same year as Dr. Seiss, studied at the same time at the same college, and was successively pastor of the same four congregations in three states of the union. They have worked editorially, sometimes together and sometimes in succession; they have often ministered jointly to the same congregation, and have been occasionally at one time in the pulpit. It is unnecessary to say

that they are warm personal friends and cherish a strong fraternal regard for each other. Dr. Krauth became Professor of Intellectual and Moral Philosophy in the University of Pennsylvania in 1868, and was subsequently made its Vice-Provost and Professor of Logic. He took a prominent and active part in the American Committee on the Revision of the Old Testament, which co-operates with the English committee.

During the pastorate of Dr. Seiss at Cumberland he was urged to remove to New York. He was at that time only twenty-six years of age, and the call, which was pressed with some importunity, is an evidence of the popularity and ability of the young preacher. It was, however, declined, and in doing so Dr. Seiss gave evidence of his modesty and his freedom from ambitious aspirations. He continued to labor on quietly at Cumberland, doing much good and winning the love of his people. A second call came to him, unsolicited, from Frederick, Md., but that, too, he declined, preferring to complete the work which he was doing among the people he loved.

In 1852, however, an opportunity for increased usefulness was opened before Dr. Seiss, and certain providential circumstances attending it, led him to believe that God was calling him to that sphere of labor. It came from the Second English Lutheran Church of Baltimore, Md., and thither he removed in 1852. There, as at Cumberland, he was encouraged by many tokens of God's blessing. The church prospered in all ways under his ministry, and for six years he continued his labors there.

It was in 1858 that Dr. Seiss commenced his pastorate in Philadelphia, with which city his name was destined to be ever afterwards identified. The call came to him from St. John's Luth-

eran Church to succeed the Rev. Dr. Mayer, and to the deep regret of his Baltimore congregation, who, like those to whom he had previously ministered, were loath to lose a pastor under whom they had benefited and who became every year, by experience and study, better able to instruct and edify them. For sixteen years Dr. Seiss continued the pastor of St. John's, and under his ministry the church grew so largely that it was deemed wise, especially as the city became more widely extended, to establish another church. That was done, and when the Church of the Holy Communion was built, Dr. Seiss had to decide to which portion of his people his services would be the more useful, and which portion had the greater claim upon them. He ultimately decided to take charge of the new church, and from 1874 to the present time he has been the pastor of the Church of the Holy Communion in Philadelphia.

Such has been the ministerial and pastoral life of Dr. Seiss. It has been one of unostentatious labor, signally blessed of God; and the Christian Church everywhere, but especially his own church, prays that it may be long continued, and that in the Providence of God many years of usefulness may be granted to him. He is widely esteemed by his brethren in the ministry, among whom he has the reputation of being one of the most eloquent and earnest pastors of the Lutheran Church. They have recently chosen him as President of the Evangelical Lutheran Ministerium of Pennsylvania, and President of the Board of Directors of the Theological Seminary at Philadelphia.

But Dr. Seiss's reputation and usefulness as a pastor is eclipsed by his fame as an author. The number of works he has published, the majority of them remarkable for their research and pro-

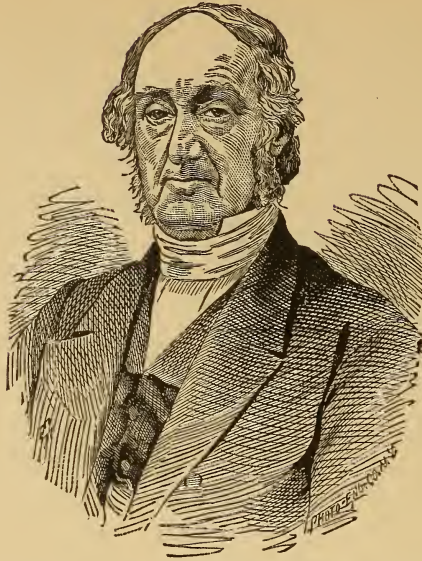
found learning, would have suggested the inference that their author had no other occupation than that of the pen, and few who did not know, would credit the fact that during the whole time that they have been teeming from the press their author has been one of the most active and zealous preachers and pastors in the country. It is in this department of labor that Dr. Seiss has become known by reputation to thousands upon thousands of the Christian public in all parts of the world. It may be doubted if any writer in America has done so much as he to elucidate those parts of the Word of God which are dark and enigmatical to the superficial and unlearned reader, but which so abundantly repay earnest and careful study. Dr. Seiss most steadfastly believes that it is the Christian's duty to study the prophecies of the Bible, and he has labored unceasingly to assist those who are desirous of fulfilling that duty. Many a student to whom the books of Daniel, Ezekiel, Zechariah and the Apocalypse were a labyrinth of confusion, grand and majestic in their imagery, but utterly uninformative and incomprehensible, has been guided into light by Dr. Seiss, who has furnished him with a key which has opened to him a mine of intellectual and spiritual wealth. Those who have had the privilege of listening to his lectures in Philadelphia have been but a small portion of the immense audience whom Dr. Seiss has thus laid under obligation. His published works have had an enormous circulation in this country, and a still larger circulation in Europe. Students have gone to them for light; and they have found it.

Dr. Seiss possesses beyond most men the faculty of rendering his ideas realistic alike to hearer and reader. Logical reasoning, brilliant scene-paint-

ing and powerful appeals are found in combination in his works. The visions which the Holy Spirit spread before the eyes of God's servants, the prophets, and which under His guidance they wrote for our edification, glow with new light and meaning as Dr. Seiss presents them on his pages. As the great painter Dore comprehended the conceptions of Dante and Milton and Tennyson, and portrayed on canvas the scenes they described, so that the reader whose imagination could not follow their brilliant flight, saw in picture that which he failed to see in all its grandeur in words, so Dr. Seiss in expounding prophecy has given to the events of the future, life and shape and realism as vivid as the great historian, Macaulay, gave to the events of the past. He has thus taken his readers by the hand, and, leading them through the most wonderful picture-gallery in the literature of the world, painted by the finger of God Himself, has shown them the beauties of those pictures and the lines of thought which make of many isolated scenes one harmonious whole. Dr. Seiss has shown that the God of History is the God of Prophecy, and that the future of the human race is only a continuation of its past, a culmination of the action of potent forces which God holds in His hands, which have throughout the ages been working in the world, and which are now approaching their final development. Among his published writings are:

Lectures on the Gospels; Lectures on the Epistles; Thirty-three Practical Sermons; Uriel, or some Occasional Discourses; Blossoms of Faith; Petros, or the Wonderful Building; Plain Words; The Sigh of Humanity Interpreted and Directed; A Sermon on the Parable of the Talents; Remarks on Infidelity; Orthodoxy and Practical Godliness; Witnessing for Jesus; Paul and Luther;

Life after Death; Christ's Descent into Hell; Our Dead; God our King; Government and Christianity; Works and Workers; Five Discourses on Beneficence; The Wonderful Testimonies; The True Theology; Popular Lectures on the Epistle to the Hebrews; Holy Types; Parable of the Ten Virgins; Voices from Babylon; The Apocalypse; The Last Times; The Day of the Lord; The Day and Hour; A Question in Eschatology; The Prophetic Times; Our Blessed Hope; History and Prospects of the Jews; The Church's Hope; The Lord at Hand; Millennial Concordance; Ecclesia Lutherana; The Lutheran Church; Reflection on the Lutheran Church; Luther and Reformation; Address; Our Temple; A Miracle in Stone; The Gospel in the Stars; The Training of Little Ones for Christ; The Claims of Sabbath Schools; Thoughts on Education; Motives to the Pursuit of Wisdom; The Arts of Design; Right Life; The Children of Silence; Truth made Plain; Child's Catechism; Studies in the Catechism; How shall we order our Worship?; A Book of Forms; Church Forms for the Performance of Ministerial Acts; The Golden Altar; The Evangelical Psalmist; Psalms and Canticles for the Lutheran Church; Church Song; Sunday School Book; Recreation Songs; The Baptist System Examined; The Javelin; Jus Ecclesiasticum; General Council and Close Communion; Twenty-Four Propositions on the Galesburg Declaration; Eulogy on the Life and Character of Henry Clay; The Assassinated President; A Word from God to a Nation in Mourning; Funeral Addresses; Not Dead, but Sleeping; In Memoriam; The Empire of Evil; Satanic Agency and Demonism; The Threatening Ruin; The Merchant; Ravages of Intemperance; Old Paths; Words of Counsel to the Serious; The Jubilee; etc.



REV. J. Z. SENDERLING, D.D.

We quote the following from the History of Hartwick Synod:

In presenting an obituary of this highly-esteemed and venerable Christian gentleman and faithful minister of Jesus, nothing more touching or appropriate could be offered than the following very chaste tribute from the pen of Rev. L. D. Wells, of Canajoharie. This tribute brother Wells read as chairman of the obituary committee of Hartwick Synod, at its forty-eighth annual convention, at Stone Arabia, in 1878:

Your obituary committee would respectfully offer the following:

"In the president's report of a year ago, under the item sickness, we read that 'Rev. Dr. J. Z. Senderling expects to be prevented from attending Synod by sickness, not so much his own, as that of his wife;' and then follows the doctor's touching request, 'It would be very soothing to her oft-troubled heart if the dear brethren would remember her in their prayers.' At that time two were grinding at the mill, still keeping in feebleness the post of duty and

fidelity. But now the one has been taken and the other left, and after the manner of an oft-repeated surprise that to our wondering question, why? makes no answer, so in this instance the stronger was called away from the service, and the weaker was commanded to tarry.

"The one for whom our prayers were requested still lingers, bearing the cross of human infirmity; while he who gave such promise of hearty old age was suddenly stricken down, and welcomed to the land untouched by the breath of the destroyer.

"He reigns in peace, and needeth not our prayers,
Who sits enthroned as one of Christ's joint heirs."

'How is the strong staff broken and the beautiful rod.' The subject of this notice, Rev. J. Z. Senderling, D.D., was suddenly called from the threshold of his earthly home to his rest and reward in the heavenly mansions on Dec. 20, 1877, in Johnstown, N. Y. On the previous day he had been seen upon the streets, apparently in the enjoyment of his usual health and spirits; so unex-

pectedly came the summons for his departure. On the Monday following his death the funeral services were held and largely attended in the Lutheran church of which he had been the beloved pastor for several years. His pastor, Rev. Dr. Felts, conducted the services, and preached an appropriate discourse upon John v, 35. The resident pastors of the village and several of our own denomination were present, to bear their respective tributes of Christian regard and affection for the memory of the sainted father in Israel. It was a day of public sorrow, for Dr. Senderling was one beloved by all who respected and revered the Master. From an obituary notice prepared at the time by Dr. Felts, and published in one of the village papers, I am permitted to make the following extracts:

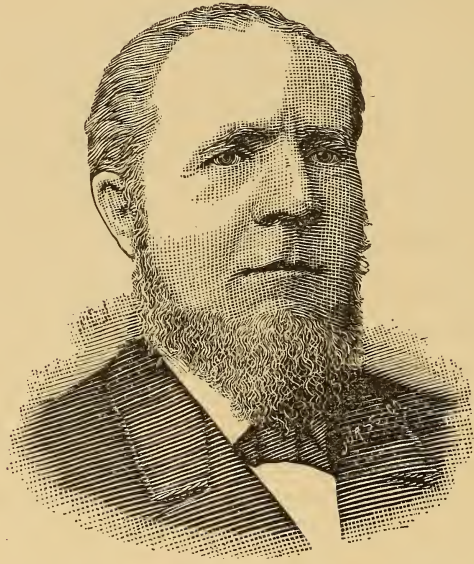
“The Doctor was born in the city of Philadelphia, Nov. 12, 1800, and had therefore passed the age of seventy-seven years at his demise. He was baptized and confirmed according to the usages of the Lutheran Church by Dr. Philip Mayer, who, for more than fifty years, was pastor of St. John’s Church of Philadelphia. His pastor, observing his youthful thirst for knowledge and desire for Christian usefulness, advised him to prepare for the gospel ministry—this advice was promptly accepted, and its preparatory work begun. In the autumn of 1817, he entered Hartwick Classical and Theological Seminary, in Otsego county, N. Y., where he spent seven years. He was a diligent student in the seminary, and graduated with honors. Immediately thereafter he was licensed to preach the gospel, and at once took charge of a small church in Clay, Onondaga Co., N. Y. In 1826, two years after his entrance into the ministry, he accepted a call to Centre Brunswick, Rensselaer Co., N. Y.

“About this time he was married to the daughter of a Moravian clergyman, who, as to piety and culture, was well qualified for the responsible position thereby assumed; and there were passed twenty-five of the most eventful years of his busy life. After his resignation of the pastorate at Centre Brunswick, he made the city of Troy his home for three years, spending the most of his time among the churches in efforts to create an enlarged interest in the cause of Foreign Missions. In him the heathen had an unwearied advocate and a warm, sympathetic friend.

This Synod cannot forget the eloquence of his tears, which easily flowed along with his persuasive appeals when the subject of Foreign Missions was before the house. For a number of years he was Corresponding Secretary of the Board of Foreign Missions of his church, and in this, as in every other station he was called to fill, he was a faithful and efficient worker. In the spring of 1850, he received and accepted a unanimous call as pastor of St. Paul’s Lutheran Church, of Johnstown, N. Y. His pastorate there extended over a period of eleven years. Under his faithful supervision the church grew in numbers and in spiritual might. He not only preached the gospel from the pulpit, but carried it to the homes of the people also; thus fulfilling the divine injunction, “As ye go, preach.” He has left the record of 3,349 pastoral visits during his eleven years of service in Johnstown. In the spring of 1867, he resigned the charge of St. Paul’s, and thereafter, until his death, lived a retired life, preaching occasionally for the brethren of his own and of other churches. He loved his calling as an ambassador of Christ, and on the Lord’s day, when not in the pulpit, was a regular and devout hearer of the Word. But he

worships no more in temples made by hands. The servant has been called to stand nearer his Master. Using his own words, we confidently echo his faith: "Home, home at last, with glorified millions in the presence of Jesus, in the new and heavenly Jerusalem." "We a little longer wait, but how little none can know." In the general assembly and church of the first-born, crowned with that sweet rest which faithful service receives, he now looks down upon us, and through the medium of his

works which follow him, says to each and all, "Be faithful, and hope to the end for the grace that is to be brought unto you at the revelation of," etc. "The memory of the just is blessed." May that memory be to us one of the precious joys of our remaining pilgrimage, and when, one after the other, we drop out of the ranks, may it be with us as it was with him, loins girded, sword in hand, the vision of faith unclouded, ready to answer: Lord, here am I, for Thou didst call me."



REV. J. D. SEVERINGHAUS, D.D.

From Germany, that fountain source of the renewal of the true religion of Jesus Christ, that old original place of the Reformation, came the subject of this sketch. He was born in Hanover, July 22d, 1834, a land of level and of undulating fields, delightful stretches of varied cultivation down to the music of the North Sea, and of thickly strewn cities and villages, old in culture and in opulence, the scenes of the origin of

the present English dynasty. In this German land, where the Brocken uplifts the figure of man's immortality upon the morning mists, a tendency to elevated and religious thought would seem almost natural, even before the promptings of inspiration. The parents of J. D. Severinghaus were pious people, and members of the Lutheran Church. He was educated after coming to America, at Springfield, O. He was ordained

by the Miami Synod of the Lutheran Church, 1862; and the same year was married to Maria E. Knode. Rev. Severinghaus received the degree of D. D. from Wittenberg College, and is a member of the Wartburg Synod of the Evangelical Lutheran Church, of which he has been president. His fields of labor have been at Richmond, Ind., Oswego, N. Y., and Chicago, Ill. In this last central metropolis of the United States, he holds the important positions of professor and president of the German Theological Seminary. His favorite work has been preaching, editing, and teaching; and he is the author of a

number of books and pamphlets. He is at present editor of the *Lutherischer Hausfreund*, a semi-monthly published at Chicago. Dr. Severinghaus aims to be practical in his preaching and teaching, seeking to impress truths in a form and manner which will most avail to forward the interests of the Church and the diffusion of the Gospel. The Master first and self last, seems to be the motto of this divine, who stands among those that cause us to be thankful that the ranks of American Lutheranism have been strengthened and enriched by accessions from the fatherlands.—W. S.



REV. GUSTAVUS SEYFFARTH, D.D.

Prof. Gustavus Seyffarth, the Egyptologist, was a member of the Lutheran Church, and was born at Uebigau, Saxony, on July 13, 1796. He studied in the Gymnasium at Leipzig and afterward at the university in the same city. In 1820 he went to Paris, and studied for two years with Champollion, the French Egyptologist, and Dr. Robert Young of the British Museum. Prof. Seyffarth always insisted that he was the first to decipher the hieroglyphics on the Rosetta stone, and his claims have been recognized and defended against those of Champollion by Brugsch and other German scientists. In 1823 he published his celebrated work "*Clavis Hieroglocarum Egyptiacorum*." In 1825 he was appointed Professor of

Oriental Archæology in the University of Leipzig, and held this chair for thirty years.

In 1855 he emigrated to America, and was appointed to the chair of Archæology and Exegesis in the Lutheran Concordia Seminary at St. Louis. In 1857 he published a work on Biblical chronology, which has been translated into several languages. Since 1871 he has resided in New York, and has deciphered numerous Egyptian manuscripts in the collection of the Historical Society, as well as those upon the obelisk in Central Park. Notwithstanding his great age he enjoyed excellent health until a comparatively short time previous to his death, which occurred Nov. 17, 1885.





REV. J. F. SHAFFER, D.D.

His grandfather, Isaac Shaffer, was born in Lancaster Co., Pa., in 1768. From thence he emigrated to Fairfield County, State of Ohio, in 1798, before the County was laid out, while the now state was still a territory. There were but few white people and a great number of Indians. He settled near where the seat of justice of this county now is. He was often heard to say, that he suggested the name of Lancaster as the name of the County-seat, and looking into "How's History of Ohio," I find this remark: 'In the fall of 1800, E. Zane laid out Lancaster, and by way of compliment to a number of emigrants from Lancaster Co., Pa., he called it Lancaster.' And this is the name to this day. Isaac Shaffer moved a few miles south of Lancaster on a farm, and there remained until he died, in 1850, aged eighty-two years. He was industrious and frugal. He was married to Julia Reem from the same place in Pennsylvania that he was from. To them were born and raised three boys and three girls. He had accumulated

enough to give each a farm of two hundred acres.

His father's name was John S. Shaffer, the youngest son. He was born January 20, 1807. He was raised on the farm. At the age of twenty-one he married a Miss Koontz, who bore him two boys, who both died when young men. His first wife died three years after their marriage. A few years after he married Miss Sarah Stuckey, by whom he had ten children; six of these are still living, three boys and three girls. Of these ten children the subject of this sketch was the third. His father inherited the industrious and frugal habits of his father, and met with equal success.

John S. Shaffer died April 20, 1875. Father Shaffer was born in Fairfield Co., O., in 1807, and while yet a young man he became a member of the Lutheran church, not a mere nominal member, but an active, energetic worker. Mainly through his labors a congregation was collected together at the little town of Hamburg in the above mentioned

county, a church built, the one-sixth of which expense he assumed. So likewise did he of his pastor's salary and all contingent church expenses. He was a trustee of the church, an elder, superintendent of the Sunday School, all these for the space of about twenty years. And during this same period he, by his untiring efforts, kept alive a weekly prayer-meeting.

His exemplary Christian life won for him the respect of all who knew him. In the hands of God he was instrumental in leading souls to Christ, two of whom are to day in the ministry—one in our own town, and another in a sister denomination.

Dr. Shaffer was born on his father's farm, March 28, 1837. His mother, Sarah Stuckey, and her parents for generations back, were Lutherans. She was baptized in infancy by Rev. Wagenhals, the father of the Rev. Dr. Wagenhals of Ft. Wayne, Ind., who also baptized him. She was a very pious woman and died in 1881 at Carthage, Mo. Until he was seventeen he attended each winter a country school from three to four months, but he studied hard day and evenings. When he was seventeen he had passed through Ray's Arithmetic three times, and did fairly in other common branches. In June, 1854, he started to Wittenberg College. He was led to this in the following way: having a thirst for knowledge, he once said to his father that he wished to get an education. He bore the matter in mind, and accordingly he made arrangements, and sent him. He took a regular classical course in Wittenberg College, graduating in 1860, in a class of ten. At that time the professors arranged the graduation program according to scholarship. He stood fifth, that is in the middle. He was with one exception the youngest in the class.

After graduating he at once entered upon a theological course, in the Theological Seminary connected with Wittenberg College, at Springfield, Ohio. There he studied one year, but crowded into that one year a two years' course. He was immediately licensed to preach the Gospel at St. Paris, Ohio, by the Miami Synod. At once took charge at Xenia, Ohio. The charge was about defunct. But under him it had healthy growth, numbering at his resignation 174 members. The charge sent to the last meeting of Synod, that he represented over \$200, while the first year they could send only \$17. He served this charge nearly twenty years. He was married to Eliza Jane Puterbaugh of Xenia, Ohio, September 18, 1862. She died March 2, 1873.

On October 8th, 1874, he was again married. This time to Miss Margaret Ellen Barnes, of Xenia, Ohio, who died May 23d, 1882.

He again married July 3d, 18—; this time to Miss Kate M. Boggs. She was the first lady missionary that went to the foreign field under the auspices of the Woman's Home and Foreign Missionary Society of the General Synod. After spending several years her health failed and she was compelled to return home.

Three times has Dr. Shaffer been elected as secretary of Miami Synod, and four times as president. He has been kept in the position as director of Wittenberg College by Miami Synod for twenty-two consecutive years, and the College Board four times elected him its president. He has also represented his synod in the General Synod six times. Has been on examining committee to examine candidates for the ministry for twenty-four years. While at Xenia, he was examiner of County School Teachers for twelve years. (Xenia

is a city of about 10,000.) In March, 1881, he moved to Springfield in order to educate his children in Wittenberg College. He however continued supplying his charge at Xenia, until they could elect a successor, which they did in the following June, not going a Sabbath without preaching. He also supplied West Liberty for some time and also Tippecanoe city. For four years he prepared the comments on the Sunday School lesson for the Lutheran Evangelist, from Sept., 1881, to Dec., 1885. During these four years he wrote many articles for the *Lutheran Evangelist* and some for other papers. For two years he was associated with Dr. Ort as editor of the *Lutheran Evangelist*, and Dr. Singley as corresponding editor. But the real fact was, that with the exception of a few articles Dr. Ort wrote he had all the work to do, which consisted of editing the paper, manage its finances, keep the books, write the editorials, etc.; and at the same time, he taught in the Theological Seminary connected with Wittenberg College, the following branches: Hebrew, Biblical Archæology, Sacred Philology, Biblical Criticism, Church History, and Catechetics. But under this terrible pressure his health began to fail, and his soul yearned for the regular work of the ministry again. The opportunity came to organize a congregation in the great Methodist College town of over 1,000 students, Delaware, Ohio. He organized November, 1885, and in eleven months was able to dedicate a fine brick church house 50x65. It will seat five hundred; slant floor, circular seats, finely frescoed, beautifully carpeted. His church-work here has been phe-

nominal, having to-day over two hundred members in a town of ten thousand. The church property is worth to-day, \$18,000. In June, 1887, the Board of Wittenberg College, at the recommendation of the Faculty of said college, saw fit to confer upon him the degree of D. D.

With the exception of Dr. Stuckenberg, he had more to do than any other man in bringing into existence the Woman's Home and Foreign Mission Society of the General Synod.

Among the published writings of J. F. Shaffer we mention the following:

Sermon on Dancing, delivered at Mt. Zion church, Greene Co., O., Dec. 15, 1867. Published in pamphlet form at the earnest request of many Christian friends; The Teacher's True Work, extract of a sermon delivered in Trinity church, Aug. 8, by request, for the teachers attending the Normal School; A Word to Parents; A Second Word to Parents; A Third Word to Christian Parents; Niagara Falls; Letters from the West; The True and False Aspect of the Sunday School and Our Duty Respecting the Same. An address delivered before the Xenia Sunday School Association; Young America; Old Fog; The Duty of the State in Relation to the Liquor Traffic. Published in pamphlet form at the request of many friends; The Relation of the Common School to Temperance. An address delivered at Alpha, Jan. 18th, 1878, before the W. C. T. U. of Greene Co.; Fourth Word to Parents; Fifth Word to Parents; A Christmas Sermon; Letters from the West; Military Evolution. A speech before George B. Torrence Post, G. A. R.



REV. PROF. H. K. SHANOR.

Prof. Shanor was born in Butler, Pa., March 9, 1853, of the parents, Daniel and Sophia Shanor, *nee* Mechling. His childhood and youth he spent on the farm. He received his academic education at the Witherspoon Institute, Butler, Pa. While studying he taught several terms of public school and also assisted one year in Witherspoon Institute. In 1875 he entered the junior class in Washington and Jefferson College, whence he was graduated in 1877. The ensuing year he spent teaching in West Alexander Academy, West Alexander, Pa. In 1878 he was elected to the principalship of Witherspoon Institute, Butler, Pa., where he remained a year when he resigned on account of financial difficulties of the school. He studied theology at the seminary in Philadelphia, and was ordained by the Pittsburg Synod in 1882. He took charge at once of Freeport charge and

served it for six years. Finding a number of young people desirous of pursuing more advanced studies than public schools furnished, in connection with his pastoral work he established and carried on an academy, preparing quite a number of young men and women for teaching and college. In September, 1888, he accepted a call to an instructorship in Thiel College, Greenville, Pa., where he had charge of the preparatory department and Latin. Sept. 1, 1889, he resigned to accept the Professorship of Latin in Gustavus Adolphus College, St. Peter, Minn. In 1890 he was transferred to Chair of English Language and Literature. He received the honorary degree of A.M. from Thiel College, 1889, and from Washington and Jefferson College, 1890. He was married in 1878 to Miss Maria A. Fisher, of Butler, Pa.



REV. W. P. SHANOR.

The Pittsburg Synod of the General Council has long been noted for its enterprising spirit, its energy in mission work, and its zeal in advancing the cause of the Master and in extending the boundaries of His kingdom. Among its many tireless and devoted workers none were more typical of its spirit of progress than the late Rev. W. P. Shanor. A natural leader, of fine executive ability, he, by his untiring zeal, his boundless faith, his persistent perseverance and excellent judgment, together with his loftiness of purpose and stability of character stands first among those who have systematized and ex-

tended the mission work of that Missionary Synod.

Rev. Shanor was the son of Absalom and Mary Shanor, of Prospect, Pa. He was born Jan. 16, 1855. Having completed the course in the public schools of that place he received his academic education in the Connesquenessing Academy, Zelienople, Pa., then under the principalship of Rev. Prof. J. R. Titzel. He matriculated as a student in Thiel College, Greenville, Pa., in 1873; but, in 1875, he entered the sophomore class in Muhlenberg College, Allentown, Pa., from which institution he graduated with honor in 1877.

When he entered college his purpose was to study medicine, but soon after recognized a call into the vineyard of the Master, and thereafter turned all his efforts in the direction of preparation for the ministry. After his graduation, his health not allowing his continued confinement in the classroom, he spent the succeeding three years at home, where he studied theology privately. In the fall of 1880, being restored to health, he entered the Lutheran Theological Seminary, remaining one year. He was ordained to the office of the gospel ministry June 9, 1881, in the First Lutheran Church, Pittsburg, and on July 3d, following, he was installed as pastor of Mt. Zion Lutheran Church, Allegheny. His success in that charge was unusual. His efforts gave a stimulus to the mission work of the city, and, in fact, to the Synod. He organized a Sunday school in the outskirts of the city. This soon developed into a congregation and, for its home, he erected the Memorial Lutheran Church. It stands to-day, a memorial not only of the anniversary of the reformation but of the life and labors of its first pastor. During this pastorate he was repeatedly called to other and easier fields of labor, but, believing his work was not finished there, he declined all.

His endowments as an executive officer secured for him in 1885 his election as Missionary President of the Pittsburg Synod, and twice was he chosen to that position. The last election, however, he was obliged to decline on account of physical weakness. During his incumbency of this position he did a work of organization and inspiration among the churches of Western Pennsylvania, the

fruits of which will be reaped for years to come. But the strain of this life of activity was too great for his weak constitution, and in 1888 he was compelled to resign his charge and seek the restoration of his health in the mountains of the West. He was so successful that he felt able to undertake the supervision of a mission organizing in Salt Lake City. But the labors of this position, and the unfavorable atmosphere of Salt Lake Valley, compelled him to again seek the pure air of the mountains. But it was too late. The disease had advanced to the fatal stage, and whilst on his way home the end came, at North Platte, Neb., on Thursday, Nov. 21, 1889, he was called home to receive his reward.

Rev. Shanor was married on Dec. 2, 1886, to Miss Annie, daughter of C. C. Heckel, of Allegheny City, who, with an infant son, were left to mourn the loss of their husband and father.

Of fine personal appearance, and possessing a well stored mind and a voice of peculiar pathos and winsomeness, Rev. Shanor was a preacher of rare power. His social qualities were most excellent. His manner was most winning, and, by his great sympathy and kindness of heart, he won a place in the hearts of all who knew him.

Of him we can say as was said of the Master whom he served: "The zeal of the Lord's house hath eaten him up." He died almost in the harness, and, though called away in the full bloom of his manhood, his work was great and lasting. In him verily the comforting words of the voice from heaven were realized: "He rests from his labors and his works do follow him."



REV. NICHOLAS G. SHARRETTS.

Rev. Nicholas G. Sharretts, the eldest son of Major F. and Catharine Sharretts, was born at Selinsgrove, Union Co., Pa., Nov. 20, 1802. The faithful efforts of his parents to imbue his mind early with the knowledge and spirit of true religion were eminently successful; and, at the age of fifteen, he made a public profession of his faith, and was admitted to the church in Carlisle, whither his parents had, before this time, removed. He very early expressed a desire to become a minister of the gospel; but, his father, having a large family, without any ample means of supporting them, felt scarcely able to incur the expense of his son's education for the ministry, and therefore persuaded him to learn a trade. Still, however, the aspirations of the young man towards the sacred office were not quenched—he could not resist the impression that he was called of God to preach the unsearchable riches of Christ. The Rev. Benjamin Keller, who was at that time his pastor, having ascertained the state of his mind, consulted with his parents, and finally secured their consent to the gratification of Nicholas's wishes. The young man immediately entered upon a course of study, under the direction of Mr. Keller, preparatory to entering college, and, in due time, became a member of the freshman class in Dickinson College, then under the presidency of the Rev. Dr. John M. Mason. During his whole college course he was distinguished for the most correct and orderly deportment, for diligence and success in study, and for a consistent and elevated Christian character.

Shortly after his graduation, in 1825, he commenced his theological studies under the direction of the Rev. Dr. J. G. Schmucker, then of York, Pa.; but he completed them at the Theological Seminary at Gettysburg, which had in the meantime been established. He was licensed to preach the gospel by the Synod of West Pennsylvania, convened at Berlin, Somerset Co., in the fall of 1826; and immediately accepted an appointment to a mission in the north-western part of the state. He visited the counties of Clearfield, Venango and Indiana, and dispensed the Word of Life to the scattered members of the Lutheran Church. Having preceded in his tour as far as Indiana and Blairsville, a company of piously disposed persons prevailed on him to settle among them as their pastor. Although they were few in number, and were scarcely able to furnish an adequate support, yet, after much reflection on the subject, he was constrained to believe that that was the field which the Providence of God marked out for him. Accordingly he accepted the call, and from July 1, 1827, until he finished his earthly course he continued to labor here with great diligence and success. During his connection with this charge he was invited, not less than eight times, to accept a more prominent position in the Church, where his services would have been more amply remunerated; but nothing could reconcile him to the idea of parting with a people to whom he had become so much attached, and to whom his labors had proved so rich a blessing. And his attachment to them was most fully reciprocated. If any were prejudiced against him at first, he uniformly succeeded in removing their prejudices, and sometimes in bringing them into the number of his most devoted friends. All looked up to him

with confidence, reverence and affection.

Mr. Sharretts' death occurred on the 31st of December, 1836, in the thirty-fifth year of his age. During a tour which he made for collecting funds to liquidate the debt which rested on the Indiana church, he was attacked with a fever, from which he partially recovered; but the disease remained in his system, and periodically returned, until it had completely destroyed his constitution, and all medical aid proved unavailing. His last hours were full of tranquility and humble, affectionate confidence. The Saviour whom he loved, ministered

to him in the dark valley. Those who witnessed his triumphant departure, as well as those who had observed his eminently devoted life, felt assured that for him to be absent from the body was to be present with the Lord.

His remains were interred in front of the church he had been instrumental in building. The funeral sermon was preached by the Rev. C. F. Heyer, from II Kings iv, 26.

Mr. Sharretts was married Oct. 9, 1827, to L. H. Spotswood, of Carlisle, who survives him, with three small children.—*Sprague*.



REV. M. SHEELEIGH, D.D.

The family name is of German origin, although now appearing in a disguised form, for which some earlier hand is responsible. The orthography of this patronymic was at first Schillich, and is still so written and spoken in the vicinity of the early settlement in America.

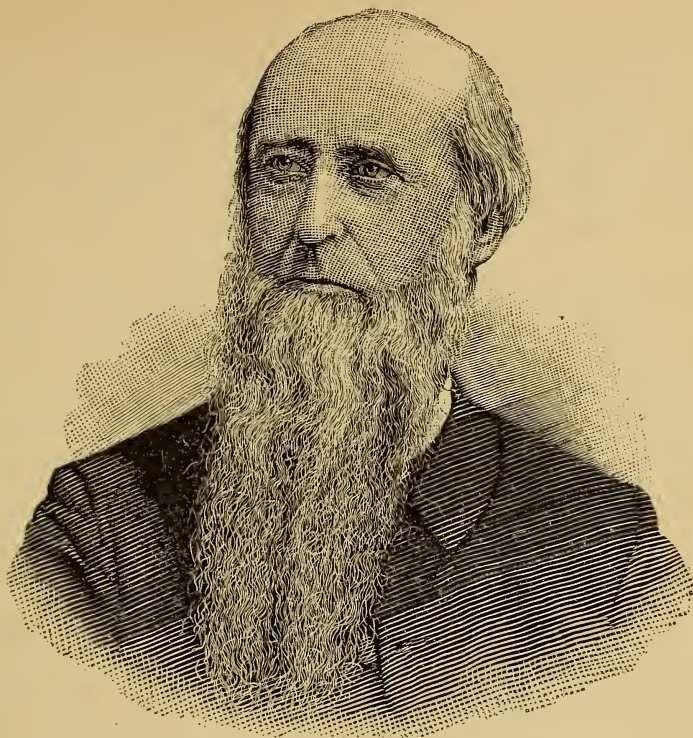
Our subject's ancestry, in its several branches, came over the ocean between 160 and 130 years ago. The paternal great great-grandfather arrived at Philadelphia, 1732, in the midst of the extended influx of Palatine refugees. He settled down in that part of Philadelphia County which in 1784 was included in the formation of Montgomery County.

Dr. Sheeleigh was born in Charlestown, Chester Co., Pa., (twelve or fifteen miles west of the ancestral colony,) December 29, 1821. His parents were Jesse and Mary Sheeleigh, and his mother's maiden name was Orner. With five sisters, he was in his ninth year left an orphan to his mother's care. When a little past seventeen years of age, he was catechised and confirmed by a well-known faith-

ful pastor—Rev. Frederick Ruthrauff. Often on alluding to his training in the Catechism, he has spoken of it as both a blessed preparative to full membership in the church and even subsequent theological study.

A good common-school education was supplemented in a select school at West Chester. For several years, during intervals, he taught school in Pennsylvania and New Jersey. Preparation for the ministry was pursued at Gettysburg in Pennsylvania College and the Lutheran Theological Seminary.

Induction into the sacred office occurred, October 4, 1852, at Pottsville, in the Synod of East Pennsylvania. The pastorates served have been the following: Nalatie, N. Y., five years; Minersville, Pa., two years; Philadelphia, Pa., five years; Stewartsville, N. J., five years; and the united congregations of Whitemarsh and Upper Dublin, Montgomery Co., Pa., his present charge, over twenty-one years. His residence is in the pleasant village of Fort Wash-



REV. M. SHEELEIGH, D. D.

ington, on the North Pennsylvania railroad, fifteen miles north of the centre of Philadelphia, in a region rich in scenery and historical interest.

Our subject is known as an earnest student, and his large and varied library testifies to his literary habits. A good degree of success has attended his ministry. His preaching is known to be characterized by close adherence to what is revealed, also by sharp analysis, and earnest presentation. The strictly pastoral work he has ever held to be of great account, both to the people and the minister himself. Among his parishioners his manner is gentle and sympathizing. The degree of Divinitatis Doctor was conferred upon him in 1885, by Newberry College, S. C.

The church has called Dr. Sheeleigh to serve in various prominent and responsible positions. He has been Presi-

dent and Secretary of district Synods; three times Secretary of the General Synod; a member of the Lutheran Board of Publication, Philadelphia, twenty-eight years, in two of which years he was the president, twelve years corresponding secretary, and eight years a member of the committee to examine productions offered for publication; has been a Director of the Theological Seminary at Gettysburg twenty-six years, and was once the president of the Board, etc., etc. On five or six different occasions, prominent men strongly urged him to accept the presidency of as many of our higher educational institutions, but all such calls he chose to decline in favor of the pastoral work.

For some time he acted as corresponding editor of church periodicals. Next he was elected by the Lutheran Board of Publication, to initiate, with

the beginning of 1860, *The Lutheran Sunday-School Herald*, an illustrated monthly paper for the young, the earliest of all Lutheran Sunday-school papers, which he still edits. He has also for twenty-one years been editor of that old annual, "The Lutheran Almanac and Year-Book," which has now reached its forty-first year.

Occasional sermons of his have been committed to print. In 1867, he issued fifteen original Hymns for the Seventh Semi-Centennial of the Great Reformation. In 1883, a book of his poems was published, with the title, "Luther: a Song-Tribute, on the Four Hundreth Anniversary of the Reformer's Birth," comprising forty-five original poems, and nine others translated by him from the German, Danish, and Latin.

As a member of the examining committee of the Board of Publication, he read, corrected, and edited numerous books; and himself prepared twelve little illustrated volumes. One book, a volume in the "Fatherland Series," he translated from the German. He read six Biennial Reports to the Publication Society, at meetings of the General Synod. He has contributed to the *Lutheran Quarterly Review* and other periodicals. Hundreds of his miscellaneous articles, prose and poetry, have appeared in different publications.

Several literary addresses and poems, delivered by request, have been printed. Among the poems read was one at the jubilee of the General Synod, at Dayton, Ohio, 1871; a second, at the jubilee of the Theological Seminary at Gettysburg, Pa., 1876; a third, at the unveiling of the Luther Statue, Washington, D. C., 1884; etc., etc. He addressed the Lutheran Historical Society, 1875, in Baltimore, on "The Conseryation of Our Church's History," in 1878, read a paper before the Second Lutheran

Free Diet, held in Philadelphia, on "The Worth and Defects of the Sunday-School System;" in 1880 he delivered the Alumni address at the Theological Seminary, Gettysburg, the subject being, "The Bible the Minister's Manual;" and in 1889, he gave a lecture on "Poetry" before an academy at North Wales, Pa; etc., etc. He has written a thousand poems, half of which have been printed. Four hundred are sonnets, which are to appear in a book; fifty are hymns, some having gone into hymn books, and several being set to music. Numbers of poems he has translated from about half a dozen different languages.

Of the literary productions of our church in America, now in the valuable library of the Lutheran Historical Society, a large proportion was gathered by Dr. Sheeleigh, for his own use, during a period of forty years. A few years ago, on earnest solicitation, he transferred his fine collection to that central depository of our Church in America, located in the Theological Seminary edifice at Gettysburg. Having acquainted himself extensively with the interests of the Lutheran Church in this country, he has been much applied to, from far and near, for particulars coming within the sphere of the historian and statistician. In matters pertaining to parliamentary usage, points in church government and discipline, and kindred questions, his views and advice are frequently sought.

Biographical and literary sketches concerning Dr. Sheeleigh have been given in a dozen works; prominently, Allibone's great Dictionary of Authors, Philadelphia; Appleton's Cyclopedia of American Biography, New York; Catalogue of the Harris Collection of American Poetry, Providence, R. I.; Men of Montgomery County, Pa., Norristown;

and Poets and Poetry of Chester County, Pa., Philadelphia.

He was married, May 3, 1859, to Miss Sabina M. Diller, of Lebanon, Pa., who is also of German descent, the ancestors coming over a century and a half ago, and settling at New Holland, Pa., where

the family is related to those bearing the names Luther, Ringwalt, Rowland, etc. A circle of five children, two sons and three daughters, participate in the daily blessings of the home, on which the young folks have settled the special name "Friedenheim."



REV. GOTTLIEB SHOBER.

Rev. Gottlieb Shober, son of Andrew and Hetwig Regina Shober, was born in Bethlehem, Pa., Nov. 1, 1756. His parents were exemplary Christians in connection with the Moravian Church, who, with other members of their communion, removed to the South to a new settlement that had just been commenced by the Church in Bethabara. Under the influence of a careful Christian education, his mind early became impressed with a sense of the infinite importance of religion, and the desire to gain satisfactory evidence that he had been born from above. He states that on one occasion when he was lying in his bed at night, his thoughts were much occupied with his spiritual condition, and his probable future career. He wished to know what was before him, and whether he would finally be happy in the world to come. Whilst thus engaged, he fell asleep, and during the night had a remarkable dream, which left upon his mind a strong and enduring impression. His future life seemed to open clearly before him, and he saw how his difficulties, from without and within, were all to be referred to an ardent and unyielding temper. Yet he thought that the more distant prospect looked bright and peaceful. "How often," says he, in referring to this dream, "I might have been preserved, and how

many vexations I might have escaped, if I had not been so headstrong and inclined to follow the promptings of my own nature, regardless of the consequences. It is certain that he who is in disposition a child, who loves like a child, believes everything, hopes everything, and puts the best construction on everything, spares himself many unhappy hours. But I was always anxious to live a life devoted to the Lord, and I know that He often made Himself manifest to me, and afforded me extraordinary consolation. From this time I could say, 'The Lord is my Shepherd, I shall want nothing.'" He united with the Church when he was in his seventeenth year, and partook of the Lord's Supper, for the first time, on Nov. 23, 1773. After this, however, he suffered severe inward conflicts, and there were times when he was subject to temptations that brought him to the borders of despair. He felt a strong sense of obligation to serve God in the best way he could; and as he had no prospect of entering the ministry, owing to his straitened worldly circumstances, he set himself to the diligent cultivation of music, that he might in that way at least contribute to the sustaining of public worship.

For several years young Shober was engaged in teaching a school; but, as his income from this employment was

inadequate to the support of a family, he sought and obtained a place as a clerk in a store, and continued in it for three years. After this he devoted some time to learning a mechanical trade; and, at a later period still, he built a paper mill in the vicinity of Salem (the first establishment of the kind south of the Potomac), and also opened a book store, serving at the same time as postmaster of the place. Subsequent to this he studied law, and was engaged for some years in the practice—being prompted to this chiefly by the desire to assist his Moravian brethren in the suits in which they were involved in respect to a portion of their property. He was also repeatedly elected to the state legislature, and was a prominent member of that body.

During all this time Mr. Schober was living an eminently godly life, and endeavoring to make every employment in which he engaged subservient to the advancement of the cause of Christ and the best interests of his fellow-men. At length, having passed his fiftieth year, and lost all relish for secular business, he resolved to devote what remained of his life to the ministry of the gospel. In entering upon this work at so advanced an age, he was only obeying an impulse which had followed him from his youth, and had strengthened with increasing years. Having determined to enter the ministry in connection with the Lutheran Church, he offered himself, in due time, to that body and was received with great joy.

In the spring of 1810 Mr. Shober, in company with the Rev. Mr. Stork, visited South Carolina, and while there preached his first sermon. The next autumn, at a meeting of the Synod of North Carolina, he was solemnly set apart to the work of the ministry, and immediately became pastor of the church

in Salem and several other churches in that neighborhood. Here he continued laboring with great zeal and fidelity until a few years before his death. As Providence had so far prospered him in his worldly affairs that his family were provided for, he refused all pecuniary compensation for his services, rejoicing that it was in his power thus to testify his gratitude and devotion to the Saviour who had died for him.

When he had reached the age of sixty he was prostrated by a severe and protracted illness, which both himself and his friends expected would terminate his life. He was altogether happy in the prospect of dying, while yet he was not impatient to quit the service of his Master upon earth; but it pleased a Gracious Providence to restore his health and prolong his life for upwards of twenty years. He continued his active services in connection with his pastoral charge until the infirmities of age unfitted him for any further public service. He had the most humble estimate of the results of his own labors, while yet he greatly rejoiced in the privilege of having been permitted to preach the gospel. After he retired from the active duties of the ministry no small part of his time was devoted to the immediate preparation for his approaching change. Just before his last illness he said, with great cheerfulness, to one of his brethren, "When you hear of my death, you may be sure that I have gone to my Saviour." He died full of faith and peace, at Salem, the place of his residence, on June 27, 1838, in the eighty-second year of his age. Of those who commenced the building of that place he was the last survivor.

Mr. Shober was one of the founders of the General Synod of the Lutheran Church, and was its President, in 1825, when it met at Frederick, Md., and was

also placed upon the committees appointed to prepare a Hymn Book for the Lutheran Churches and to publish the translation of Luther's Catechism. He also took deep interest in the establishment of a seminary for the training of young men for the ministry, and was appointed one of the first directors of the Institution by the General Synod of 1855, which adopted the incipient measures for the formation of the Seminary at Gettysburg, Pa. In his last will and testament he remembered this school of the Prophets, and left it three thousand acres of land; and, though the land did not increase in value as the donor expected when the bequest was made, yet the act was an evidence of his deep interest in the prosperity of the institution. He was much devoted to the Sabbath School enterprise, and it was chiefly through his instrumentality that an auxiliary to the American Sunday School Union was established in North Carolina.

Mr. Shober prepared two volumes for the press, the one translated from the German of Stilling, entitled "Scenes in the World of Spirits," the other entitled "A Comprehensive Account of the Rise and Progress of the Christian Church, by Dr. Martin Luther; Interspersed with Views of his Character and Doctrine." The latter work was written by request of the Synod of North Carolina, and, after an examination of the manuscript, was highly approved and recommended to the public.

In the year 1782 Mr. Shober was married to Maria Magdalena Transu, with whom he lived most happily for more than half a century. He had seven children, three sons and four daughters; three of whom, with their mother, died before him. Three of the daughters were married to clergymen.—*Sprague.*



PROF. OTTO A. SIEMON, PH.D.

Prof. Otto A. Siemon, Ph. D., was born May 25, 1856, at Fort Wayne, Indiana. He was a son of the late A. F. Siemon, founder of the well-known book firm of Siemon & Bro. With the eyes of his childhood and youth accustomed to books and manuscript, the study of their contents became, almost as by second nature, a ready aptitude; and his appearance in college halls the result of a tendency.

Otto A. Siemon studied at Concordia College, Fort Wayne, Ind., 1867-73; and Concordia Theological Seminary, St. Louis, Mo., 1873-76. Having received these advantages of education in the Mississippi Valley, he proceeded in

the direction of the more mature institutions of the East. The Centennial year, 1876, he entered the University of the city of New York. He had already reached a spot which began to reflect the past more than the present, for though the University may be alive to the times in its curriculum, the bulk of material solidity and fashion which formerly surrounded its shaded square or promenaded under its trees, has removed far up the avenues of Manhattan Island. To a western student entering this University of New York, a farther course at a European University would seem almost suggested by the situation as it were, the American antique. In 1877

Otto A. Siemon crossed the Atlantic, and the same year entered the University of Berlin. The education here received was not simply a superstructure on that for which he had laid the foundations in the American West and built upon in the American East; by the side of, and connected with this, it planted broader, deeper, more solid foundations from which arose more massive walls and higher towers. This university of the capital of the German Empire conferred on Otto A. Siemon the degree of Doctor of Philosophy. With this distinction from abroad he has returned to the place of his nativity, gracing with his acquirements Concordia College, the scene of the commencement of his progressive learning. He is a member of the Lutheran Synod of Missouri, Ohio, and other states. — W. S.



REV. W. SIHLER, PH. D.

Dr. Sihler was one of the founders of the Missouri Synod. He was born the 12th of November, 1801, near Breslau, Schlesia, where his father was an officer in the Prussian army. In holy baptism he received the name Wilhelm. Having finished his college course before he was sixteen years, he entered the Prussian army, where, after two and a half years, he was promoted to the position of lieutenant. Later he studied at the military high school in Berlin, together with the famous General Moltke. But military life did not suit his taste, and in 1825, with the consent of his father, he applied for and received dismissal from the army, when he took courses in philology and philosophy at Breslau and Berlin. Having received the degree of Ph. D., he received an appointment in 1830 as professor in the gymnasium (college) at Dresden, where his colleague was the renowned theologian Dr. Philippi. While at Dresden he took up the study of theology which he prosecuted for a number of years alongside his work as teacher in the school. In 1837 he removed to Lifland, Russia where he served as tutor for three or four years. In 1841 Pastor

Wyneken's appeal for men and means in the American mission fell into his hands, and, taking this to be a divine indication as to his future field of labor, he was examined by Dr. Rudelbach, from whom he also received a written testimonial, and on the 17th of September, 1843, he sailed for America. He first became acquainted with the leaders of the Ohio Synod, especially Prof. Lehmann, and upon his recommendation he was called as pastor to a congregation in Pomeroy, Ohio. He was thereupon ordained and received as member of the Ohio Synod, accepting in the same year a call to Fort Wayne, Indiana, as successor to Pastor Wyneken. With the assistance of Pastor Löhe he founded, in 1846, the seminary in Fort Wayne of which he served as theological professor until 1861, when the seminary was removed to St. Louis,

Mo. In 1847 he assisted in the organization of the Missouri Synod, whose first vice-president he became, Dr. Walther being its first president. In 1853 he was elected president of the Ohio and Indiana district. In 1846 he married Miss Susanne Kern, daughter of a German farmer in Ohio. Eleven children was the result of this union.

This great and good man died in his eighty-fourth year, October 27th, 1885.

For a more complete history, see his autobiography published in two volumes by the Concordia Publishing Co., St. Louis, Mo.

Dr. Sihler was a prolific writer. He is the author of two volumes of sermons, one on the Gospels and the other on the Epistles; Wider d. Gewohnheitstrinken; Gespraech; Ueber den Methodismus; Sklaverei.



REV. W. H. SINGLEY, D.D.

The subject of this sketch was born in Johnstown, Cambria Co., Pa. His ancestors, on his father's side, were of Scotch Presbyterian stock: those on his mother's side were of the Pietistic German Lutheran stock. His parents were members of the English Lutheran Church in Johnstown of which his father was a deacon up to the fall of 1856 when the family moved to Appanoose Co., Ia., where they still reside. From early childhood to the age of nineteen his life was that of the pioneer on the wide uncultivated prairies of Iowa. During this period his parents gave him every possible advantage of education in winter with plenty of farm work during other portions of the year.

At the age of thirteen he entered a

store as clerk in Centerville, Iowa, when his employer gave him the privilege of attending the academy during the forenoons. While there he conceived the idea of thorough preparation for commercial life. At fifteen he entered Bryant & Stratton's Business College in Davenport, Iowa, where he graduated with a class of forty. There were over four hundred students in attendance at that time. After graduating he began teaching in the common school in the family neighborhood; he also taught writing school at night.

His first school closed the day before he was seventeen. While thus engaged he made a public profession of religion. His neighbors at once urged the Christian ministry upon him. He seriously



REV. W. H. SINGLEY, D.D.

considered the subject, and finally yielded to the call of duty and conviction, gave up business life, and decided to prepare for the ministry. The church to which his life should be devoted must now be chosen. The local churches were kind and solicitous; they pointed the young man to their colleges and seminaries; but the wish and teachings of his parents could not be easily put away. Twelve years had gone by since this only Lutheran family in that region had looked upon the face of a Lutheran preacher. The church was known in the neighborhood only to be divided and misrepresented. While this conflict was going on, between the solicitude of neighbors on the one hand, and his parents' wishes on the other, strange to say, Rev. A. M. Tanner, the first Lutheran preacher whom they had met since leaving Pennsylvania, happened that way. He very adroitly induced him to visit in Tipton, Iowa, during the pastorate of Rev. Daniel S. Aultman, by whom he was confirmed in this visit. He had been

baptized in infancy in the Lutheran church at Johnstown. He accompanied these brethren to the Iowa Synod convened at Lisbon, Iowa, in August, 1868. The kindly welcome and encouragement of the Synod made a most favorable impression upon him. He took Rev. Mr. Aultman's advice and entered Wittenberg College, Springfield, Ohio, at the fall term in 1868.

In 1873 he graduated, having completed the entire course, and also the one year's course in theology which he pursued at favorable times during the last three years and in vacations. At this time the theological course required only one year. In the spring of 1873 he represented his literary society in a public debate given in the city. During the senior vacation he supplied the Lutheran pulpit at Darrrtown, Ohio, and in the fall entered regularly the Theological Seminary at Yale, New Haven, Connecticut, and in addition thereto heard Dr. Porter's lectures on mental philosophy. After the theological department at Wittenberg was reorgan-

ized and extended, he returned and finished the course at his Alma Mater, at the same time serving as senior editor of the *Wittenberger*, the college journal. He served but a short time as pastor of the Osborn, Ohio, charge, when he was called to the Lutheran church, Bellefontaine, Ohio, where he still remains, a popular and efficient pastor and preacher.

During this pastorate the membership has grown from a small and discouraged band to one of the strongest congregations in the city. In addition to increased spiritual and social influence, it has built up a large and handsome property. The debt has been lifted from the parsonage, the building enlarged and decorated. A new brick church has been erected, 96x56, slate roof, tower and steeple, stained windows, and all the conveniences of a modern building. It was dedicated in 1881. The first pipe organ ever brought to the county was put up in this church in 1883. The auditorium has recently been enlarged and decorated and a large new pipe organ built in; it is now one of the handsomest auditoriums in the state. During his pastorate the congregation has never been deficient in benevolent apportionment.

In 1883 the degree of Doctor of Divinity was conferred upon him by Western College, located at Toledo, Iowa, before whose students and faculty he had preached and lectured the year before.

A multiplicity of labors seems to be most congenial to him. He joined a company of brethren in an effort to establish a western church paper. On the fifth day of January, 1877, the *Lutheran Evangelist*, a weekly, on the basis of the General Synod, was started, and has never missed an issue from that day to this. He was elected secretary of the

company and assistant editor. The paper was published in Bellefontaine, Ohio. In a little less than three years he succeeded Dr. J. H. W. Stuckenberg as editor, and some years afterwards became sole proprietor of the paper. For about thirteen years he has shared very largely in the struggles, labors and expenses, incident to the establishment of a church paper. In 1878 he started and edited a monthly Sunday-School paper, *The Sunshine and Shadow*, which still thrives. For six or seven years he has done some liceum lecture work taking from ten to fifteen engagements a year. He is president of the board of school examiners for Logan Co., of which he has been a member twelve years. He is also clerk of the board of education in Bellefontaine, which he has served nine years. He has served his Synod and Alma Mater several years as a director of the college. He is one of the most popular and useful of men in the city and county. He belongs to a strong and vigorous family, and for so young a man has accomplished much good. He also ranks high in the community as a business man.

His family consists of a wife and two children. Mrs. Singley is a cultured lady and quite a talented artist.

Dr. Singley preaches and delivers his lectures, addresses and speeches entirely without manuscript and has more calls on miscellaneous public occasions than he can fill. He has versatility of talent and is always ready and pleasing as a public speaker. His splendid elocutionary and oratorical powers never fail him. He is especially successful at church dedications and is often invited to officiate in other denominations than his own. He is thoroughly progressive in his ideas of church finance. He is a zealous advocate of the temperance reform, and has spoken on the sub-

ject throughout the entire country. In company with others, he threw himself into a vigorous campaign a few years ago, at a time when there were seventy-seven open saloons in the county. Now there is but one. His position on this question is not that of the fanatic but of the sound reformer.



REV. J. P. SMELTZER, D. D.

Rev. J. P. Smeltzer, D.D., was born in Frederick county, Md., Sept. 10, 1819. He received a liberal education, and about the time he reached manhood was ordained a minister of the Lutheran Church. He was for several years principal of a well-known and popular educational institution at Harper's Ferry, Va., and was at different times pastor of the churches at Shepherds-town, W. Va., and Salem, Va. In 1861, so great had become his reputation as an instructor, that he was elected president of Newberry College, South Carolina. He removed to South Carolina, and conducted the affairs of this institution with signal ability when the college was located at Newberry, and after its removal to Walhalla until 1879; when the college was again taken back to Newberry. In that year he resigned the presidency of the institution, and established at his mountain home the Walhalla Female College, of which he was the head until 1885.

to Charleston, where he spent the last few months of his life. Dr. Smeltzer was a very forcible preacher. He was possessed of profound powers of analysis, and preached with great effectiveness. For his theological learning the degree of doctor of divinity was conferred upon him by Erskine College.

He was one of the oldest as well as one of the ablest and most impressive preachers of his age. Soon after the death of his wife, he resigned his position in Walhalla Female Seminary, South Carolina, and having received a call, he took charge of the Springhill, S. C., charge, and this charge being in connection with the Evangelical Lutheran Tennessee Synod, he received an honorable discharge from the Evangelical Lutheran South Carolina Synod, and was received into the said Tennessee Synod, October, 1886.

He died at the residence of his son, Mr. John B. Smeltzer, of Charleston, S. C., October 31, 1887; aged 68 years, 1 month, and 21 days. His funeral services were conducted by Rev. Dr. Muller and Rev. Dr. Horn. His remains were conveyed to Walhalla and interred. —*Hist. of Tennessee Synod.*





REV. EDGAR F. SMITH, D.D.

In the able Faculty which to-day graces Wittenberg College and gives strength and popularity to her as an institution of learning, the name of Dr. Edgar F. Smith, Professor of Natural Science, is justly conspicuous. Few men can anywhere be found who, while yet so young in years, have attained to such ripeness of scholarship and to such acknowledged eminence in the special department of the physical sciences, to which, with the ardor of an enthusiast, he has consecrated his time and thought.

Dr. Smith is the eldest son of Mr. Gibson Smith and Susan E. (Fahs) Smith, now resident in York, Pa. He was born in West Manchester Township, York Co., Pa., May 23, 1854, and is now, therefore, only in the thirty-third year of his age.

When yet a mere boy, Edgar F. Smith was enrolled as a pupil in the Academy at York Pa., an institution which will soon celebrate its centenary, and which in these ten decades of its history has had upon the pages of its successive catalogues the names of many who in

their later life became illustrious either in church or state, and reflected high honor upon the school which in their early education had so well laid the foundation of their final distinction and success. The principal of this famous old Academy, at the time when Dr. Smith was one of its students, was Dr. George W. Ruby, a second Arnold of Rugby, a born teacher, scholarly, thorough, magnetic, a masterly disciplinarian, and marvelously gifted in power to quicken his students into the consciousness of their own ability and into habits of self-reliance and self-help. As the writer of this sketch has often himself heard this eminent teacher attest, Edgar F. Smith was one of the very best students he ever had under him, and one of whom he always spoke with joyous pride; and Dr. Smith, as the writer also knows, gratefully acknowledges his indebtedness to this grand old teacher of his early years, and holds in highest veneration and love his memory.

In the fall of the year 1872, Mr. Smith

entered the junior class of Pennsylvania College at Gettysburg, when, because of his preference for such studies, and because of the presence there at that time of a professor of the natural sciences of eminent ability, he made this branch of knowledge a specialty and graduated, two years later, as Bachelor of Science. His college life at Gettysburg was characterized by enthusiastic and intense devotion to study, by rapid progress in knowledge, and by such fine mastery of the prescribed course as gave clear promise of his future eminence and success.

Immediately upon his graduation at Gettysburg, in 1874, he departed for Göttingen, Germany, where, under such world-renowned instructors in the physical sciences as Huebner, Woehler, Von Waltershausen, Listering, and others, he prosecuted his scientific studies, uninterruptedly and ardently, during two years, graduating after rigid examination and presentation of thesis, as Ph. D., in 1876. His graduating thesis was, "Ueber Tristubstituirte Benzolverbindungen und die Einwirkung von Chlor auf Benzyltrichlorid"—a thesis which possibly the reader may know all about, but of which the writer of this sketch frankly confesses he is as intensely ignorant as is a sleeping Egyptian mummy. But Dr. Smith knew, and the learned Göttingen Faculty knew, and hence conferred upon him the deserved degrees both of Artium Magister and of Philosophiæ Doctor.

Returning from Germany to his native land, Dr. Smith at once entered upon his chosen life work of scientific instruction, for which he had patiently and thoroughly qualified himself, and in which he has ever since been steadily and successfully engaged. From 1876 to 1881 he was assistant in Analytical Chemistry in the University of Penn-

sylvania, in Philadelphia. From 1881 to 1883 he was the Asa Packer Professor of Chemistry in Muhlenberg College at Allentown, Pa. In 1883 he accepted the chair of Professor of Natural Science in Wittenberg College, a position which he now fills with eminent credit to himself, and with such marked advantage and honor to the institution that every friend of it may well wish that his connection with it should continue during all his life. In each of the positions which Dr. Smith has thus filled, he has, as an instructor or professor, been recognized by his colleagues and by the students under him as a man of rare gifts and attainments, and as a teacher fully qualified for his work. His wide range of scientific knowledge, the thoroughness of his researches, the originality of his investigations, his flaming enthusiasm and love for the goddess "star-eyed Science," his patient personal interest in his pupils, his aptness to teach and magnetic ability to quicken into activity the latent powers of all who sit under his instructions, together with a native modesty and beautiful unconsciousness of his superior talent and power, render him, all in all, one of the very highest or first rank of teachers. Besides, Dr. Smith is a Christian scientist, finding God everywhere in Nature as he finds Him in Revelation, knowing of no conflict between Science and the Bible, but regarding both as the tablets upon which the one divine Author has written, in entire harmony with each other, His two great records of truth, and hence he is eminently worthy of a place in the Faculty of an institution so positively and avowedly Christian as is Wittenberg College.

In addition to the degrees of Bachelor of Science and Doctor of Philosophy, conferred respectively by Gettysburg

and Göttingen, Dr. Smith has been honored with fellowships in various scientific associations and academies of learning both in America and Europe, thus receiving the highest possible recognition of his scholarship and ability. He was elected a member of the Philadelphia Academy of Natural Sciences in 1877; member of the French Chemical Society, Paris, in 1879; member of the Academy of Science at Berlin; honorary member of Society of Chemistry and Natural History of Lehigh University, in 1882; member of American Association for Advancement of Science, in 1884; fellow of English Chemical Society, London, in 1886; member of Society of Chemical Industry, England, in 1887; etc., etc. These are certainly high honors, but deserved as they are high, and they indicate the conspicuous place which Dr. Smith has already secured for himself in the ranks of the savants of the scientific world.

It is seldom that one still so young has, upon matters of science, written so much, and at the same time has written so accurately and well, as has Dr. Smith. The best testimonial to the value of his recent work, "Von Richter's Inorganic Chemistry," which could possibly be given is the adoption and use of the work as a text-book in institutions of such high order as Dartmouth, Yale, Cornell, Johns Hopkins University, University of Pennsylvania, University of Michigan, Ohio University, University of California, and many others.

We append the following list of Dr. Smith's successive publications: Analysis of a Calculus found in a Deer; Detection of Iron by means of Salicylic Acid; Products Obtained by the Nitration of Metachlor Salicylic Acid; On a New Base; New Results in Electrolysis; The Electrolytic Method Applied to Cadmium; Synthesis of Salicylic Acid;

Scheme for the Detection of Organic and Inorganic Acids; Classen's Quantitative Analysis; Ueber Trisubstituirte Benzolverbindungen und die Einwirkung von Chlor auf Benzyltrichlorid. Inaugural Dissertation at Göttingen, August 14, 1876. Upon some New Chlorine Derivatives of Toluene. Upon Dichlorsalicylic Acid; A New Method for the Decomposition of Chromic Iron; Precipitation of Copper by Sodium Carbonate; Determination of Phosphorus in Cast Iron; Upon a New Monochlor-dinitrophenol and Alpha-Monochlor-dinitrophenol Aniline; Beryllium Borate; Ueber eine neue Dichlorsalicylsäure und einige Derivaten der bei 172 degrees, C., schmelzenden Metachlorsalicylsäure; On the Electrolytic Estimation of Cadmium; edited with Dr. Marshall Chemical Analysis of Urine; Corundum and Wave lite, Determination of Boracic Acid; Electrolysis of Bismuth Solutions; Minerals from Lehigh County, Pa; Minerals from Berks County, Pa., with Dr. Schöenfeld and Prof. D. B. Brunner.

Since at Wittenberg he has published the following:

Mineralogical Notes; Electrolysis of Molybdenum Solutions, with Prof. W. S. Hoskinson; Substitution Products from Salicylic Acid, with E. B. Knerr; Electrolytic Determinations and Separations, with E. B. Knerr; edited a Scheme for Qualitative Analysis, translated, edited and published Von Richter's Inorganic Chemistry; Translated and edited Von Richter's Organic Chemistry.

His various papers appeared in proceedings of American Philosophical Society, American Chemical Journal, Berichte der Deutschen Chem. Gesellschaft, Bulletin de la Societe Chimique de Paris, etc.,

We close this short sketch of Dr. Smith by adding that, as a man, in his personal character and social relations,

he is no less worthy of esteem than he is worthy of admiration for the splendor of his mental gifts and attainments. A man of warm, kindly heart, transparent and open in his nature as the day, unsuspicious and charitable in his judgment of others, true in his loves and friendships as is the needle of the pole, governed in all things by a high sense of honor and supreme loyalty to con-

science, with loving interest in all and kind regards for all, he merits, as he also receives, the profound respect and cordial affection of multitudes whose pleasure it is to know him. May his health and life long be spared, and his coming years be crowned with ever increasing honors and usefulness.—*Hist. Witt. College.*



REV. PETER N. SOMMER.

Rev. Peter Nicholas Sommer was born in Hamburg, Germany, Jan. 9, 1709. Of his early life nothing is now known beyond the fact that he had the benefit of a decidedly religious training, and had his attention early directed to the Christian ministry. He received a thorough education, both classical and professional; and, on the completion of his course, was licensed as a theological candidate, to be ordained as soon as he was ready to assume the charge of a congregation. He was yet a resident of his native place, awaiting the indications of Providence in respect to a field of labor, when an opportunity of usefulness was presented to him on this side the Atlantic.

A detachment of the colony of Germans, sent over to this country from the Palatinate in 1710, under the protection of Queen Anne, settled in the valley of Schoharie in 1712; and, as most of them had been educated in the Lutheran faith, their early associations and habits still clung to them. Though they were for some time without the services of a minister of the gospel, they were accustomed to assemble for purposes of religious improvement in private houses, and they were also occasionally visited

by the Rev. Mr. Berkenmeyer, of Loonenburgh (now Athens), who preached to them and administered the sacraments. In 1714 this little company was organized as a church, but they seem to have remained for many years without a regular pastor. An effort to obtain one was at length made, through the Lutheran Consistorium in London, and it resulted in a call to the Rev. Mr. Sommer. He accepted the call, and on Oct. 24, 1742, left his native land, and, after some detention in London, embarked for New York, where he arrived April 21, 1743. After remaining here a few days, he proceeded to Albany, and thence, on May 25, to Schoharie, to enter upon his labors. The congregation whom he had come to serve, gave him a most hearty welcome, and, on the 23d of July, he administered the Lord's Supper to one hundred communicants. In this field of usefulness he continued for nearly half a century, eminently devoted to the spiritual interests of his flock, and greatly honored and revered by all who came within the range of his influence. His stated field of labor was very extensive, but, in addition to that, he acted as an itinerant minister for the whole surrounding country, gathering into

congregations the scattered members of the church, and preaching and administering the Sacraments at stated periods in destitute Lutheran settlements. In the various places in which he labored he left an impression highly favorable in respect to both his ability and fidelity. It was no light matter to travel thirty, forty, and even fifty miles, through a new country, with scarcely a public road or any accommodations for travelers, and withal exposed to the attacks of Indians and wild beasts,—as he often did in the performance of his missionary work. But he halted at no difficulties, shrank from no dangers that he found in the path of duty. He lived during the period of the French war and the War of the Revolution, and cheerfully shared with his people the manifold trials and deprivations to which they were subjected. Many of them fell victims to the tomahawk and scalping-knife of a savage foe, but the church was still preserved under the labors of this devoted minister.

In the year 1746 a company of volunteers, members of his church at Schoharie, previous to their departure to join an expedition against Canada, assembled in the house of God, where Mr. Sommer addressed them in reference to their peculiar circumstances, and then administered to them the Lord's Supper. They went to war in reliance on the strength of the Lord of Hosts. Whilst the battle of Durbach was in progress, he was within five miles of the scene of action, and within sound of the firing, engaged in holding Divine service in a private house. All who assembled with him expected to be captured by the enemy, or massacred by the Indians. But he endeavored to inspire them with courage, and, with a view to this, read to them the ninety-first Psalm. He fully sympathized in our Revolutionary

struggle, and heartily rejoiced in its glorious issue. Notwithstanding the hostile attitude often taken by the Indians, he was deeply interested for their spiritual welfare, and was instrumental, by his faithful labors, of bringing not a small number of them under the regenerating influences of Christianity.

In the year 1768 Mr. Sommer was called to experience a sore affliction, in being suddenly smitten with blindness. For many years he was not permitted to behold the light of the sun, or to look upon the countenances of his own family, or of the members of his congregation. Still, however, he continued in the faithful discharge of his official duties, being conducted to the pulpit by one of his sons or the chorister of the church, who gave out the hymns and read the lessons from Scripture, while *he* preached the gospel and conducted the devotional service. After this affliction had continued about twenty years, and his ministry had almost come to a close, his vision was suddenly restored to him. He awoke, on a beautiful Sabbath morning, and, to his great amazement and delight, found that the darkness in which he had been enshrouded so long had passed away. The first object that greeted his eye was his church, endeared to him by many hallowed associations; and he speedily repaired thither, and, on bended knees, offered up devout thanksgivings to God for having graciously interposed to deliver him from so great a calamity.

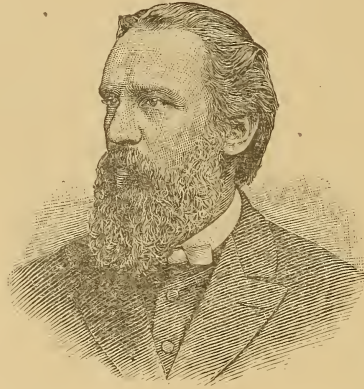
In 1788, much to the regret of his congregations, whom he had served forty-nine years, Mr. Sommer, almost an octogenarian, and bowed under bodily infirmity, retired from the active duties of his ministry, and removed to Sharon, Schoharie Co., to spend his last years with his children and children's children. Here he remained till his death, which

took place, amidst the calm triumphs of faith, on Oct. 27, 1795, in the eighty-seventh year of his age. His remains were interred on his farm, whence, after sixty-five years, they were removed to the cemetery at Schoharie, where the old church once stood, and in which he had, for so long a period, faithfully discharged the office of an Ambassador of God. Appropriate services were held on the occasion, conducted partly by the Rev. Dr. Lintner, who had been pastor of the church for thirty years, and partly by the present pastor, the Rev. Edmund Belfour,—the latter delivering a dis-

course from the words, "The Memory of the Just is Blessed."

Mr. Sommer was married on May 10, 1744, to Maria, daughter of Jonathan Kaiser, of Stone Arabia. They had several children, who settled in Sharon, and whose descendants still live in that region, exhibiting a character worthy of their revered ancestry.

Mr. Sommers held a high rank in his denomination as an able, earnest, laborious and successful minister. His memory is still fragrant throughout the region in which he lived.—*Sprague*.



REV. PROF. A. SPAETH, D.D.

The land of Brentz and Jacob Andree has been represented in our seminary from its very inception in the person of the eminent professor of Hebrew. The incumbent of the chair of New Testament Exegesis, the Rev. Dr. Adolph Spaeth, is also a native of the kingdom of Wuerttemberg, having been born in the town of Esslingen, on the 29th of October, 1839. A very thorough course of classical training prepared him for the study of theology at the University of Tuebingen, where he was graduated in 1861. His first experience in the active ministry, to which he was ordained in October, 1861,

was had in the position of a Vicar, to which he was appointed on the death of a pastor, whose family shared in the benefits of this arrangement, being thus enabled to remain in their old homes and retain a portion of their former income. Previous to his departure for America, Dr. Spaeth spent some time in Scotland engaged in teaching. The Marquis of Lorne, so well known to Americans a few years ago as the Governor-General of Canada, was his pupil. This sojourn also led to his marriage to a daughter of Dr. Duncan, of Edinburg. In the year 1863 a call was extended him by the congregations

of Zion's and St. Michael's of Philadelphia, to aid Dr. Mann in his arduous labors. When St. John's German Lutheran church was established as an outgrowth of Zion's, Dr. Spaeth took charge of the new enterprise, and has held the pastorate ever since. It is universally acknowledged that by reason of his power of thought and his mastery of the German language, as well as his eloquence, no man in the German pulpit of this country is his superior. Another sphere of activity, implying much additional labor and great responsibility, cognate in its nature and yet although distinct from his pulpit work, was opened up when the New York Ministerium offered to endow a chair in the Seminary, whose history is just at present attracting the cordial attention of her sons and friends. Dr. Spaeth assumed the duties of his new position in the year 1873, and has been constant in his attention to the demands made upon him as professor of New Testament Exegesis and Catechetics. The proper discharge of all the duties of his double calling, as pastor of a large congregation, with all its labors in and out of the pulpit, and of professor in important departments of the Seminary, would seem to be all that should be required of one individual. But, like so many of our ministers who are able and willing to work, as there seems to be hardly any limit to the work expected by the Church, one burden after another has been laid upon Dr. Spaeth's shoulders. In the year 1880 he was elected to the presidency of the General Council of the Evangelical Lutheran Church in North America, and continued to hold this distinguished place until the meeting in Minneapolis in the year 1888. But one of his predecessors in the chair of the General Council served for a great-

er number of years, the Rev. Dr. Charles P. Krauth, himself so closely identified with the seminary from the day of its foundation until the day of his departure from earth. In the year 1887 Dr. Spaeth was deputed by the General Council as delegate to the General Conference of the Lutheran Church of Germany, which met in the city of Hamburg, and where Dr. Spaeth was accorded an opportunity to present the status of the Lutheran Church of America, in the presence of the most distinguished Lutheran theologians of the fatherland. From time to time the General Council has charged Dr. Spaeth with important interests. In connection with others he has served on the committee having charge of the great work of Foreign Missions. He has been especially active in the liturgical and hymnological work of the Council, associated with the late Dr. B. M. Schmucker, whose untiring zeal in these departments is yet fresh in our memory, and who was also identified with the work of the Seminary from its beginning until his sudden removal from our midst.

Dr. Spaeth has shown a special interest in woman's work in the church. He has visited the institutions devoted to these labors of mercy in Germany, where this activity in its evangelical spirit originated, and he may well be termed the father of the movement in the Evangelical Lutheran Church in this country. His pen and his voice have ever been ready to promote a cause, which promises to be productive of so much good in stirring up the church to the active exercise of charity in the alleviation of suffering. The address on Phœbe, the Deaconess, published in German and English, 1885, sounded the keynote of a movement to which a layman, worthy of all honor

for his kind liberality, Mr. John D. Lankenau, has consecrated thousands of dollars, in the erection of a monument that will, for years to come, remind the church and the world of the power that dwells in Christian love. As a writer, Dr. Spaeth has been untiringly active. Since the death of that indefatigable worker, the Rev. S. K. Brobst, another member of the noble band of brethren, who labored and prayed for the welfare of our Seminary, he has been in editorial charge of the *Jugend Freund*. With rare exceptions every weekly issue of the *Herold und Zeitschrift* brings an article from him, rich in comments on the Gospels of the Church year. The *Lutheran Church Review*, of whose editorial corps he is a member, contains quite a number of articles from his pen.

Dr. Spaeth's fondness of hymnology, and his admiration for the great Reformer of his Church, shows itself in his "Luther im Lied seiner Zeitgenossen," published in 1883; address before the General Council, 1888; Heimath Grusse; Lieder Lust; Hausgottesdienst; Having and not Having; in Memoriam of A. H. Schnabel; Brosamen; Luther in Liedern; Antrittsrede; Phoebe: Funeral of C. S. Schaeffer, D. D.; St Paulus; Der Ruf Zum Grossen Abendmahl;

The General Council; Luther der Gottes-Held; Amer. Beleuchtung; Luther our Ensampler; Theses on Galesburg Declaration; Sermon on Trinity Sunday; Address at Brooklyn; Luther's Ninety-five Theses; Program of Luther Jubilee; Jugendfreund Lieder; Liturgische Andachten; Predigt ueber Math. 9; Abraham Lincoln; Gutachten ueber Gnadenwahl; Faith and Life; Die Ersten im Weinberge; Reply to Dr. Valentine; Gedächtniss-feier William IV; The Nation and the Gospel; Christtag Andacht; Das Königliche Hochzeitsmahl; Von d. Seele bis auf Fleisch; Reformation und Reformirung.

Dr. Spaeth has also gathered considerable material for a biographical memorial of his father-in-law, Dr. Krauth, to be entitled: The Life, Correspondence and Works of Charles P. Krauth. The University of Pennsylvania, in the year 1875, formally recognized his abilities by conferring upon him the degree of Doctor of Divinity. Dr. Spaeth is still in the prime of life, and celebrates his own semi-centennial, almost simultaneously with the quarter-centennial of the theological school to which he has devoted so much of his time and his strength. May he live to witness the semi-centennial celebration of our Alma Mater.—*Indicator*.



REV. DAVID SPARKS.

Rev. David Sparks died in Christ and in peace, February 14, 1881, at his residence near Del Roy, Carroll county, O., in the sixty-third year of his age.

He was born in Tuscarawas Co., O., February 22, 1818, and was confirmed in the Lutheran Church while in his youth, and was early impressed with the

duty of devoting himself to the work of the gospel ministry. Although "weak in body,"—suffering from a spinal affection—and being greatly "bowed down," he zealously applied himself to the work of preparation, and in the year 1843 he was permitted to enter the Lutheran ministry, having been ordained by the

English Synod of Ohio. In this ministry he labored for a period of thirty-seven years, devoting himself with all his powers to its duties. During this time he served different congregations in Jefferson, Harrison, Adams, Tuscarawas, Coshocton and Carroll counties, Ohio. At the time of his death he was pastor of Emanuel's and the church at New Cumberland, Carroll Co. In the latter church he preached his last sermon Jan. 23, 1881. On returning from this service he contracted a cold which terminated in his death.

In the year 1846 he was married to Miss Nancy Redman. Their union was blessed with nine children—seven sons and two daughters—all of whom, with a single exception, yet survive. At the time of his death Bro. Sparks was a member of the Pittsburg Synod, with which body he had connected himself in 1872, on the dissolution of the English Synod of Ohio. Although, because of physical infirmities, he was able to attend but few conventions of the Synod, he was deeply interested in her welfare and always did his full share in supporting all her enterprises. He was thoroughly indoctrinated in the faith of

the Church, and had clear views of her teaching on all doctrinal subjects. He stood up as a strong wall against fanaticism and radicalism, and put forth his best efforts to develop the pure faith of the Church in the lives of her members. He had unbounded confidence in the scriptural means used by the Lutheran Church in bringing men to the knowledge of the truth. On his death-bed he expressed great sorrow of heart that catechization was not more popular and that family instruction was so sadly neglected.

He had an insatiable thirst for knowledge, as his large and well selected library of standard works will attest. Although not called to labor among our large and influential congregations, he performed no less important work; for among the congregations in which he labored are to be found those who have reason to thank God for his faithful instructions and firm adherence to the doctrines of the divine word. The workman is dead, but his work lives and is exerting its influence in the hearts and in the lives of those who sat under his faithful preaching.—*D. M. K.*



REV. GEORGE F. SPIEKER, D. D.

Rev. George Frederick Spieker, D. D., was born in Elk Ridge Landing, Howard Co., Md., Nov. 17, 1844. He was graduated at Baltimore City College in 1863, and studied in Gettysburg Theological Seminary and in the Lutheran Seminary in Philadelphia, where he was graduated in 1867. In the same year he was ordained to the ministry by the Ministerium of Pennsylvania. He received the degree of D. D. in 1887 from

Roanoke College, Salem, Va. In 1864 he took charge of the German department in Pennsylvania College, which post he occupied until 1866.

Immediately after his graduation from the seminary at Philadelphia he was called to the pastorate of the Lutheran congregation at Kutztown, Pa. At the same time he became Professor of German in the Keystone State Normal School at Kutztown, which position he



REV. GEORGE F. SPIEKER, D. D.

held for one year, and then resigned in order to devote his whole time to the ministry. His pastoral charge was enlarged by the addition of the Moselem and Pricetown congregations. In 1876 when it was decided to build a new union church at Kutztown, he withdrew and, with a number of the members of the old church, established the Evangelical Lutheran congregation of the Holy Trinity. From this field he was called in 1883 to the pastorate of St. Michael's Lutheran congregation at Allentown, Pa., which now numbers more than 900 members. He has been Professor of Hebrew in Muhlenberg College, Allentown, since 1887; President of its Board of Trustees since 1886, and examiner in doctrinal theology of the Ministerium of Pennsylvania since 1882.

He is a constant contributor to peri-

odicals, together with Rev. Dr. Repass furnishing most of the editorials of the *Church Messenger*. He was associated with Drs. Jacobs and Weidner in the publication of the *Lutheran Church Review*, Philadelphia, from 1883 to 1885, for which he has furnished several articles, and very many reviews of books. He has published "Questions and Answers on Luther's Small Catechism," in German, and is now preparing an English version; "Hutter's Compend of Lutheran Theology," translated with Dr. Henry E. Jacobs; "Wildenhahn's Martin Luther," translated from the German; also a tract in German on "The Evangelical Lutheran Church," besides a "Sermon on Conversion," in English and German.

He has preached continuously in both the German and English languages, and believes that the best way to meet the

demands of our Lutheran church in its transition period, is to train men in our own institutions who are able to minister in the mother-tongue, be it German, Swedish, Norwegian, or any other used among us, and in English as well—the Lutheran Church has a special call to encourage the study of language. He has always preached without using a manuscript. His parents, Hermann Henry and Margaret Elizabeth Spieker, both natives of Hanover, Germany, were earnest members of Holy Trinity Evangelical Lutheran Church of Baltimore, and he was confirmed by the late Rev. John Weinmann, a devout and faithful laborer in the vineyard, whose life was ended at sea in the burning of the steamer *Austria*, some thirty years ago.

His youngest brother, Edward H. Spieker, Ph.D., has for a number of years been connected with the John Hopkin's University at Baltimore, and is an Associate Professor of the Greek Language in that institution.

The subject of this sketch was married Oct. 12, 1869, to Hannah Hoch, of Maxatawny, Berks Co., Pa.

Rev. Spieker is now and has been since his ordination at Lebanon, in 1867, a member of the Evangelical Lutheran Ministerium of Pennsylvania. He at one time intended to read medicine, but the Lord turned his thoughts from the study of the bodily interests of man to the study of their spiritual needs and the blessings of the gospel of grace.



REV. CHRISTIAN SPIELMANN.

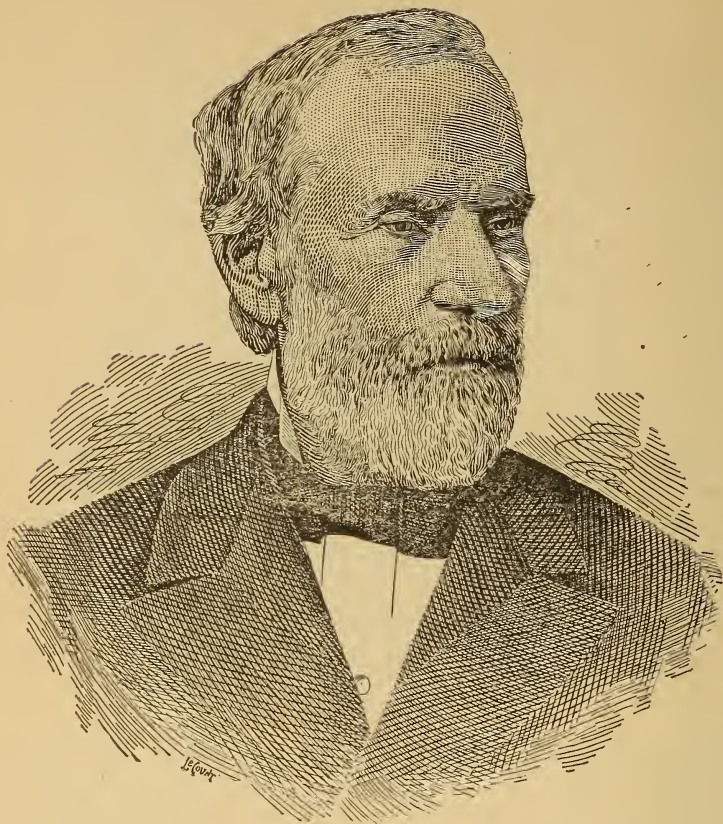
Rev. Christian Spielmann, one of the last living links uniting the present with the beginning of the Joint Synod of Ohio, was born in Sherzheim, Grand Duchy of Baden, Germany, April 12th, 1810. At the age of twenty-one he came to America. The following year he entered the Evangelical Lutheran Seminary, Columbus, Ohio, and, after a two and a half year's theological training under Prof. Wm. Schmidt, he, in accordance with his life-long desire, entered the ministry of the Evangelical Lutheran Church, April 1835.

He labored with zeal and not a little of the divine blessing in the pastoral office, and with equal success when called to serve the church in positions of wider influence and greater prominence.

August, 1839, he was chosen financial agent of the Theological Seminary at Columbus, serving in this capacity

until April, 1841. He secured subscriptions to the amount of thirty thousand dollars, and meeting with the members of the scattered congregations enlisted their increased interest and co-operation in the work of the church. No doubt his success and the widely extended influence he exerted in after years was greatly aided by the extensive intercourse he thus had with ministers and congregations within and beyond the bonds of his own Synod; however, the severe exposures and the constant mental and physical strain to which he was subjected during this agency, had much to do in laying the foundation for his extreme nervous prostration and general ill health in after years.

In 1843 he was one of two delegates sent by his Synod to the Ministerium of Pennsylvania to secure a union of the two Synods for the mutual support of



REV. CHRISTIAN SPIELMANN.

the educational institutions at Columbus, and the *Lutheran Standard* and *Lutherische Kirchenzeitung*, the official papers of the respective synods. This plan, promising so much for the good of the church, and which had been so earnestly hoped for, was favorably received by the Pennsylvania Synod, but finally failed of its realization, because of unexpected difficulties and misunderstandings. At this juncture he was called by the Pennsylvania Synod as editor of the *Lutherische Kirchenzeitung*, and at the same time by the Ohio Synod as editor of the *Lutheran Standard*. Both these calls he felt constrained to decline. However, being urged again in 1845 to take charge of the *Standard*, he was

connected with this paper as editor, associate editor and business manager for twelve years.

He was called to the Presidency of Capital University in 1854, when complicated difficulties had arisen causing a rupture in the faculty, and the withdrawal of some members of Synod together with financial embarrassment that threatened the very life of the institution. His already enfeebled condition and the serious responsibilities of the office in the existing discouragements and embarrassments, led him to decline the call. Again it was urged upon him, and yielding to the solicitation of his friends, he accepted it, serving until 1857, when he was compelled

to seek retirement and rest. His executive and financial abilities, united with untiring zeal for the Lutheran Church, bore rich fruit for the University and did much in again preparing the way for that degree of prosperity and material advancement now enjoyed by it. In this work he was ably assisted by his very dear friend and colleague, Prof. W. F. Lehmann, who became his successor in the presidential office.

He was afterwards pastor of St. Peter's Lutheran congregation, Lancaster, Ohio, from 1860 to 1864.

Perhaps no other member of his Synod enjoyed such an extensive acquaintance with, and was as universally esteemed by the earlier ministers, or was so conversant with the internal condition and wants of the church. He was also prominently identified with every

important movement which concerned the interest and prosperity of the Ohio Synod, and her Institutions and was largely instrumental in grounding and moulding her in her confessional faith and practice. Even in his later and advanced years, his zeal and interest in the work and the welfare of Zion is manifested by communications for the church papers, and his valuable outline of the origin and the early history of the Joint Synod of Ohio, etc. (1805-1846).

Now, staff in hand, he stands at the eighty-first milestone of his earthly pilgrimage, blessing God, as he beholds how the little Luther band of his early ministry has grown to a mighty host, a million strong, still bearing aloft the martyr-sealed and victorious banner of the Reformation.



REV. G. W. SPIGGLE.

Rev. G. W. Spiggle was born near Salem, Roanoke Co., Va., Dec. 4, 1855. In September, 1874, he entered Roanoke College, where he spent four years. One year was spent at East Tennessee Wesleyan University. In September, 1879, he entered the theological seminary of the Southern General Synod and graduated June 9, 1881. His ordination took place at the hands of the Southwest Virginia Synod in August, 1881. His first regular pastoral work was in the Craig Mission, Craig Co., Va. This he served for fifteen months. The Giles charge being vacant he was called there, and entered upon his work in December, 1882. Here he labored hard but successfully for twenty-seven months. Showing energy and push in his work

the Board of Missions of the General Synod (North) called him as missionary to West Point, Neb. This work he began April 1, 1885. When he took charge the mission had neither church building nor Sunday school. After a few months of hard labor the cornerstone of a new church was laid; and in August of the same year a neat frame church was dedicated. A Sunday school was immediately organized and the work went on encouragingly. But the pastor's wife was not physically able to endure the rigorous changeable climate. Her physician advised a return to Virginia. Just at this juncture the old historical Mt. Tabor congregation in Augusta Co., Va., extended him a call to become its pastor. This call was accepted, and he

entered upon the work in October, 1885. This congregation had been pastorless for some time and was in a demoralized condition. The membership had fallen off till only some 125 could be counted as communicants.

A correspondent of the *Lutheran Visitor* of Nov. 30, 1890, says of Rev. G. W. Spiggle and his work: "The Mt. Tabor congregation has, under Bro. Spiggle's judicious leadership, become the largest congregation, numerically, in the Virginia Synod. . . . When Bro. Spiggle entered upon his work here some five years ago, he found a membership of only 124, if I mistake not, and now there are 333 communicant members; having added 209.

And now how did he do it? It is important for us all to inquire. He is a *worker* we are told by his people, and results prove as much.

He preaches the Word earnestly and faithfully. He holds special services each year, the chief object of which is to have those who are unsaved brought to realize that they are LOST already and under the condemnation of the law, and then they fly for refuge to the dear hope set before them in the gospel, and are added to the number of those who are saved.

May God raise up many more who shall be as earnest and as successful."

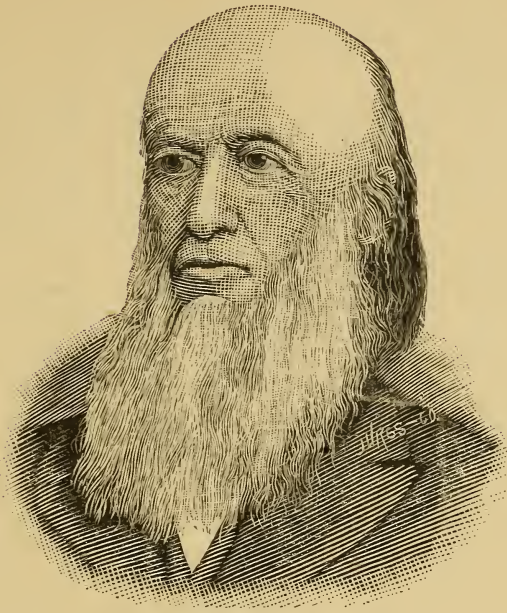


REV. SAMUEL SPRECHER, D.D., LL.D.

It is not permitted one to speak with the same unreserve of those still with us as Dr. Sprecher, as of those that have departed. The important interests involved and the relationships in which the occupant of a position like the presidency of a college in a critical time, stood and acted, can hardly be rightly apprehended and fully discussed till after some years have elapsed, and when the occupant himself has passed from the scene. It will be much easier to him who shall survive the subject of this sketch and who shall be equal to the undertaking, to write of him then not only in fit phrase, but in unrestrained fullness of apprehension, and in full as well as just, measure of award. It is competent at present only to touch a few keys and to leave it to him who shall come after to compass the whole range of the notes and bring out all the chords. The necessary brevity of these sketches also precludes the present

naning of others who bore a brave part in the early days of establishing this institution. But their work will not be forgotten.

Samuel Sprecher was born Dec. 28, 1810, near Williamsport, Washington Co., Md. He was educated at Gettysburg, at the same college and seminary with Keller. He left the seminary in 1836, and in June of that year became pastor of the English Lutheran church at Harrisburg. There he remained till 1839 when ill-health compelled him to give up his charge. Afterward he was principal of the Emmaus Institute at Middletown, Pa., but resumed the active ministry in 1842, at Martinsburg, Va. Thence he was called and removed to Chambersburg, Pa., in 1843, where he remained till he accepted the call to Wittenberg College. He came to Springfield in 1849. He continued at the head of the institution till 1874, when his request, which had been made



REV. SAMUEL SPRECHER, D. D., LL. D.

several times before, to be relieved of the presidency, was at length granted. He then remained Professor of Systematic Theology till 18⁹⁴, when his resignation of that chair also was reluctantly accepted. He was then made Professor Emeritus of Systematic Divinity, which relationship to the institution he now holds. In the autumn of 1885 he went to California, and remained on the Pacific coast through the winter and altogether about ten months, to the very great improvement of his health, not only while there, but measurably so since his return. He had intended remaining several months longer, but when the announcement reached him that the new college building was completed and that it would be dedicated at the approaching commencement, the desire to be present at that important epoch in the history of the school with which he had been identified the greatest part of his life, was too

strong to allow him to remain away. He arrived in time and bore an appropriate part in the event of the day. He is now at home and apparently in the enjoyment of firmer health than several years ago.

Mr. Sprecher was called to the presidency of Wittenberg College after the death of Dr. Keller, because that was the obviously right thing to be done. Several things clearly indicated him as the fit and proper one for the place. He was a man of recognized ability. Already as a student he was noted for rare mental and moral endowments. He was an original thinker, fertile in intellectual resources, eloquent, capable of much enthusiasm himself and of kindling it in others. When he left the seminary to enter the active ministry, high expectations followed him, and he did not disappoint them. The writer has often heard different persons, some of whom were members of the legislature

while he was minister at Harrisburg and who have themselves since become eminent in the national councils, speak in memorable terms of the freshness and power of his preaching.

During his ministry at Chambersburg he became felt in the churches for weight of doctrine and influence in evangelical work. The writer remembers having heard, when a boy, from lips of ministers and laymen, high commendation of articles in the *Lutheran Observer* by Mr. Sprecher upon what were very warm and important questions at that time. He came to be looked upon as one of the rising, strong men, whose spirit showed that he was of the lineage of those who had founded the union of churches in the General Synod; that he was an exponent of the quickened and aggressive faith that was both cause and consequence, in some measure, of that union, and that he was one of the foremost in spirit and ability of those who were rejoicing and working in that period of awakening, of revival in our churches. So, these things constituted another reason why, when Keller was called away, Sprecher was summoned to take his place; for Wittenberg College was begotten of the revival spirit of that period, which, albeit with some sporadic outward irregularity, was renewing the inward life of our churches and opening a larger future; the spirit that we trace through the Schmuckers, the Lochmans, Ruthrauff, Baetis, Hel-muth, Muhlenberg, to Halle and thence back to that elder Wittenberg, where the Word of the Lord went forth as a lamp that burneth and his righteousness as the waves of the sea. It was while Mr. Sprecher was at Chambersburg that the intimacy was formed between him and Dr. Keller. They had not been very special friends at college; indeed, some friction had arisen at one time be-

tween them as they had been pitted against each other in public debate by the two literary societies; but after they had both been in the ministry for some years, not only their respect for each other's personal worth, but their deep sympathy with each other in active, evangelical work, drew them into very active spiritual oneness. At this point all who have read Dr. Sprecher's introduction to the life of Dr. Keller, will recall the statement of how, when the latter made his last visit east the summer before he died, and having visited Mr. Sprecher, he asked of him a pledge, under most solemn circumstances, of faithfulness to the revival spirit and the evangelical doctrine in which they had both stood fast, but from which he thought some others had shown signs of departure since he had been in the West.

The history of these two men at this point is very interesting, especially to the thoughtful historian. They were neither physically nor mentally alike. There had been other things of a character to make their relationships diverse. But they had found spiritual renewal, had been converted under like presentations of the truth; were educated at the same institutions, under the same teachers, at the same time; breathed the same spirit which then swayed both college and theological seminary. The significance of all this is great to those who know what spirit prevailed in those institutions when those young men were there. It helps to understand why two men, though so different in endowment, should have been so thoroughly of one spirit; and why both, though naturally conservative, should have been so radically aggressive in their method of handling the gospel, should both have been so set upon getting men converted, upon getting their hearts right in the sight of God, confident meanwhile, that

then all churchly things would not only be conserved, but gathered into right form. In this faith Keller died; and this faith Dr. Sprecher has kept till this hour.

Looking back along the line of things thus briefly traced, it is clearly apparent why Sprecher was chosen to succeed Keller, as though he had been his lineal heir. The same spirit determined the selection of both.

But Mr. Sprecher, in accepting the responsible position, assumed a great burden. He had anticipated that and shrunk from it; had refused the proffered place and directed the Board elsewhere, but at last yielded to the repeated solicitations that he thought ought not to pass unheeded. When he consented to take charge of the institution he took it to his heart. He did not enter upon his duties with the idea of abandoning the post if it should prove a very trying one or should not seem to go. He had come to make it go and to endure the trials. He had this satisfaction, that he had not fallen heir to a series of mistakes. Keller had made no mistakes. He had begun right in the planting of the college; his successor had nothing to undo. Sprecher could and did begin where his predecessor left off.

It would carry this sketch too far to recount in detail the history of Dr. Sprecher's administration. When he took charge only the east wing of the building had been erected and the money had yet to be raised for the erection of the remainder. This was accomplished and the building completed in the next two years. Generally, the amounts needed to meet the bills of each week were secured after the week's teaching was done, by going out on Saturday into the churches and raising it. Dr. Sprecher was not the only one that operated in this way, but he was the

principal one, and he had peculiar power in bringing the claims of the institution home to the hearts of the people. Although Dr. Sprecher is chiefly noted for other qualities, yet it was under his leadership and principally by his personal efforts that the large sums were raised which constitute the endowment, the material strength of the school to-day.

It is not too much to say that for many years the reputation of Dr. Sprecher was the reputation of Wittenberg college. The moral bearing of the man, the fineness of his intellectual features and the evident dignity of his character were an attraction wherever he went. And then when called to speak, especially upon extraordinary or albeit unexpected occasions, all the promise of the outer man was more than fulfilled. Indeed, there were times when, while speaking, new fountains seemed to break up and open into the stream of his discourse, till, like a river, "rapid, exhaustless, deep," it poured itself resistlessly along. The one thing that was left as a defect was the thinness of his voice, which never recovered its force and volume after the illness that overtook him in his early ministry. And yet this was generally forgotten in the great attractiveness of his matter and manner.

A feature of his character under attack may as well be spoken of here as elsewhere. To those who did not know him the thought might occur from the gentleness of the man that he might have been easily opposed or assailed with impunity. Well, he did not seek moral or intellectual conflict, as many have done or do, but to whomsoever it occurred to try and push him from his position, it soon became evident that he would have to fight for his own, and that the longer it was continued the less

likely it was that he should get out of the encounter whole.

It was, however, in the class-room, probably, that Dr. Sprecher made the deepest and most lasting impression upon his students. The impact of his mind upon the minds of others was such as to give them a different motive ever after. A soul of deep insight himself he opened to others the inner point of seeing. He did not take you struggling across from spoke to spoke of the great wheel of the universe, but, leading you inward to where all the radii converge, would show you, or instruct you to study things from the interior, and, if possible, from the central point of their origin; and sometimes, indeed, he would open to you such glimpses into the heights and depths of the immaterial world as would forever enlarge the bonds of your thought. To him the Creator gave a large endowment of the speculative reason. His capabilities in this respect bore the insignia of genius. He had a liberty and sweep of intellectual motion from side to side in the handling of a deep or obtruse subject that would loosen it on every quarter from its intricate attachment and set it out distinct and clear in your conception. He had great facility in bringing together, out of his mental stores, things new and old for the illumination of a subject.

As a teacher, his simple aim was the truth. He did not argue to force conviction of the correctness of his own views. He led the student's mind into the study of a subject, or pointed him to the right places of observation, set him in the right attitude or drew aside the veil that he might look in and see for himself. That this method generally led his pupils into his own convictions, there is no doubt. But whether so or not, his end was gained if his stu-

dents learned to think at all, to think normally, deeply, searchingly, reverently.

He did not shrink from any question of difficulty in morals, science or theology that might be raised in class, provided it was prompted by a spirit of honest inquiry. At the college, in the presence of the teacher, was the place, he thought, to meet and seek light on such questions; so, when the graduate went out into the world and met with the actual questions in practical life, he should not be a novice.

He didn't pretend to know everything. He confessed his limitations. When he did not know he had the courage to say so, and did not attempt to get past the point by raising a cloud of dust.

Though he was a teacher that did not strive to force conclusions on his students, he nevertheless rested in most inexorable conclusions himself. And this was the most noteworthy because of his speculative mental endowment and habit, his familiarity with the whole range of metaphysical inquiry, and especially with the daring and Titanic systems of the Germans. But he had found rest for the sole of his feet. The writer will never forget the impressions made upon his mind and heart when the vast realms of the transcendental metaphysics has been entered and in the first months of the study, under the mighty impact of the tremendous schemes of thought, the rooted hills seemed to have been unseated and all things to be approaching original chaos; and when insolvable questions had cast their dark shadows over the way, how in all that time as ever before, Dr. Sprecher was as simple, and trustful, and steady in the faith of the Son of God as if all the while he had been standing by the Master's side. It was forever a revelation of how metaphysic-

al speculation and scientific inquiry may be pursued for what they, in various ways, are worth, and yet how, while they afford no certain conclusion to the logical understanding, there may be, deep down in the soul, a sure word of testimony and an abiding confidence which the Great Apostle has forever expressed in his: "I know in whom I have believed." That Dr. Sprecher was even an unwavering and, doubtless, an unconscious example of this, even in the years of his most enthusiastic lectures in metaphysics, no student who was under him and who has thought of the matter will ever question.

There were doubtless some callow and would-be metaphysics produced under the warmth of Dr. Sprecher's teaching, but there was this consolation, that they had the disease at home and under the care of home nursing, and could go out into the world with that piece of profitable experience behind them. The result of such experience, while yet under the eye of their teacher and of such tuition, was in various ways excellent. It specially was influential in keeping his students, after they had gone out into the world, from being dazed or disturbed by any new system of scepticism or scheme of ontology that rose portending pestilence or the blotting out of the Son of Righteous-

ness. Graduates of other schools, far more famous, have been known to be considerably shaken up, and to have stood "gazing," to use Luther's graphic expression, "like a cow at a new gate," when some unexpected thing came in their way. Dr. Sprecher's students had already been out under his leadership through the wild and desert tracts of thought, had seen every form of creature and had been at every point of observation; and so, while they were aware how deep were the possibilities of new thought, they could forecast the probable form in which it would appear. His students, therefore, other things being equal, had an unusual imperturbability and confidence of faith.

Here, probably, is the point at which to end this article. The space assigned has been already overpassed. Moreover, to speak of Dr. Sprecher as a theologian, of his influence as a theological teacher, and of his place in the Church, would carry the writer into a range of thought and of discussion altogether beyond the purpose of this sketch. It is likewise impracticable, within the present limits, to attempt an estimate of our subject as a preacher, writer and author as well as to speak of him as a man. These matters will be treated of in due time and in such fullness as their subject merits.—*Hist. Witt. College.*





REV. SYLVANUS STALL, A. M.

Rev. Sylvanus Stall, A. M., the son of William I. and Caroline Stall, was born October 18, 1847, at Elisaville, Columbia Co., N. Y. His father having died in December, 1862, his mother in March, 1866, he was early left dependent upon his own exertions. In his fourteenth year he publicly confessed Christ, and joined the Methodist Episcopal Church at Baker's Mills, Columbia Co., N. Y., which was the only church in the little village, and with which his father then stood connected. His mother was a member of the Livingston Manor Lutheran Church, which the father and son subsequently also joined. Early in life his thought was turned to the gospel ministry, but not until the fall of 1867 did he yield to the sense of duty against which he had struggled for a number of years. Prior to entering the preparatory school at Hartwick Seminary, he spent eighteen months as clerk in the clothing store of S. Bachman & Co., in Hudson, N. Y., and nearly a year with the firm of Lord & Taylor, as clerk, and latterly as cashier, in their Grand street store in New York city.

He entered Hartwick Seminary in

January, 1867, and after one session, on account of saltrheum in his face and eyes, went to Gettysburg and entered the Preparatory department of Pennsylvania College. In 1871 he was chosen Philomathean orator at the anniversary of that society, and in the following year graduated from Pennsylvania College with the class of 1872. He studied theology one year at the Union Theological Seminary in New York city, during which time he did mission work for the Twenty-third Street Presbyterian Church, of which Rev. John Hall, D. D., was pastor, and during the winter also taught in the evenings in the city Grammar School. On the 29th of March he sailed for Scotland, and spent five months in traveling through the countries of Europe. In the fall of 1873 he returned to Gettysburg and entered the Theological Seminary, and after one year, on the 7th of June, 1874, entered upon the work of the ministry as pastor of Zion's Lutheran Church at Cobleskill N. Y. Mr. Stall found a small membership of one hundred and thirty-nine persons with a very beautiful church, burdened with a debt of near \$25,000.

During his pastorate of two years and eight months seventy-four persons were received into membership with the church, and \$19,000 reduction made in the debt on the property.

On September 2, 1874, he was married to Miss Kate Danner Buehler, the daughter of David A. Buehler, of Gettysburg, Pa., and to them have been born Roy Livingston and Fannie Caroline Stall. He was ordained by the officers of the Hartwick Synod in the church of which he was pastor at Cobleskill, November 18, 1874.

From September 9, 1877, to November 30, 1880, he was pastor of Trinity Lutheran Church of Martin's Creek, Northampton Co., Pa., and of St. John's at Lancaster Pa., from December 1, 1880, to May 1, 1887, both of which pastorates were blessed with fruitfulness. On the 1st of June, 1883, he assumed the pastoral duties in the Second English Lutheran Church in the city of Baltimore. During the first two years of his pastorate he added 254 persons to the membership, attracted large audiences, enlarged the capacity of the Sunday-school department, repaired the audience room, and made other improvements at a cost of over \$9,000.

In 1891 he became associate editor with Dr. Conrad of the *Lutheran Observer*. In 1881 he was elected by the General Synod a member of the Lutheran Board of Publication located in Philadelphia, and served for two years. In the early part of 1887, Mr. Stall, together with four prominent Lutheran clergymen, was asked by the Lutheran Board of Publication to prepare a plan, together with a table of contents, for a Lutheran

Encyclopedia, which the General Synod had instructed the Board to prepare and publish, and for which a prize of fifty dollars was offered to the successful contestant. He submitted a plan containing 183 doctrinal, 346 biographical, and 623 historical subjects for treatment, together with the authorities for many of the subjects, to be consulted by those who should be asked to prepare the various articles, and for which the prize was awarded the subject of our sketch.

He was a delegate at the conventions of the General Synod held in Carthage, Ill., in 1877, and at Altoona in 1881, and at the meeting in Harrisburg in 1885 was elected Statistical Secretary of the General Synod, which office he still continues to fill.

In 1876 he first issued his "Pastor's Pocket Record" which has gone through several editions. "Minister's Hand-Book to Lutheran Hymns in the Book of Worship". "How to Pay Church Debts, and How to Keep Churches out of Debt." "Methods of Church Work", has run through several editions and has had a wide circulation. "Stall's Lutheran Year-Book" was first issued for the year 1884, and continued until the issue for 1888, when it had a circulation of 15,000 copies annually. "The Historical Quarterly," published in connection with the Year-Book, was first issued in 1887. These publications he hopes to continue as a Compendium, or Hand-Book, to be issued at intervals of five years. Beside his books he has also been an occasional contributor to the columns of our church papers, the *Lutheran Quarterly*, and also to the *Sunday School Times*, of Philadelphia, and the *Golden Rule*, of Boston.



REV. DANIEL STECK, D.D.

Rev. Daniel Steck, D.D., was born near Hughesville, Lycoming Co., Pa., Nov. 18, 1819. He was next to the eldest of six brothers, two of whom—Jacob and Charles—also entered the ministry of the Lutheran Church. He was sent to a common school in his youth, and the progress he made in his studies gave promise of future usefulness. He received a Christian training, confirmed, in due time, his baptismal vows, and became a full member of the Lutheran Church. Regarding himself called to the ministry, he went to Gettysburg, pursuing a partial course in the college, and the prescribed course in the seminary.

After completing his studies in the theological seminary of the Lutheran Church at Gettysburg, Pa., in the autumn of 1846, he made application to the Synod of East Pennsylvania for a license to preach the gospel. He was admitted to an examination and voted the license for which he applied. This occurred Sept. 28, 1864, at Milton, Pa. After spending several months in assisting various members of the Susquehanna Conference, in special or protracted meetings, his attention was directed by the Rev. R. Weiser and others to Pottsville as a suitable place in which to commence efforts for the organization and establishment of an English Lutheran Church. Accordingly, on March 27, 1847, he made his first visit to the place. As soon as he arrived he called on the Rev. W. G. Mennig, who was then pastor of the German Lutheran church of Pottsville. He received him very cordially, and, Dr. Steck having stated the object of his visit, he expressed himself well pleased with it, and gave it his most hearty sanction, assuring him that the Lutheran interest

in this place, to be well sustained, must have preaching in the English language. Brother Mennig accordingly made an appointment for him to preach in his church on Sunday evening, March 28th, 1847. The time arrived and the sermon was preached. At the close of the service a statement was made to the congregation setting forth the design of his visit, and asking the judgment of the people in regard to the matter. A second service was held two weeks later, at which time it appeared that there was a general anxiety for the introduction of regular English services.

Application was accordingly made by a number of persons favorable to the admission of English, to the vestry of the German church, for permission to hold English services in their house of worship. Permission was granted to the extent that the present English service might be held in the church, provided said service did not interfere in any respect with the regular service. As the house was built by the Germans, and was designed for their exclusive use, this offer was considered to be quite as liberal as the Germans, in justice to themselves, could be expected to make. The offer was accordingly accepted, and efforts were at once made to secure Dr. Steck's services as pastor of the English portion of the congregation. Whereupon, after due and prayerful consideration, he agreed to accede to the urgent request of the friends of English preaching, and took them under his pastoral charge May 16, 1847. This is the date of his regular entrance upon the pastoral office in Pottsville.

Doctor Steck boarded during the first six months of his pastorate at the residence of Mr. Nathan Haas, on Schuyl-

kill Avenue above Third St., afterwards for a season at Mr. David Heisler's, on the northwest corner of Arch and Centre Streets.

On April 18, 1848, he was married to Miss Susan M. Edwards, of Muncy, Pa., and took up his residence at 613 West Market St., and afterwards successively at 706, and 909 Mahantongo St., the northwest corner of Norwegian and Sixth Sts., and finally at 803 West Market Street.

Dr. Steck preached regularly, at intervals, in the German Lutheran Church on Sunday afternoons after Sabbath-School. He also frequently assisted Rev. Mennig in his evening services, when there would be some English permitted, but no English speaking. He also went occasionally with a little company of workers to Port Carbon, where he founded the congregation still in existence.

On Sunday evenings the Doctor would often conduct regular services at the houses of the members. Rev. Reuben Weiser, who first called Rev. Steck's attention to this field, would occasionally visit and assist him at these services, being entertained by members of the congregation. During the winter of 1847, Revs. Steck and Mennig held jointly a protracted meeting in the German Lutheran Church, mingling the German and English promiscuously in their effort to save souls. For a while all moved smoothly enough until, just as might have been expected, the vigor of the English participation awakened the fears of the German pastor, who rose in the midst of a hymn started in the English tongue, exclaiming with considerable asperity, "Sing it Deutsch, nicht English!"

The harmony was henceforth broken, although the English services continued for a season in that place. With greater

frequency Port Carbon was now visited. On the way thither on one occasion, in the little band of those who accompanied the Doctor, the suggestion was made "Now let us strike out for ourselves!" It was determined to worship no longer in the German Church, but to try to rent one of their own; until they should succeed in this, meeting only at the houses. Very soon their efforts were crowned with success, and they rented the two-story frame structure midway between West Market and West Norwegian Street in Second Street, previously used by the Second Presbyterian congregation and owned by Mr. D. H. Leib—a building not eventually removed till under the present pastorate.

In April, 1851, ground was broken for the erection of the present church building. The corner-stone was soon laid with impressive ceremonies, Rev. E. Breidenbaugh, and Rev. John E. Graeff assisting in the services. The building was so far completed as to admit of worship in the lecture-room during the winter. In the following spring (of 1852) it was solemnly dedicated to the service of the triune God, the pastor enjoying the presence and assistance of Rev. B. Kurtz, D. D., who preached in the morning the dedicatory sermon, Rev. A. C. Wedekind, D. D., who preached in the afternoon and Rev. E. W. Hutter who addressed the congregation in the evening.

Dr. F. W. Conrad, editor of the *Lutheran Observer*, remarks of this pastoral relationship: "Mr. Steck proved to be the right man in the right place. He entered upon his work with all the ardor of youth, prosecuted it with fidelity and energy, and is justly recognized as the founder of the English Lutheran congregation in the emporium of the Schuylkill coal region. He continued his labors at Pottsville ten years, and

there laid the foundation of his reputation as a preacher and pastor. Although he received a number of invitations to leave, he usually consulted us, and we uniformly advised him to decline them, and go on with his work. As the anglicised Lutherans multiplied in Port Carbon, Schuylkill Haven and Minersville, Rev. Steck took the oversight of them, and preached to them occasionally, and sometimes regularly, frequently going on foot, and walking eight miles on the Sabbath. By these missionary efforts he contributed largely to the organization and growth of English Lutheran Churches in these important towns. He may therefore be properly styled the pioneer of English Lutheranism in the Pottsville region."

Upon leaving Pottsville, Rev. Steck became pastor of St. John's Lutheran Church at Lancaster. Five years later, in the fall of 1862, he took charge of the Main Street Lutheran Congregation at Dayton, Ohio; whence, in September, 1868, he was again called to the Pottsville charge.

After taking his departure from Pottsville, Dr. Steck enjoyed a pastorate of five years at Middleton, Maryland, and one of six years at Gettysburg, Pennsylvania. Here upon Friday, the 10th of June, 1881, it pleased the Lord of the harvest to call this faithful reaper to his everlasting reward.

The funeral services took place on Tuesday afternoon, June 15th, in St. James Lutheran Church, on which occasion Rev. Dr. M. Valentine preached an appropriate sermon, and addresses were made by Rev. Dr. E. J. Wolf, of the Seminary, and Rev. Mr. Demarest, of the Pastoral Association. Revs. D. Schindler and D. C. Foulk also took part in the exercises. His remains were deposited in Evergreen Cemetery, and were followed by a large number of

relatives, friends and parishioners, who united in this last sad tribute to his memory.

Doctor F. W. Conrad, editor of the *Lutheran Observer*, remarks: "Dr. Steck was endowed with more than ordinary talent, and gifts of speech, by the cultivation of which he became an instructive and edifying preacher, and took rank among our most popular pulpit orators. He was devoted to pastoral work, and prosecuted it with energy and success. He had good judgment, and proved a wise counselor on Church matters.

He had a generous disposition and a kind heart. He was a warm friend and cheerful companion, a devoted husband and fond father. Decided in his theological convictions and devoted to his own Church, he cherished at the same time the most fraternal relation with his pastoral colleagues of other orthodox denominations. We called to look upon his face once more, and to bid him a last farewell; but his physical debility was so great at the time, that we were constrained to forego that melancholy gratification. He continued to grow weaker from day to day. The day before he died he exclaimed a number of times: "O the richness of the mercy of God!" On the morning of his last day, when his son, who had watched with him, said to him, "Father, you have been sinking during the night," he replied, "Then let me to myself; I wish to be alone." These were his last words. Soon after his wife approached him, but the power of speech was gone, and at 6 o'clock on the evening of the 10th of June he calmly fell "asleep in Jesus." And as we mourn his loss as that of a brother beloved, and a true yoke-fellow in the ministry of the gospel, we rejoice in the opportunity of paying this imperfect tribute to his memory."—*Hist. of Pottsville Church.*

REV. JOHN M. STECK.

Rev. John Michael Steck was born at Germantown, Pa., October 5, 1756. He studied theology under Dr. Helmuth, and was afterwards admitted a member of the Lutheran Synod of Pennsylvania. In 1784 he took charge of the congregation at Chambersburg, and the congregation connected with it in Franklin County, Pa. In 1785 he was married to Esther, daughter of John Haffnor, of Franklin County. In 1789 he was called to the congregations in Bedford and Somerset Counties, and, after ministering to them three years, in 1792, accepted a call from the congregations in Westmoreland County, and took up his residence at Greensburg,

when that part of Pennsylvania was yet a wilderness. At this period he performed a great amount of missionary labor, and formed many new congregations in the surrounding country, exposing himself to a great variety of perils and hardships; but, in his later years, he confined his labors chiefly to the congregations in and about Greensburg. Though his health had been gradually declining for three years, he died at last, suddenly, of dysentery, on the 14th of July, 1830, in the seventy-fourth year of his age. He was an earnest, faithful and successful minister. —*Sprague.*



REV. MICHAEL J. STECK.

Rev. Michael John Steck was a son of the Rev. John Michael Steck, and was born in Greensburg, Pa., on the 1st of May, 1793. Under the advantage of a careful Christian education, he very early discovered a serious and thoughtful turn of mind, and was very particular in the choice of his companions, and correct in all his external deportment. He also evinced a great love of study, and never seemed more happy than in the company of his books. His father, therefore, determined to give him as good advantages for education as were within his ability; and, accordingly, he sent him to the Greensburg Academy, where he continued a most diligent and successful student for several years. Having resolved to become a minister of the Gospel, he commenced, soon after leaving the Academy, the study of theo-

logy, under the direction of his father. But as the father's time was too much occupied by the duties of an extensive charge to allow him to do justice to his son as a theological student, the son went to reside at Pittsburg, and continued his studies under the Rev. Jacob Schnee, then pastor of the German Church in that city. Here he applied himself with great diligence, and his improvement was proportionally rapid.

He was licensed to preach, by the Synod of Pennsylvania, in the spring of 1816. He began his labors by becoming a temporary assistant to his father, performing services in the most distant parts of his charge. While he was thus engaged, he received and accepted a call to Lancaster, O., which, at the time, was considered as one of the most important positions in the Luth-

eran Church in the west. He entered upon his duties here on the 15th of December, 1816, greatly fearing that he had not the requisite qualifications for the place. But the result, by no means justified his misgivings. He remained in this field for twelve years, laboring indefatigably, and with the most gratifying tokens of the Divine blessing. He was the pastor not only of the congregation in Lancaster, in which he officiated in English as well as German, but also of several churches in the neighborhood. Besides his stated labors in connection with his own charge, he, frequently, by appointment of Synod, made extensive missionary tours, gathering, here and there, the scattered members of the Church, and dispensing to them the Word and Ordinances. His congregations appreciated most highly his self-denying and arduous labors, and testified, in many ways, their strong attachment to him; while he, in turn, felt toward them an affection almost parental. Under these circumstances, the dissolution of this relation was the occasion of the deepest mutual regret; but a call for Mr. Steck's services came, which he knew not how to resist. His excellent father, on account of the increasing infirmities of age, found himself in need of an assistant; and there was no one to whom he so naturally looked as to his own son; and the son felt constrained, by a sense of filial obligation, to comply with his wishes. Accordingly, in 1829, Mr. Steck removed to Greensburg, as his father's assistant; and, on the death of his father, in 1830, he succeeded to the sole pastorate.

Here he labored without interruption till the close of life. Some idea may be formed of the amount of his labors from the fact that he ministered regularly to eleven churches, besides, preaching at three or four stations, some of which were distant thirty miles from his residence. During several of his last years his labors greatly overtaxed his physical constitution; and the marvel was that it held out so long under such enormous burdens as were laid upon it. When he was finally arrested by the malady that terminated his life, he was engaged in ministering to the sick and dying. He was himself attacked with typhoid fever, which was at that time epidemic in his neighborhood, and, after lingering for several weeks, and often enduring much acute suffering, he passed on to his rest on the 1st of September, 1848, in the fifty-sixth year of his age. The services at his funeral were conducted by the Rev. N. P. Hacke, of the German Reformed Church, and the Rev. Messrs. W. S. Emery, J. Mechling, W. A. Passavant, and J. Rugan, of the Lutheran Church. Funeral sermons were also preached in several churches in the country which had been under his care, and one at Greensburg, by the Rev. W. A. Passavant, of Pittsburg, was published.

In 1818 Mr. Steck was married to Catharine Elizabeth, daughter of William and Elizabeth (Cope) Penn, by whom he had eleven children, four sons and seven daughters. Two of the daughters are married to Lutheran clergymen. Mrs. Steck survived her husband.—*Sprague.*





REV. PROF. FREDERICK W. STELLHORN.

Frederick William Stellhorn was born October 2, 1841, at Brueninghorstedt, a small village of the former Kingdom of Hanover, Germany. His parents were poor, but universally respected peasants, well acquainted with the doctrines of the Lutheran Church and deeply attached to them. At the age of about six years the boy was sent to the parochial school of his native village, where, besides religion in the form of Catechism, Bible history, and the inestimable hymns of the German Lutheran Church, reading, writing, and a beginning in arithmetic formed the only subjects of instruction; but in his thirst for knowledge he devoured all the books he could get hold of. The historical portions of the Bible he knew by heart at a very early age.

When he was nearly thirteen years old the family emigrated to America. At Fort Wayne, Indiana, in September, 1854, the father died of cholera, just a week after the arrival there, leaving a delicate widow and two minor children

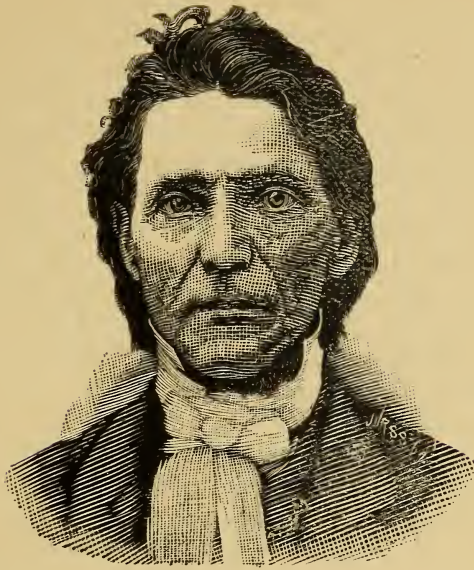
to mourn his loss. An older brother provided for the wants of the poor bereaved new-comers. Next spring William was confirmed by the late well-known Rev. Dr. W. Sihler, having attended his catechetical instruction and the congregational school during the winter. In the fall he entered the preparatory department of the Practical Theological Seminary of the German Lutheran Synod of Missouri and other states, then still at Fort Wayne. His teachers there, to whom he owes much in every respect, were Dr. Sihler, Rev. Prof. A. Craemer, late director of the same institution, removed since to Springfield, Ill., and Rev. F. W. Foehlinger, now pastor at Yonkers, N. Y. In the fall of 1857 he was transferred to Concordia College at St. Louis, Mo., now at Fort Wayne, Ind., where he enjoyed the instruction of the late Profs. C. F. W. Walther, D.D., A. Biewend, A. Saxer, J. Goenner, and Profs. R. Lange and G. Schick, now at St. Louis and Fort Wayne respectively. Five years after,

1862, he was admitted to the Lutheran Theological Seminary at St. Louis, Dr. Walther being the president and soul of the institution. In 1865 he graduated and became assistant pastor of the German Evangelical Lutheran Immanuel's Congregation at St. Louis, the late Rev. J. F. Buenger, the Missourian Francke, being first pastor. This call he accepted because he regarded it his duty, though the oppressively hot summers of St. Louis had never agreed with him. Having labored here for somewhat more than a year, also in a literary capacity, he was prostrated by a sun stroke. At first his life was despaired of; yet, after some weeks rest in the country, he managed to instruct a large class of catechumens during winter, and to render some other assistance to kind Father Buenger. When Easter had come his strength was so far exhausted that he had to repair to a rural retreat for half a year. In the fall, not yet feeling able to do justice to the duties of his present position, he resigned it against the wishes of the congregation, and accepted a call to a small congregation in De Kalb Co., Indiana, where he recuperated slowly but surely, and found ample time to continue his studies, especially in Exegesis. In the fall of 1869 he entered upon the duties of a professor at the Northwestern University, Watertown, Wisconsin. Here he passed five most pleasant and instructive years, teaching Hebrew, Greek, Latin, German, and History. In 1874 he deemed it his duty to accept a similar position, urgently offered to him by his

Alma Mater, Concordia College, Fort Wayne, Ind.

When the well-known Predestination controversy broke out in the Synodical Conference, his conscience constrained him to take sides with Rev. Prof. F. A. Schmidt, D. D., against Dr. Walther and the Missouri Synod. At the Pastoral Conference at Chicago, Ill., 1880, he was one of those who especially had to bear the brunt of battle, the overwhelming majority of about 350 pastors and professors present, finally adopting the views of their old leader and champion, Dr. Walther. The unpleasant situation resulting from this made it the easier for him to leave the Synod of his love and labor, by accepting a call as Professor of Theology and of the German language and literature at Capital University, Columbus, Ohio, in which capacity he has been laboring since May, 1881, being at the same time editor of *Lutherische Kirchenzeitung* and *Theologische Zeitblätter*, both published by the Evangelical Lutheran Joint Synod of Ohio and adjacent states. During the heat of the Predestination controversy, he published several tracts against the position of Dr. Walther. In 1886 his *Kurzgefasstes Woerterbuch zum Griechischen Neuen Testament* was published at Leipsic, Germany. A *Brief Commentary on the New Testament* (in English) is now being published by Lutheran Book Concern, Columbus, Ohio. The first volume, embracing the four Gospels, has just appeared.





REV. JACOB STIREWALT.

Capt. John Stirewalt, the father of the subject of this sketch, was born, October 11, 1769, in Pennsylvania. Having visited North Carolina early in life, he married Miss Elizabeth Rendleman, and then became a citizen of that state. Being possessed of a sound judgment, wonderful ingenuity, and unyielding industry, he accumulated considerable wealth by his assiduous attention to the development of the agricultural resources of his section. To him were born three children, Rev. John N., Saloma (Bostian), and Rev. Jacob Stirewalt, whom he faithfully reared in the nurture and admonition of the Lord.

Rev. Jacob Stirewalt was born, near Salisbury, Rowan Co., N. C., on Saturday, August 17, 1805. Little is known of his early youth, except that, blessed with pious, educated, and industrious parents, who deemed idleness the parent of mischief, he acquired that firmness of Christian character and those habits of

persevering and systematic labor which marked his entire life.

He entered into the holy state of matrimony with Miss Henrietta Henkel, the daughter of Elias Henkel, at New Market, Virginia, January 8, 1833. This union was blessed with ten children, six daughters and four sons. Seven of his children survived him. Two of his sons, John N. and Jerome Paul, are now actively engaged in the work of the gospel ministry. His home relations were peculiarly pleasant.

He was ordained Deacon, September 14, 1837, and in the minutes of the eighteenth session of the Evangelical Lutheran Tennessee Synod, convened in Salem Church, Lincoln County, N. C., we find that, various petitions having been laid before that body, recommending that Jacob Stirewalt and A. J. Fox were both morally and intellectually qualified to perform every ministerial function, and praying that they be promoted to

the office of pastor, it was, on Tuesday, September 11, 1838, "resolved, that they be examined, on to-morrow morning, with regard to their qualifications to bear the office of the ministry, and, if considered competent, they be ordained." Accordingly, on Wednesday, they having presented themselves, upon the invitation of the president, the forenoon session was taken up with their examination, of which the minutes contain the following description: "It was conducted by different members of Synod; every member being permitted to propose such questions as he thought proper. The candidates, during the examination, evinced, by their pertinent and judicious answers, that they had made considerable proficiency in the acquisition of theological knowledge; so much so that they gave general satisfaction and were considered fully competent to perform every ministerial function. Therefore, on motion, it was unanimously resolved, that they be ordained pastors on to-morrow." On Thursday, the 13th day of September, 1838, they were accordingly ordained.

On Friday, September 14, 1838, the Synod "resolved, that Revs. A. Henkel, Jacob Killian, and Jacob Stirewalt, be requested to compile a Liturgy for the use of our church, and present it to the next session of the Synod for examination." This duty was performed; the Liturgy was adopted, published, and is yet extensively used in the Church. He did much of the writing for the Liturgy. Many of the prayers and forms are of his composition.

As evidencing the energy and devotion with which he discharged the duties of his office of pastor, it may not be improper to state that, in the thirty-two years of his ministry, he preached 3132 sermons, of which 560 were funeral discourses; and his efficiency is attested

by the confirmation of 708 persons, and the baptism of 1259; and he united in marriage 171 couples in the same period. As if to complete the circle of his life, just three months before his death, he preached his last sermon in the same county and near the same place, at which he preached his first. A life of such protracted usefulness, and crowned with such fruits, may well lead us to ponder upon the character and habits of the man, and studying the means by which he accomplished so much, we may find in his example many useful hints to ourselves.

His character, like his features, was clearly defined, and individual. With nothing erratic or sensational in his composition, he would have impressed a stranger with his personal independence and his dissimilarity from others. Regulating his own life, even in its minor details, by the sternest and most critical rules of the severest discipline, he always had a charitable word for the faults and errors of others. Proclaiming the enormity of sin and the eternal punishment of the ungodly with terrible distinctness, he delighted most in picturing the absolute perfection of the character of Christ, and wooing by the sweet inclinations of a Saviour's boundless love. He never denounced the evil without presenting the remedy; never threatened with punishment that he did not more forcibly offer the rewards which attend the good. To him the Christian religion was an active, controlling principle indispensable to man's happiness, not only in the world to come, but in the every day affairs of life—a sweet guide to live by as a staff to lean upon when the shrinking feet should go down to the river in the dark valley of the shadow. He lived the doctrines which he taught in words, and trusting always in the merits and promises of Christ, he died

as if he had lived with reference to that hour, and obeyed the last earthly call with the same submissive resignation with which he always prayed, "Thy will be done."

Energetic by nature, of a nervous temperament, and zealous in the advancement of everything in which he was interested, he was never in a hurry. The very tenacity with which he adhered to his opinions when found, induced him to thoroughly examine and carefully and prayerfully study a subject in all its aspects before he came to a conclusion. The Bible and the works of Luther were his almost daily study, and the churches to whom he ministered listened as he preached, with that confidence and inclination to belief which generally follows the knowledge that the preacher has given to his subject the full benefit of all his ability, energy, and research. That there is no excellence without great labor, and industry precedes success, were to him maxims of practice in the work of the ministry, as in secular affairs. He thought it a sin to be indolent, lazy, or careless in the work which the Master gave him to do. He measured the effect of his sermons not by the compliments which men paid his eloquence or declamation, but by the fruits with which the Holy Spirit crowned his labors. To him the applause of men was an empty sound, compared to the approval of his own conscience when he felt that he had planted with all the powers at his command and that God would give the increase. His sermons were not written. He never used manuscript. He usually preached from notes or else extemporaneously. He was an impressive speaker.

He was a ready writer, and his style of writing was clear, concise and forcible. He became the author of a work entitled, "Grades in the Ministry, with remarks

on the Ministerial Office and Ordination." His efforts in this direction were crowned with success. They elicited many complimentary remarks by critics and well qualified judges. He completed his book in manuscript on March 6, 1869, just three months and a half before his departure from time into eternity. It was published in 1881.

Now that he no longer walks among men, they wonder that they feel their loss more sensibly in the painful vacancies created than they appreciated the worth of the living. If, as a friend, he was unselfish; as a citizen, honest; as a parent, affectionate; as a husband, devoted; and as a minister, pure and efficient; his entire character, encircled by the pure crown of Christian humility, shone the brighter for its want of pretense, and will be cherished by all who knew him, as a model and example worthy of imitation. Life to him was valuable because it was the theatre of active duty, it was beautiful in that it afforded the opportunity of laboring in the Master's vineyard. The cry of the distressed never passed him unheeded, and want found his hand ever open. Loving the true, the beautiful, and the good, because, by grace, his mind and heart were attuned in harmony with them, he taught and practiced that which he loved, and hundreds can attest that the world is better that he lived. His faults were known to himself better than to his neighbors, and he alone was troubled by them. Our good opinions cannot reach him in the grave but attention to his virtues may benefit the living. Compliments to the undeserving may, like the glare of the sunshine upon the iceberg, show but glittering inequalities, but the memories of the good will come to us as soft and sweet as the tender moonbeams that sleep upon their graves. Whatever difference

of opinion there may be as to those heroes of war, whose fame is founded upon the skeletons of thousands of the tools of their ambition, there can be no question that God loves the heroes of peace, who do their duty because they love their God, and whom adversity, nor prosperity, nor joy, nor sorrow, nor things present, nor things to come, cannot sever from the glorious work of ameliorating the condition of humanity, guarding the purity of society, and prompting his kingdom on earth. Such a hero was the subject of this rude sketch.

The sainted subject of this sketch died on the evening of Saturday, the

21st day of August, 1869, at his home in New Market, Shenandoah County, Virginia, at the age of 64 years and 4 days.

He now sleeps with the fathers. His eyes are closed; his heart is still; the labors of his life are done. Bowing, as he bowed, in humble submission to that Supreme Will, which doeth all things well, and which seeth not as man sees, we may take comfort in the knowledge that: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors and their works do follow them."

—*Rev. 14, 13.*



REV. GEORGE F. STELLING, D.D.

Rev. George F. Stelling, D.D., was born at Stalzenau, Hanover, Germany, Nov. 19, 1829. His parents emigrated in 1833; in 1837 settled in Central Ohio, where George received his primary education. In 1857 he graduated from Wittenberg College, which institution subsequently conferred upon him the degree of Doctor of Divinity. He studied theology at the seminary at Springfield, but did not take the full course, however. His first charge was at New Philadelphia, O., and his second at Canton, O. He was called to the

First Church, Harrisburg, Pa., in 1865, where he ministered nine and a half years. He was located at Red Hook, N. Y., from 1875 to 1877. From the spring of 1877 to the fall of 1881 he was pastor of Main Street Church, Dayton, O., when he removed to Omaha, Neb., where he labored until his death.

Rev. Stelling was married March 26, 1857, to Cornelia Jane May, who, with nine children, survives him. He died of congestion of the brain Jan. 8, 1884, at Omaha, Neb., and was buried at Massillon, Ohio.





REV. GEORGE SCHOLL, D.D.

Rev. George Scholl, D.D., was born April 22, 1841, near Connorsville, Ind., being next to the youngest in a family of ten children. The names of his parents were Jacob and Elizabeth, whose ancestors came from Germany about A. D., 1750. They removed from Schuylkill county, Pa., in 1833. They were strictly pious and brought up their large household under the reign of law as well as of the gospel, administering a discipline which our subject has compared to that of West Point. They were really the founders of the Lutheran Church in Indiana. They were hardworking, thrifty farmers and the education of their children was limited to three months a year. After a course of thorough instruction in the catechism by Rev. Solomon Weils, George was confirmed at an early age, and the seeds of parental and pastoral nurture have yielded a rich and perennial harvest.

Not content with the meagre and elementary training of the common schools, he pursued advanced studies in

several high schools or academies, after which he enjoyed the incomparable benefit, which is the boast of many great men, of teaching school for several terms. During the winter of 1860-61 he took a commercial course in Cincinnati; and was for some time employed in a large business house in that city. His heart was set on entering the legal profession and a year was consumed upon Blackstone, when, to complete his preparatory course, he entered Miami University, at Oxford, O., where he acquired his first knowledge of Latin and Greek under the tuition of Prof. David Swing, now of Chicago. But the Head of the Church had planned another career for young Scholl, and led him by unexpected paths to an institution of his own Church. In 1864 he entered the freshman class of Wittenberg College, Springfield, O., and four years later he carried off the first honors of his class. His fellow-students showed the recognition of his logical bent of mind, and his cogent, lucid style of

speech by appointing him the debater of the Excelsior Society in their literary contests.

Mr. Scholl's theological course under Dr. Sprecher was brief, but with such a teacher and such a pupil time becomes an indifferent factor. The impress of the learned and gifted professor was left upon the alert and thoughtful mind of the scholar, and the latter was a theologian when he left Springfield, although he by no means entertained the idea that his studies were completed.

His first pastoral charge was at New Philadelphia, O., an old congregation which had enjoyed the services of distinguished preachers. He began his labors here March 29, 1869, and on relinquishing it after two years and seven months, left, as a monument of his energetic and successful pastoral administration, a handsome church erected at a cost of \$15,000.

In November, 1871, he became the first pastor of the newly organized Second Church of Altoona, Pa. His fine executive ability came here especially into requisition, and foundation work was done so wisely and solidly that in a pastorate of less than three years a vigorous and flourishing congregation was developed and an impetus was given to the steady growth which it has maintained ever since. He was instrumental while here in building a large church costing \$25,000, and in opening fountains of liberality which continue to this day to pour out streams of refreshing upon the Church at large. Dr. Scholl has proven by a number of instances his extraordinary capacity for stimulating the grace of giving.

On the removal of Dr. Wolf to the Theological Seminary at Gettysburg, Mr. Scholl became his successor in the Lombard St. Lutheran church, Baltimore, a church which had enjoyed the

ministrations of such divines as Krauth, Seiss, and others well known throughout the Church, but which, notwithstanding the unfavorable changes in that locality, never had a period of healthier or larger prosperity than under Dr. Scholl's self-sacrificing and clever leadership. He remained in charge of this congregation, a post of unusual demands and trials, for nearly ten years, a period longer than any to which his distinguished predecessors had attained.

From Baltimore he removed to Hanover, where he was pastor of St. Mark's for three years.

Western Maryland College surprised him with the title of Doctor of Divinity in 1884, an honor which, so far from seeking, he was strongly disposed to decline. No one questioned his desert of this honorary degree.

Dr. Scholl became a member of the Foreign Missionary Board, 1877, serving for seven years in the capacity of Recording Secretary. In 1884 he became Corresponding Secretary, taking charge of all the clerical business, and in 1886 he was elected to fill this position on a salary and to relinquish his pastoral work, an office which he has filled from Jan. 1, 1887, till the present. The Church has few trusts of greater importance or more delicate administration, and it would be hard to find another man in the General Synod who could administer it with greater efficiency or more general satisfaction. Dr. Scholl's sturdy common sense, clear understanding, business tact, his happy address and clear presentation by mouth and pen of all the interests of our vast foreign mission fields, his influence with men, and his command of the absolute confidence of the Church, in his devotion and his discretion, have combined to create and sustain a general, lively and growing sympathy with the cause he

represents. Whether we look at the steady increase of contributions, some rising into the denomination of thousands, or at the constant enlargement of the work in India and Africa, everywhere the evidences of wise administration and Divine favor cheer the friends of Foreign Mission.

Dr. Scholl is in the best sense an able preacher of the Word. He impresses his audience as a thinker, a reasoner, a teacher, and an exhorter. He has a clear grasp of the gospel; his thought is luminous, striking and practical; his manner easy, graceful and winning; and his sermons are stimulating and suggestive, not easily disregarded by the hearer, nor soon forgotten. With uncommon tact they are adapted alike to the cultured and the unlearned.

He also wields a graphic pen which alike in the *Missionary Journal*, of which he is the Foreign Mission editor, and

the Church weeklies, confines its products mostly to the discussion of foreign mission issues, while in the *Lutheran Quarterly* it expatiates on other topics of ecclesiastical or scientific import. The Church has reorganized his administrative virtues and clear-witted understanding by frequent elections to positions of trust and he has at different times represented the Allegheny Synod, the Maryland, and that of West Pennsylvania in the Board of the Seminary of the General Synod at Gettysburg. He excels in social qualities, and the gentle, peaceful, joyous tributes of a living faith, and a grateful spirit form largely the secret of his popularity.

Dr. Scholl was married on Dec. 1, 1869, to Miss Emma Barr, of Springfield, O., which union has been blest with four children, of whom two, a daughter and a son, are living.



REV. J. PAUL STIREWALT, A.M.

Jerome Paul Stirewalt was born in New Market, Shenandoah Co., Va., on April 11, 1850. He is the ninth child, and fourth son of Rev. Jacob Stirewalt and his wife, Henrietta Stirewalt. He was trained by his pious parents to habits of industry, morality and holy zeal.

He became a student in the Polytechnic Institute at New Market, Va., where he pursued his literary studies for several years with considerable progress. In this institution he enjoyed the advantages of able instructors, from whom he acquired a knowledge of the English, German, Greek and Latin languages.

He became a student of theology in 1870, in the Lutheran church, and was accordingly received under the care and

training of the Evangelical Lutheran Tennessee Synod on Nov. 8, 1870. Having made commendable progress in the study of theology, and having sustained a most rigid examination in the different departments of theology, he was ordained to the office of pastor Dec. 9, 1873, by authority of the Tennessee Synod, of which he has always been a member. He has missed only two or three of her annual conventions and has been a member of some of her most important committees. He has been the Synod's treasurer, and for a number of years has been recording secretary of the Synod, and was this year the Census Enumerator of Statistics for the Eleventh Census of religion in the United



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States. Several years he served as a member of the Mission Board of the Synod. He has been the executive committee of missions in the Virginia Conference of the Tennessee Synod for years—in fact the only executive committee of missions the Conference has ever had. Consequently he has done a great deal for the Church in a missionary point of view.

He has always had a regular pastorate, and is now pastor of one of the largest and most influential pastorates in the Synod. His style of preaching is exegetical. He believes in this style because it seems to be more instructive and edifying to the people, many of whom regularly attend his services. He either preaches from notes or else extemporaneously. He does not use manuscript or written sermons.

He is a ready writer, in a clear, concise style, and has written a great deal for the press, mostly for the religious press. He contributed material for "The Lutherans in America," by Rev. E. J. Wolf, D.D.. He has written a number of sermons, and has one now in the hands of the printer on "The Doctrine of the Trinity," which is being published in pamphlet form. It will soon make its appearance before the public. He also has an able sermon on "Future Punishment," which deserves publication in a permanent form. It would make a neat little volume. His writings have been greatly appreciated, as has been fully attested in the many handsome compliments paid him.

He received the degree of Master of Arts from his *Alma Mater* at the tenth Annual Commencement in May, 1880.

REV. M. L. STOEVER, PH.D., LL.D.

Prof. Martin Luther Stoever, Ph. D., LL. D., was born in Germantown, a district of Philadelphia, February 17, 1820. His preliminary education was received in the Germantown Academy, in his native place. But in 1833, at the age of thirteen, he went to Gettysburg, Pa., and entered the preparatory department of Pennsylvania College. In 1834 he was admitted to the Freshman class in that institution. At the very beginning of his course he took high rank as a student, and maintained this until his graduation, in 1838, his graduation appointment being the Latin Salutatory. In the fall of 1838 he took charge of a school in Jefferson, Maryland, where he made many friends, and was looked up to as authority in all matters. At the earnest request of the board, in the fall of 1849, he returned to Gettysburg, and assumed the charge of the Preparatory department of Pennsylvania College. At different times, subsequently, he taught almost every branch of study in the college while exercising a general oversight as principal of the Preparatory department.

During the presidency of Dr. Krauth, Prof. Stoever lived in the college building, and acted as president pro tem. During the last ten or twenty years of his life, his attention was devoted to instruction in Latin, in the teaching of which branch he was entirely at home, and felt a deep interest in the progress of his pupils. He died July 22, 1870, in Philadelphia, at the close of a college year of excessive work, and at the end of the thirty-first year of his connection with the institution as instructor. Outside of college duties, his literary labors were almost entirely confined to the *Evangelical Quarterly Review*, in every

number of which, from its inauguration in 1849, with the exception of two issues, one or more articles from his pen appeared. Associated in its editorship for several years with Drs. Reynolds and Krauth, he became sole editor and proprietor in 1862, and closed its life with his own with its twenty-first volume in 1870. He published also memoirs of Revs. H. M. Muhlenberg, D. D., and P. F. Mayer, D. D., and several addresses delivered on special and public occasions. He received the degree of Ph. D., from Hamilton College, N. Y., in July, 1866, and that of LL. D., from Union College, New York, in July, 1869, both of which came unexpectedly to the recipient, his friends having secured these honors unknown to him.

Prof. Stoever was several times asked to take charge of female seminaries, but these he declined; also the invitation to the presidency of Girard College, in Philadelphia, and the professorship of Latin in Muhlenburg College, Allentown, Pa., tendered to him in 1869. He was prominently connected with the Christian Commission during the late civil war, was well known among all denominations, and had many friends all over this country, and in England, Scotland and Ireland. He was beloved by all his friends.

The distinctive traits of Dr. Stoever were: His genial, kind-hearted, uneffected, and I may call it, beautiful disposition; his open-handed, generous hospitality; his accurate scholarship in his department; his assiduity in keeping afloat the *Review*; in traveling in its interests he did much for Pennsylvania College by securing students; the church owes him a debt of gratitude by drawing out thereby much valuable

literary material; he rescued from oblivion many an important and interesting biographical and historical fact; his extensive acquaintance in other churches where he favorably represented our own; his persistent refusal to leave our church, though repeatedly approached with tempting offers from institutions in other churches; his special efficiency during and after the

battle of Gettysburg and his untiring labors in the Christian Commission work for some months after the battle; his original purpose to enter the ministry and his being deterred by his hesitancy of speech; his habit of charitably construing the conduct of others—always putting the most favorable construction on their actions. This was a strong point of his character.—*Morris.*



REV. K. F. F. STOHLMANN, D.D.

Dr. Stohlmann was born the 21st of February, 1810, in Kleinbremen, near Buckeburg. His father, who was teacher there, soon observed that the son was talented and sent him to the Gymnasium at Buckeburg. At this school he received the necessary education in the classical and modern languages to enter the university. His professors, having noticed his rare gifts, during his ten years' course at the Gymnasium, encouraged his father to have him enter upon the study of theology. The father followed their advice and sent him to the University at Halle, where he received instruction by

the pious Professors Tholuck, Guericke, Harlesz, and others. It was chiefly through his friend and fellow-student at Halle, the Rev. Dr. C. E. Coszman, now (1890) of Nova Scotia, that he conceived the idea of coming to America after having finished his course at the university. On June 20, 1834, his father, with a family consisting of seven persons, emigrated to America, arriving at Erie, Pa., in the latter part of September, 1834. It was not long before young Stohlmann was requested, by Germans who lived in Erie, to preach to them on Sundays, which he gladly consented to do. In the meantime he joined the

Pittsburg Synod and was ordained to the holy ministry, having accepted a call to three small congregations in and about Erie, which he had himself organized. In 1838 he accepted a call to St. Matthew's German Lutheran Church at New York. During his labors in New York he founded St. Mark and St.

Luke, both German Lutheran churches.

In 1856 Capital University, of Columbus, O., conferred upon him the degree of Doctor of Divinity. With marked success Dr. Stohlmann labored in New York for about thirty years. He died May 3, 1863. Dr. Stohlmann was married in 1836.



REV. CHARLES A. STORK, D.D.

Rev. Charles Augustus Stork, D.D., son of Theophilus and Mary Jane (Lynch) Stork, was born near Jefferson, Frederick Co., Md., September 4, 1838. He received his preparatory training at Gettysburg, Pa., and Hartwick Seminary, N. Y. Graduated from Williams College in 1857. Pursued his theological course at Andover. Was licensed in 1868. Became Professor of Greek at Newberry College, 1859-60. Ordained in 1861 and took charge of St. James', Philadelphia, Pa., 1861-2; and St. Mark's, Baltimore, Md., 1862-1881. In 1881 he was elected to the chair of Didactic Theology in the Seminary at Gettysburg, Pa., and Chairman of the Faculty, which relations he sustained until the time of his death.

Was Director of Pennsylvania College, and of the Theological Seminary. President of the Board of Foreign Missions of the General Synod, 1877-1883. Degree of Doctor of Divinity was conferred upon him by the Pennsylvania College in 1874. Published many articles in the *Evangelical Review*, *Lutheran Quarterly*, etc. Co-editor of the *Lutheran Missionary Journal* and of the *Lutheran Quarterly*, published at Gettysburg. He died of throat disease, December 17, 1883, at the German Hospital, Philadelphia, Pa., where he was under the special treatment of Dr. J. Solis Cohen. His age was 45 years, 3 months and 13 days. He is buried at Andover, Mass.

REV. CHARLES A. G. STORK.

Rev. Charles Augustus Gottlieb Stork was born on the 16th of June, 1764, near Helmstadt, in the Duchy of Brunswick. His father, George Fredrich Stork was a merchant of Helmstadt, and gave his son the best educational advantages which the country afforded. His parents were both exemplary Christians, and spared no pains to imbue him early with the principles and spirit of true religion. At the age of fifteen he was received into the Church by the rite of confirmation, and, about the same time, became a member of the high school in his native place, where he continued for three years. Having gone through the prescribed course, and been pronounced properly qualified by Professor Windeberg, the director of the Institution, he was admitted into the University of Helmstadt in 1782. Here also he remained for three years, giving his attention principally to the science of theology, with an intention of devoting himself to the Christian ministry. In 1785, his course at the university being now completed, he became tutor to the children of a nobleman residing at Hadenburg, an appointment which he received through the influence of the Rev. Mr. Velthusen, by whom he had, in his youth, been confirmed. He continued in this position one year, when, in consequence of the removal of his patron to Hanover, he accepted the situation of private teacher in the family of a merchant residing in the vicinity of Bremen. Here he remained two years, and it was while he was thus engaged that an application was made to him to undertake a mission to this Western Continent. A petition from a number of members of the Lutheran Church in North Carolina had been received, accompanied by a communication from the Rev. Adolphus Nussman, who had been sent as a missionary to this country in 1733, and who had, for several years, been laboring, in great poverty, earnestly imploring that additional help might be furnished to relieve the prevailing spiritual destitution. The request was forwarded to Mr. Velthusen, and his attention was immediately directed to Mr. Stork as a person eminently fitted to engage in such an enterprise. The young man, after due reflection, expressed a willingness to go, and at once made arrangements for his departure, at the same time receiving from his Sovereign a written assurance that if, for any reason, he might choose to return, he should still retain his claim to promotion in the fatherland. As a candidate for the sacred office, he was then examined, by order of the Duke, the examination being conducted by five professors, and solemnly ordained as minister to North Carolina, by his pastor, who had, from the beginning, been his warm friend and generous benefactor. He left his native country in the spring of 1788, and, after a long and dangerous voyage, arrived in Baltimore, on the 27th of June, and received from the brethren there a most cordial welcome. After remaining with them about six weeks, he passed on toward his future field of labor. He traveled to Charleston by sea, and there he purchased a horse, and, by an inland route, reached Pastor Nussman's residence in North Carolina, in the month of September.

Mr. Stork, immediately after his arrival, was elected pastor of three congregations, one in Salisbury, where he took up his abode, and the others known

by the name of the Organ Church and the Pine Church. He also soon commenced regular service in what was called the Irish Settlement. As the years passed on, he established other congregations in Rowan, Lincoln, and Cabarras Counties. Here he spent his days in a constant routine of most diligent and self-denying labor. He was repeatedly invited to occupy other fields, and some of them among the most eligible within the bonds of the denomination, but he declined them all, in view of the great want of ministers in the region in which he had planted himself. He lived in Salisbury seventeen years, and was privileged to witness the most gratifying results from his labors. During the first two years of his residence in this place, he was domesticated in the house of Lewis Beard, whose daughter, Christina, he married on the 14th of January, 1790. They had eleven children, one of whom is the Rev. Dr. T. Stork, of Baltimore.

In the year 1787 he made a journey to the North, and attended the annual meeting of the Pennsylvania Synod, "to strengthen himself," as the record says "to renewed exertions in the service of his Divine Master." After his return from the Synod, he not only continued his labors in the congregations gathered in his immediate neighborhood, but also paid several visits to churches in South Carolina, Tennessee and Virginia, which were without ministers.

During the latter years of his life, Mr. Stork lived upon a farm, ten miles south of Salisbury, a central point between his congregations. His last six years, however, were years of great physical infirmity; but, though he was unable to perform regularly the services of the sanctuary, he embraced every private opportunity to do good among his people. During his last illness, which

was continued through several weeks, he manifested a spirit of unqualified submission to the Divine will, and of deep concern for the interests of the Church. Thoughts of Christ and salvation, and the glorious world beyond the grave, lingered in his mind, when the power of reflecting on any other subject seemed to have failed him. He died March 29, 1831, in the sixty-seventh year of his age. His remains were interred at the Organ Church, which had so long been the scene of his ministerial labors.

Mr. Stork was a highly educated man, and, besides being a fine classical scholar, had a great amount of general knowledge. He had a large and valuable library, part of which he bequeathed to the Theological Seminary at Gettysburg, while another portion of it passed into the possession of the Collegiate Institute at Mount Pleasant, N. C.

He had the reputation of being an eloquent and effective preacher in the German language. His discourses were interesting alike to the least and the most cultivated; for his thoughts were presented with such admirable perspicuity that the most illiterate could comprehend them; and yet they were so rich, and elevated, and often powerful, that the best educated minds could not but admire them. In the pastoral relation he was a model of tenderness, diligence and fidelity. He was always, when present, chosen president of the Synod, and took a deep interest in everything involving the prosperity of the Church. Young men often resorted to him for aid in their preparation for the ministry; and they found him an able and thorough theological teacher. His manners were quiet and unobtrusive, his spirit cheerful and genial, and every thing about him partook of a beautiful childlike simplicity.—*Sprague.*

REV. T. STORK, D.D.

As to its external facts and changes, Dr. Stork's life may be easily told. Eternity alone can unfold the full extent of the work he did. The most useful and influential life is not always marked by the greatest changes or crowded with the most exciting incidents. He was born in North Carolina, where his father preached the gospel with marked and blessed results. He was early brought to Christ, and became at once an open and pronounced Christian. His education was secured in the institutions of the church at Gettysburg, in which he took advanced grade, and where his memory is still fondly cherished. Entering the ministry about the year 1837, his first labors were given to Winchester, Va. Of the character and results of his first ministry I feel authorized to speak with confidence, as it was my good fortune, in after years, to occupy the same pulpit. Even to this day he is there remembered with undiminished confidence and affection, and his efforts spoken of in terms of highest praise. For long years his friends of that congregation maintained frequent communication with him, and consulted him freely upon questions of mutual interest.

During his ministry in that place the present church edifice was projected, and many of the most active and most zealous members of the congregation, who have ever since adorned the doctrine of God their Savior in all things, were brought into the church. From Winchester he came to Philadelphia as pastor of St. Matthew's, and thus, for the second time, I have become his successor, entering into his labors. In this city his public ministerial life is known and read of all men. He was faithful in all things, and successful, in more than an

ordinary degree, in leading sinners to the Saviour. The additions to the membership, and the strong, undying attachments of those received, give full and satisfactory evidence of his power over men and of his fidelity to Christ. "The memory of the just is blessed," and we listen to-day, with a sad and chastened interest, to the unstinted praises and strong utterances of undying attachment from many sorrowing hearts of those who, in long years past, called Dr. Stork their pastor, and received the word of the Lord from his lips. "He being dead yet speaketh" in the works and words of a large and loving spiritual family.

Realizing then already the need of enlarged and advanced church accommodations, Dr. Stork proposed the enterprise of a new congregation in the rapidly increasing northwest section of the city. Leading the movement in person, he succeeded beyond expectation in building St. Mark's congregation. As in each field of labor, so in this; his works do follow him. In all that St. Mark's has been and may yet become, the merit of its founding, as well as the wisdom of its timely inception, will be given to Dr. Stork. In this, as in all his movements, he showed genuine progressive courage and unfaltering child-like faith. He had faith in God and in God's word. He saw there was need and the ability to supply that need, and unhesitatingly assumed the responsibility of guiding and consummating the movement; and, by God's grace and man's help, he succeeded. Let his success inspire many similar movements in this and in all the cities of our land, until all who need are supplied as advantageously as are those who followed him

so readily in founding that new monument to his memory.

From the pulpit of St. Mark's Dr. Stork was called to the presidency of Newberry College, S. C. To this new field of labor he gave his maturist efforts, and very soon gave promise of being as acceptable as a teacher as he had been as a preacher. The hope of improving his impaired health exercised no little influence in deciding the question of his change of occupation and location. The milder winters of the south and the change of surroundings it was hoped would affect him beneficially. Not without hesitation, yet with much characteristic enthusiasm, he entered this new and untried work, hoping, if possibly in wider sphere, by educating the future educators of the Church, to serve the cause he loved so well. But, ere he could become fairly engaged and interested, and his aptness or success become apparent, the disturbed condition of the country so far interfered with the conduct of the institution, and the prospect of the early adjustment of our civil difficulties was so unsatisfactory, that Dr. Stork very soon resigned and retired from the college, and once more held himself in readiness to serve his day and generation in the pastoral office.

Nor did he long wait for an engagement. St. Mark's Church, Baltimore, thankfully seized the opportunity, and urged his acceptance of their call to become pastor of their newly organized congregation. To this he readily acceded, and at once became a favorite within and without his charge. Under his faithful and affectionate care the church grew in every element of congregational strength, and now, under the charge of his son, is one of the most active and liberal congregations of our Church. Serving this people until his

own son was prepared to assume charge thereof, Dr. Stork once more returned to Philadelphia, so dear to him by the most cherished associations. He was welcomed anew by hosts of devoted friends, who rejoiced in the prospect of long continued association with him.

Nor was he long disengaged. In this immediate locality he saw the need of a church, and began the unpromising work of establishing it. Circumstances interfered with the consummation of his original purpose, and the gradual failure of his health, attended at times with alarming symptoms, compelled a new line of engagement and a change of labor.

Gifted as a ready, ornate and acceptable writer, with strong literary tastes and long culture, he prepared his own productions for the press, all of which met with a flattering reception, and served with untiring interest in the work of the Publication Society of our Church.

The last issue of the *Lutheran Home Monthly*, appearing about the same day with his death, contains his last literary labor, and, by a most singular and touchingly interesting coincidence, its leading editorial has the striking title, "I am now ready."

We believe he was ready, awaiting Christ's coming. He was an humble Christian, that highest style of man, called, redeemed, pardoned, and accepted in Jesus Christ.

He was a faithful Christian minister, devoted to his calling and "steadfast in the faith." He was an exemplary servant of Jesus Christ, doing his Master's will with all alacrity, and seeking ever to advance his Master's interests. Thus did he live and labor, and, in dying, could with all meekness, say, "I am ready to be offered, and the time of my departure is at hand."—*Morris*.

REV. CHRISTIAN STREIT.

Rev. Christian Streit was of Swiss extraction, but was born in the state of New Jersey, on the 7th of June, 1749. Of his very early years nothing can now be ascertained. He was graduated at the College of Philadelphia (now the University of Pennsylvania), in 1768. He pursued his theological studies under the direction of Dr. Henry Melchoir Muhlenberg, and was licensed to preach the gospel by the Synod of Pennsylvania, in 1769. The same year he took charge of the Lutheran church in Easton, Pa., where he continued for ten years.

Mr. Streit served, for a time, as chaplain in the war of the Revolution, being in the service of the Third Virginia Regiment. He was subsequently settled as pastor of a congregation in Charleston, S. C. During the sacking of that city by the British in 1780, he was taken prisoner, and held as such until liberated by exchange. The cause of his capture was undoubtedly his steadfast adherence to the principles of the Revolution. Being obliged to leave his field of labor at the South, he came to the state of Virginia, and, in July, 1782, took charge of the congregation at New Hanover, with three other associated churches. Here he remained for some time, but, on the 19th of July, 1785, assumed the pastorate of the church in Winchester, Va., which also included a part of the Rev. (afterwards General) John Peter Muhlenberg's charge, at Strasburg. This church increased rapidly under his ministry, and, at the first two communion seasons after he took charge of it, there were sixty-five added by the rite of confirmation, by which the membership was more than doubled.

But Mr. Streit's labors were not confined to Winchester and the immediate

vicinity. The field of his operations embraced a circuit of more than fifty miles. He acted as bishop of all the churches in that part of the Valley of Virginia, and laid the foundation of numerous congregations throughout that whole region. At first, he preached in the German as well as the English language, to accommodate a portion of his congregation who were more familiar with the German; but, in the course of time, a change occurred in the views and circumstances of the people, which led him, in his latter years, to officiate exclusively in English.

For twenty-seven years Mr. Streit labored diligently and successfully in this region, always bearing the character of an earnest Christian and a devoted minister. His death took place March 10, 1812. Just before he breathed his last, he requested his daughter to sing to him his favorite hymn,—“When I can read my title clear,” etc. He died in the fulness of humble trust and joyful hope. Amidst a deeply sorrowing multitude, his remains were committed to the tomb, in front of the pulpit from which he had been accustomed to minister.

Mr. Streit was first married to Anna Maria Hoff, in Charleston, S. C., in 1778. She died at New Hanover, Pa., in 1782. The next year he was married to Salona Graff, of Philadelphia, who died in 1788. In 1789 he was married to Susan Burr, of Winchester, who survived him. She is represented as having been a woman of extraordinary energy and perseverance. By her own exertions she supported a large family, declining the generous offers of several persons, of different Christian denominations, to educate the children at their own expense.

Mr. Streit is represented as having

been a man of a delicate and rather feeble frame, a placid expression of countenance, a quiet, gentle disposition, inclining somewhat to melancholy, of bland and affable manners, and of a large share of benevolence. In his intercourse with his friends and with society at large he was most considerate and conciliatory. He was honored and revered by the whole community in which he lived, while his own people regarded him with an almost filial affection. He was especially devoted to the moral and religious interests of the young, and, during his ministry at Winchester, was accustomed to take two classes, every year, through the catechism. He was passionately fond of music, and spared no pains to improve the singing in his own congregation. In the absence of an organist, he was accustomed to read the hymn from the pulpit, then repair to the gallery and play the organ and conduct the singing, and afterwards return to the pulpit and proceed with the services. He had great mechanical genius, as an evidence of which it is stated that he constructed a small organ for the use of one of his congregations, although he had never received any instruction in the art.—*Sprague.*



REV. W. D. STROBEL, D.D.

Dr. Strobel was born at Charleston, S. C., May 17th, 1808. His father was Captain John Strobel, and his mother's maiden name was Mary Grace Beard. His mother's father was Col. Jonas Beard, who served in the Carolina line during the Revolutionary war. Rev. Nicholas Martin was the father of his grandmother.

The early education of Dr. Frobel was obtained in the schools of Charleston. From six to ten years of age he attended a private school, most of the scholars being girls. From ten to fourteen he attended the German Friendly Society-school, taught by an Alsatian. There he acquired all the rudiments of an English education, with some knowledge of Latin and French. His early predilections were for the ministry, but circumstances obliged him to turn his attention for a time to business, and at the age of fourteen, in the year 1822, he entered the counting-room of Richard Coatts, of Charleston, where he re-

mained five years. He was connected for a number of years with a Sunday-school in the city, and on Whitsunday, 1827, was confirmed by Rev. Dr. Bachman.

Circumstances now favored his original intention of becoming a minister, and an earnest appeal from the pulpit by the pastor deepened his convictions. On the 27th of June, 1827, in company with Dr. Bachman, he sailed for New York city, arriving at New York on the 3d of July. On the 10th of the same month he reached Hartwick Seminary, in charge of Rev. Dr. Hazelius. The class which he entered was a month in advance of him, but he joined it, and soon made up his deficiencies. Charles A. Smith and N. W. Geortner were his room mates. Dr. Geortner survives him, and assisted in his funeral services, delivering a tender tribute of respect to his memory.

He was licensed to preach by the New York Ministerium, September,

1829. The meeting of this body was held at that time at Palatine. He preached his first sermon at Tribes Hill. In 1829 he returned to Charleston, S. C. On the 20th of November of the same year, he attended a meeting of the South Carolina Synod at Savannah, Ga., and was appointed a missionary to labor in the counties south of the Saluda river. He had twelve regular preaching places, besides several occasional appointments. He was obliged to ride on horseback two hundred and fifty miles a month, and to preach almost daily, stopping with the people, who lived chiefly in log houses, and subsisted on the coarsest fare.

In November, 1830, Synod requested him to take charge of the church in Columbia, and to supply, in connection therewith, four other points. In 1830 he was ordained, in company with three others, all of whom have long since passed away. His ordination took place in St. Paul's Church, Newberry District, South Carolina.

In July, 1831, he was called to become pastor of St. James' Lutheran Church, New York city, and accepted. He was then but twenty-three years of age. At that period there were only about two hundred Lutheran clergymen in the United States, mostly Germans. He married while pastor of this church, and would have celebrated his golden wedding had he lived about five months longer. He was pastor of St. James' till 1841. He then became principal of Hartwick Seminary, from which institution he had graduated. He received the degree of D. D. from Hamilton College.

In 1844 he went to Valatie, N. Y., to take charge of the church there, and

labored with great success and pleasure in that church for six years and a half. In 1851 he removed to Red Hook, New York, and took charge of the church in that village, and also of the Stone Church. In 1860 he removed to Brooklyn, and spent most of his time there in missionary work. In 1863 he removed to Middletown, Md., and was pastor of the church there until June, 1867. He then became identified with the American Tract Society, in which position he served four years. In April, 1871, he accepted a call from the church in Williamsport, Md.; but in order to be nearer to his children, most of whom live in New York city and Red Hook, only one daughter, Mrs. Levy, living in Frederick, Md., he accepted a call from the Lutheran church in the village of Rhinebeck, in 1873, where he served as pastor until 1881, when, on account of advancing age, he tendered his resignation.

Dr. Strobel died on Saturday, the 6th of Dec., 1881, at half past six o'clock. Until within a few minutes of his departure, he was apparently in his usual health and good spirits. When his family were ready to sit down to supper, he complained of a pain in the region of his stomach, and sat down in a chair in his sitting room. Shortly after, he got up and walked into his parlor, and a moment afterward the members of his family heard a dull thud, as if some heavy object had fallen upon the floor of the parlor. His daughter, Mrs. Tyler, entered the room, and found him kneeling beside a chair. She laid her hand upon him and spoke to him, when he threw up his hands, and was dead.

—D. L. M.



REV. H. A. STUB.

Among the early pioneers of the Norwegian Lutheran Church in this country is the Rev. H. A. Stub. He was born near Bergen, Norway, May 13, 1822. Having graduated from the Christiania University in 1846, he came to America in 1848 where he accepted a call as pastor to Muskego, Racine Co., Wis.

After having served the Muskego congregation for about seven years he accepted a call in 1855 to Norwegian congregations on Coon Prairie, Wisconsin. In 1861 he returned to his native country, where he served as pastor until 1865, when he again came to America, and accepted a charge in Big Canoe, Ia.



REV. PROF. HANS G. STUB.

Prof. Hans Gerhard Stub was born in Muskego, Racine Co., Wis., February 23, 1849, his father, the Rev. Hans Andreas Stub, being at that time pastor of a congregation at that place. In 1866 he graduated from Luther College, Decorah, Iowa, and six years later, 1872, from the Concordia Theological Seminary at St. Louis, Mo. Immediately after his graduation from the seminary he entered upon his labors as pastor of a Norwegian Lutheran Church at Minneapolis, Minn. After having served this congregation for about six years he was called in 1878 by the Norwegian Synod as professor of theology in Luther Sem-

inary, then located at Madison, Wis., of which institution he served as president from 1879 to 1888.

Prof. Stub is still laboring in the capacity of theological professor at Luther Seminary, which has lately been removed to Parker Station, a beautiful place between Minneapolis and St. Paul.

Prof. Stub is a highly cultured Christian gentleman, who is possessed of a vigorous, richly endowed and well-balanced mind. He has good logical powers, and an exact and cultivated taste. As a scholar, he is said to have few equals in the Norwegian Lutheran Church of America.



REV. J. H. W. STUCKENBERG, D.D.

Among the many renowned and learned men who have gone out from old Wittenberg, the name of Dr. Stuckenberg stands eminently conspicuous. In a few years he has made a most remarkable record as a teacher, scholar and author; and to-day he enjoys a reputation that is trans-atlantic.

He was born in Bramsche, Hanover, Jan. 6, 1835. His parents came to America when he was but four years old. His youth was spent amid the hardships and severe struggles of poverty and pioneer life in America,—twin jailors of an aspiring mind—and entirely without intellectual advantages. He



REV. J. H. W. STUCKENBERG, D.D.

spent part of this time in Pittsburg, Indiana and Cincinnati, when, through the influence of his pastor, Dr. W. H. Harrison, he was induced to go to Wittenberg College in his eighteenth year to prepare for the ministry. He became a willing and an active student. He was a member of the Excelsior Society, which he represented at contests both as orator and debater, with great credit. He graduated in 1857 with first honor; studied theology one year, that being the course then at Wittenberg, and became pastor of the Lutheran church in Davenport, Ia., in the fall of 1859. In September, 1859, he started for Halle, Germany, and studied theology and philosophy for a year and a half, under Tholuck, Julius Mueller, Hufeld and Erdmann. He returned to America at the outbreak of the war, and became first pastor of the church in Erie, Pa. In September, 1862, he was appointed chaplain of the 145th Pennsylvania volunteers, which position he occupied thirteen months, being present at the battles of Fredricksburg, Chancellorsville, and Gettysburg. He returned to his church in Erie in 1863, and went thence to Germany again in 1865; studied at Göttingen, Berlin, (under Dr. Dorner) and at Tübingen (under Beck), nearly eighteen months. On his return he became supply of the Indianapolis church for one year. Then he organized the Messiah Church in Pittsburg, Pa. In 1873 he accepted a call to the Theological Seminary of Wittenberg College, as Professor of Sacred Philology; and before he was forty years old Wooster University conferred the high degree, *Sacrae Theologiae Doctor*. Dr. Stuckenberg filled this chair for seven years with great credit and honor to the institution. The *Wittenberger* of 1880 speaks of him: "It was with feelings of deep regret that the students of the Seminary received the announcement of Dr. Stuckenberg's departure for Europe. None have had

better opportunities to become acquainted with his most excellent qualities of head and heart, and none more fully recognize in him an eminent scholar, able, rich in learning, with broad and liberal views—a teacher deeply in earnest, one who carries to the lecture room the results of the most careful and searching investigation, and one who shows in the masterly treatment of his subjects, the thorough student and progressive scholar.”

Dr. Stuckenberg still resides in Berlin in order to carry out his long cherished plans of study abroad. He has received numerous calls from pastorates and colleges in America, but all have been declined in order to permit him to continue the enjoyment of superior intellectual advantages of Berlin. He is pastor of the American Church in Berlin, whose attendants are mostly from abroad for observation and educational purposes.

Dr. Stuckenberg has a remarkable physique. He is over six feet tall, weighs almost two hundred pounds, and is as manly in his bearing as an army officer. He has a quick step and a flashing blue eye that marks him as a character of aggressive force. He is of pure German type and of an unusual cast. He is a man of marked action and commanding presence, and wherever seen is at once recognized as a man of note and distinction.

While in Erie, Pa., he married Mary E. Gingrich, who has proved herself a most estimable and talented lady. Mrs. Dr. Stuckenberg has entered, with her husband, into the literary field. She is a contributor to the *Evangelist*, *Observer*, and *Homiletic Review*, etc. She is a translator of German and French sermons, and has translated some excellent German books.

The Doctor, while in America, was ever untiring in the advancement of our

Church and in all helpful means. In 1867 he made the motion to start the first German paper of the General Synod (*Kirchenfreund*), and was for years the chairman of the committee managing the paper. He was editor of the *Evangelist* from its origin for about three years, and under his writing the paper made commendable progress. At the meeting of the General Synod in Carthage, Ill., he moved that a committee be appointed for the purpose of organizing a Woman's Missionary Society of the General Synod. The Doctor was made chairman of that committee, and the burden of the work fell upon him. This is a fact worthy of special mention because of the success of this movement and its great work and influence in our church. Its successful inauguration was not an easy task. There were strong prejudices and loud croakings against the movement from many wary heads. These lasted until just a few years ago, when the eminent success of the movement had been assured; then the opponents came in at the back door, and stood at the front and said: "Behold what *we* have done!" Notwithstanding the indifference and opposition the Doctor and his faithful wife were untiring in preparing the way. They made visits to different places to advocate the cause; wrote numerous letters on the subject and constantly urged the matter through the columns of the *Evangelist*, of which he was editor. The work was extremely difficult, but with the help of other warm and enthusiastic friends, the organization was accomplished in 1879 at Canton, O., chiefly through Doctor and Mrs. Stuckenberg, who devoted years of labor to the cause.

Among articles furnished to magazines are: One every month for the *Homiletic Review* on "Current Religious Thought of Continental Europe;" for the same,

articles on Socialism, Religious Doubt, Is the Pulpit Declining in power? etc. For *Andover Review*, and other papers, articles on Theological and Religious Tendencies in Germany, Liberal Education in Germany, Ranke and his Method, Tholuck, Science and Religion. He has been an incessant worker with his pen and brain. His literary activity began with his first visit to Germany in 1859, and has continued to increase, until to-day we find him engaged in a vast amount of most useful literary work. He, in connection with Dr. W. L. Gage, in 1866 translated "German Rationalism," from the works of Hagenbach. The book was published by T. & T. Clarke, Edinburg, and forms a part of the Foreign Theological Library. This is a most readable and useful book, and should be read by all students. In 1867 he published the Ninety-five Theses for the semi-centennial of the Reformation. During his second visit to Germany as a student, he gathered the material for his "History of the Augsburg Confession," published in 1869 by the Lutheran Publication Society. Professor Prince says of the book: "The history of this event Dr. Stuckenberg has graphically set forth in his work. He spent many months in the libraries of Germany, where he had access to much valuable information bearing on this subject, and he has given a clear and valuable statement of the successive acts of this great drama." The next publication was in 1880, a new book from a new field, "Christian Sociology." It was reprinted without the author's knowledge in London, in 1881. We have before us a large pamphlet filled with commendatory notices from all parts of the continent, but we prefer to quote from the author himself: "Why leave the most important civil and social question of the day to the solution of a worldly philosophy

and a godless political economy? Why not make the New Testament the test of all social theories?" This is the key to the new subject to which he gives a separate department in Systematic Divinity. It is a book that will cast a new light on society and theology.

Since his residence in Berlin he has published two very important and useful works, and has the third ready for the press. The first is the life of Immanuel Kant (Macmillan & Co., London, 1882), the most complete biography of this philosopher extant, published uniform with Max Mueller's excellent translation of the "Kritik of Pure Reason." *The London Literary World* says: Dr. Stuckenberg's work will deserve a place beside Dr. Caird's masterly summary of his philosophical system. The Scotch professor has given us a criticism of the father of the critical philosophy which leaves nothing to be derived, and now this American professor has stepped in to supply the details of his life with the utmost pains-taking and almost hero-worshipping minuteness." This scholarly work, the result of much research, received most favorable notices both in America and Europe. Among German scholars it was reviewed by Prof. Vailinger, the learned Kant critic; the philosopher Ulrici, of Halle, spoke in his journal of the research and impartiality of the author, and of reliability and competence of the work. *Mind*, of London, and numerous journals spoke very highly of the work and its value as a contribution to Kantian literature.

In the fall of 1885, Funk & Wagnals, of New York, published an anonymous volume entitled, "The Final Science or Spiritual Materialism." This book is directed against the popular scientists who get their materialistic theories second hand and then aim them at the

overthrow of religion and morality. The aim of this volume is a *reductio ad absurdum*. It is a work that combines science, philosophy and theology, and in certain circles produced quite a sensation. Enthusiastic notices appeared in numerous English journals. *The Scottish Review* says: "Whoever the author of this book is, he is deficient neither in wit nor humor. His acquaintance with modern scientific and philosophical theories is evidently large, and quite sufficient to mark him out as one who is well acquainted with the sciences of the day, while the ease with which he carries his weight of learning and the faculty with which he manipulates his varied stores of knowledge, and not less his trenchant logic and pungent raillery, prove him to be a capable thinker and an extremely attractive debater, at least with his pen. Instead of being a defence of materialism, the book is a genuinely humorous satire upon it. A more effective piece of satire we have not seen for some time. The author is thoroughly acquainted with all the more recent developments of materialism, and pokes his fun at them most unmercifully. The author of this exceedingly clever book has something more important in view than the mere exhibition of his power or ridicule. His aim is nothing less than to undermine the hold which materialism has upon many, and to show its inadequacy as a theory of things."

In his recent work on "The Philosophy of Religion," Prof. Teichmueller of Dorpat, Russia, speaks with enthusiasm of the book as overthrowing materialism and agnosticism with genuine Socratic irony and humor, and as advocating healthy Christianity and sound metaphysics.

And now for the first, I take great pleasure in the high honor of announc-

ing to the American public that an *Alumnus* of Wittenberg college, Dr. J. H. W. Stuckenberg, is the author of the famous "The Final Science," published anonymously a little over a year ago. The name of the author has just come out in Europe, and we are glad that Dr. Stuckenberg is the author of such a famous book.

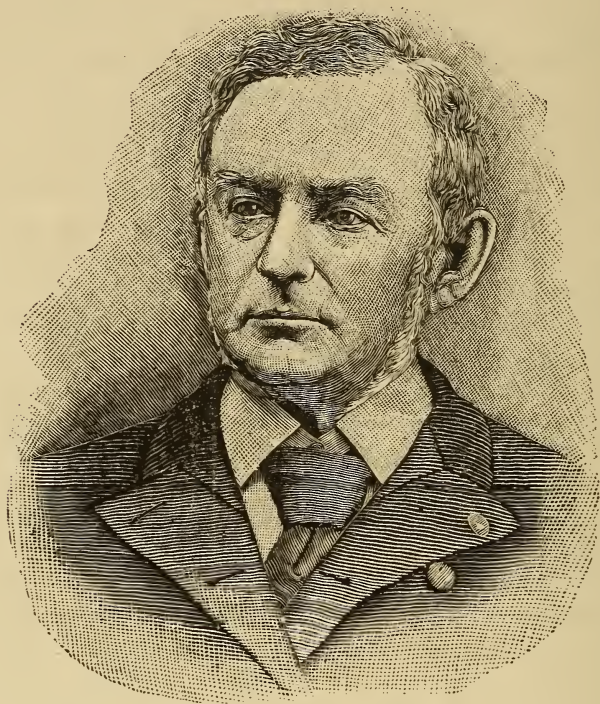
Prof. Teichmueller attributed the work to a friend of his in America, who sent him the book, but afterwards learned from this same friend that he was not the author, but that it was the work of Dr. Stuckenberg, of Berlin. The philosopher in Russia then corrected his mistake regarding the author of "The Final Science" in a large German journal. In this strange way and from that remote source the secret of its authorship has just been divulged.

He further says: "That it reminds him of the healthy spirit found in Noah Porter's works, and it suggests the works of Dean Swift; and that with superior skill it exposes the illogical character of modern materialism, Darwinism, Positivism, Spencerism and atheism.

Prof. Teichmuller will make extracts from "Final Science" for another work that he will publish this year. The Philosophical Society of Berlin has appointed one of its members to give a report of the book at one of their meetings. This reception on the part of the German thinkers is particularly gratifying. Dr. Stuckenberg expects to publish this year a work on "The Introduction to the Study of Philosophy." In 1884 he was elected an active member of the Philosophical Society of Berlin, which was a very high honor.

In these brief facts and sketches of his work we see the man, the teacher, the scholar and the author, gaining fame that is world wide, and Witten-

berg is proud of this, her famous son. Long may he live and soon may he return. A very scholarly gentleman calls Dr. Stuckenberg the greatest scholar and author in America.—*Hist. Witt. College.*



REV. F. SPRINGER, D.D.

In biography the time and place of birth with mention of the parents, are needful only as helps to the character of the subject.

Of the father and mother of Francis Springer very little remembrance is retained. More than three-fourths of a century ago the earth closed over the mortal body of the mother, and only a few years later, of the father, in Franklin County, Pennsylvania. They were of the laboring class. They died young, leaving two children, Elizabeth the elder and her infant brother, Francis. There was no inheritance except the name and the blessing which ensues from the mother's consecration of her children to Him who pleads: "Suffer th

little children to come unto me, and forbid them not."

The father, John Springer, was a miner employed in one of the iron veins of Pennsylvania. In the war of 1812, he laid aside his pick and shovel and accepted a musket, as an enlisted soldier in the army under command of Gen. Andrew Jackson, as against the insolent British invasion, by an army of 12,000 men under Gen. Pakenham.

The scant family tradition fixes the nineteenth of March, 1810, as the date of the infant's birth, afterwards, at his baptism, named Francis; the place, Franklin County, Pennsylvania. A short time before the decease of the father, he found homes for his mother-

less children in families so remote from each other that, for many years, the sister and brother knew not the whereabouts of one another. The girl's foster-parents were in Pennsylvania, while by emigration, those of the boy became citizens of Maryland. The sister when come to her legal majority, became the wife of a worthy and industrious mechanic, Henry Spangler. The later years of her life were spent in widowhood, with a large family of children on her care.

The checkered vicissitudes of the boy were alternations between depressing environments of ignorance, poverty and viscious example on one hand, and frequent hope-inspiring gleams of betterment on the other. To Mrs. Maria Shooff, his excellent foster-mother, he seemed as her own child, and being the oldest child in the family, he soon became useful as a helper to take care of the younger members of the growing household. Mr. Shooff, the head of the family, allowed him six months schooling, and this was all the school-going which fell to his lot until, about 1829, he entered the preparatory department (called the Gymnasium) of Pennsylvania College at Gettysburg. Here, up to that date, occurred the cruelest experience of his whole life, the compulsion laid upon him by Prof. David Jacobs, to begin his course of study by committing to memory the definitions, declensions and conjugations in Ross' Latin Grammar. The unrelenting finality and the stern severity of the Professor's look, voice and manner awed into reluctant submission a verdant youth who knew as little of English grammar as of Latin, but a more effective beginning was never enjoined on a pupil; nor did ever a more valuable teacher minister to a learner.

Lack of funds is the name for the pit

in which he feared to be engulfed by yielding to ambition for a full collegiate course. Every student in college or seminary ought not to stop short of graduation in either. He did in both, and the omission has never ceased to be cause of regret. As a rule, the human being walks by steps whose course is wrapped in darkness. For all persons of honest purpose and trust in Him, God brings upon the path a radiance whose glow is brighter as the journey lengthens. Hence nothing is better for a youth than to seek God before the evil days come, and the years draw nigh of which it must be said, there is no pleasure in them.

In the year 1825, when about sixteen years of age, he departed from Williamsport on the Potomac, and went to Hagerstown, six miles distant. In this place he offered himself as an apprentice and served four years to learn the trade of chair, sign and ornamental painting. His new home was in the family of Mr. G. Bender. With a letter of recommendation given him by a Christian gentleman doing business in Williamsport, he had no difficulty in being received on trial. The language of Mr. Bender was: "Come round to-morrow and stay until I find out whether you'll suit me, and you'll know then if you'd like to stay with me." No other words of contract were ever after spoken, and without written indenture the apprentice continued with his master four years. Much as he loved the family of Mr. Shooff, he easily adapted himself to the new situation and soon found friends. Here it was that environment stood for church-going and Christianity. The family, consisting of three grown daughters and their parents, were regular in their church duties, and the "prentice boy" yielded to the trend, just as a stream

takes its course from the shape of the land.

In due time, and with permission asked of the boss, the apprentice became a member of a class for special religious instruction. The instructor was Rev. Benjamin Kurtz, pastor of the then only Lutheran church in Hagerstown, Maryland. The lessons in the Catechism were promptly committed to memory and at the end of a series of well-directed lectures given by the devout and earnest pastor, the apprentice, with many other young disciples, was admitted to membership in the church by confirmation.

Thus he had reached the decisive step which was destined to control the whole future of his life. The first suggestion that he should acquire an education with a view to the ministry of the Gospel seemed to him marvelously out of place, too poor, too ignorant, too weak in voice, body and mind, and utterly unworthy of a work and an office so sacred, he for a long time, deemed it a sacrilege for him to entertain the thought. Constant attendance and participation in the meetings for mutual instruction and the prayer-meeting resulted in a gradual unfolding which, more and more, inclined him to consent at last to go to the preparatory school of Pennsylvania College.

In the midst of a religious fervor which was aglow at that time in Hagerstown, there was manifested by some good people a belief in supernatural ecstasies and visions as proof of genuine conversion. One of his spiritual advisors, a man of high standing as a citizen and a Christian worker, told him with circumstantial preciseness of the miraculous illumination which, in answer to his agony of prayer for a sign from heaven, flooded his room and filled his soul with inexpressible glory.

To that good brother's representations he could not do less than listen with a willing receptivity. So he betook himself to the seeking of a sign from on high, whereby he might be assured of his acceptance with God. He sought a sign similar to that of his senior in years and religious experience, an officer in the church. He became deeply troubled. Damaging doubt, confusion, and perplexity entered into conspiracy to destroy his Christian faith. To the present hour memory holds as a precious treasure the relief brought to him by the worthy pastor, Rev. Benjamin Kurtz, who taught him not to look for signs or wonders, but by faith to put his whole trust in Christ as his only Saviour. His apt and forcible quotations of scripture were assuring and comforting.

That early experience in his religious life under the pastoral guidance of a man so able, so devout, so thoroughly versed in the scriptures, and so conscientious,—was to him of priceless value. The whole drift was to fix his mind in that direction of Christian thought which has resulted in an apprehension of Christ and His teaching,—not so much as an externalism to enlist the attention of the bodily senses, as to a divine life seated in the mind and controlling the understanding, the will, the affections, and the conduct. Having received a clearer view of the Christian faith in its efficacy to enlighten, renew, and save the soul, the suggestion that he should enter upon a course of study for the ministry, gradually wrought in his mind a more pleasing impression. As already stated, he began his course of preparation at Pennsylvania College, Gettysburg. After about four years there and three years of labor and private reading, under the direction of Rev. Geo. A. Lintner, D.D., of Scho-

harie, N. Y., and of Rev. John Winter, of Williamsport, Md., he was licensed by the Lutheran Synod of Maryland, Oct. 18, 1836, and, by the same venerable body, ordained Oct. 17, 1837.

On April 11, 1837, he was married to Miss Mary Kriegh, Washington Co., Md., the only daughter in a family of nine children. The remembrance of her is a sacred treasure in the hearts of her bereaved family and all who knew her. She was called to the other world March 22, 1884.

In the spring of 1839, he removed from Maryland to Illinois, taking up his abode in Springfield, the capital of the state. Here he immediately sought and found opportunities to preach, as a duty he owed to the Church, and at the same time he announced himself as a teacher, and soon awoke to the realization of a large school, which brought support for his family. In a few years his work as a teacher won for itself the name of a Boys' Academy, and was numerously attended.

Sept. 19, 1841, he organized the first Lutheran church at the state capital. About the same time he organized a Lutheran church near the Buckhart Creek, there being at that date a colony of Lutherans, chiefly from Maryland, on the fertile lands adjacent to that stream. Removals by death and emigration have broken up the Lutheran church on the Buckhart, where Revs. J. P. Schnure, Prof. Suesserott, A. R. Height, Dr. S. W. Harkey, and others of our Church delighted to minister in holy things.

The English Lutheran congregation of 1841, in the capital city, though for many years destitute of a house of worship other than his school-room or the court house, eventually grew strong, and is now a flourishing association of Christian workers served as pastor by Rev. M. T. Troxell (1891).

In the spring of 1847 he was induced to give up his work at Springfield for the sake of more exclusive and continuous service within the pale of the Church. This he was the more inclined to do because of his earnest attachment to and desire for usefulness in the ecclesiastical household that had carried him to the Divine Saviour. The purpose was to found a Lutheran seat of learning at Hillsboro, Ill., in the midst of a numerous and prosperous community of our people in and about that seat of justice in the county of Montgomery.

By act of the legislature of Illinois, in force Jan. 22, 1847, "J. J. Lehmanowsky, A. H. Meyers, J. Hough, John S. Sherer and Peter Glenn, of the state of Indiana; Daniel Jenkins, of Tennessee; J. Coombs and D. Shafner, of Kentucky, and A. A. Trimper, Absalom Cress, Thomas B. McNitt and Francis Springer, of Illinois, members of the Board of Trustees of the Literary and Theological Institute of the Evangelical Lutheran Church of the Far West," were created a body corporate and politic, etc. To that Far-West institute did the widespread board of trustees of four states assign Dr. Springer as president. The location was at Hillsboro, in a property donated for the purpose by two wealthy pioneer gentlemen not of our Church—John Tilson and Jno. S. Hayward. The success of their education work quickly drew to their institute the name of "Hillsboro College."

Nearly if not all, except one, of the names above written are names of the dead. To some whose glance may scan this page, these names and the far-apart residences of the men whose lives honored them, will, no doubt, be interesting. Afloat on memory's wave are many sacred reminiscences. Noteworthy is the fact that foremost among the good intentions of the men who first

began our Lutheran school work in the then far West, was their concern for the training of suitable young men for the ministry of the gospel. Arrangements were at once entered upon to establish a chair of Christian Theology, and Rev. S. W. Harkey, of Frederick, Md., accepted the invitation to that position. Under his lead the young, but vigorous college, with its well-begun collection of specimens in natural history, its modest but increasing chemical apparatus, its library of 1,500 volumes, and its cash balance in the treasury of \$500, was, in 1852, removed to Springfield. Here a valuable lot of eight and a half acres was secured, and thereon was erected a substantial edifice of stone and brick, at a cost of \$25,000.

About this time Illinois began to feel the presence of rapidly increasing immigrants, many being from Europe, and of Scandinavian and German Lutherans not a few. The disposition on Dr. Springer's part was to encourage brotherliness among all who bore our ecclesiastical name. But as was natural, the foreign brethren were slow to give up the long-cherished modes of thought and speech of the Fatherland. Such especially was the tribal, but not unamiable tenacity, of the Germans. If in the struggle for subsistence these were driven from the hearthstone and tombs of their ancestors, their hearts continued attuned to the sounds of the noble and sonorous vernacular in which Luther proclaimed the Reformation and gave them hymns and the Holy Bible.

Proofs were soon apparent that harmonious coalescence, for the present, was impossible. The excuse for disagreement, on the part of the newcomers, was the alleged departure of the American Lutherans in the General Synod, from the standard orthodoxy of the church, as set forth in the Book of

Concord; and on this point a few of the American pastors sided with the foreigners, as at the disruption of the Synod of Illinois, Mt. Pulaski, in 1867. To most of the Americans the harsh dissonances of rival languages, nationalities, and theologies were disagreeable novelties; and some, in disgust, betook themselves away from the ungainly polemics. To these unhappy divisions, resulting, not so much from bad hearts as from misapprehensions of one another, not less than to the imperfect training and defective system of the American church in those days, was due the miscarriage of the college work which, for a brief span of years, had promised so well at Hillsboro, and then at Springfield.

In 1855 his resignation opened the way for others more anxious to capture than he was to retain the presidency. The position was given to a distinguished scholar, industrious student and estimable Christian gentleman, Rev. Wm. M. Reynolds, D.D., and he, in a few years, worn and humiliated by the interminable tangle of antagonistic personalities, withdrew to another ecclesiastical communion. No other head of the institution was ever after elected, it needed none; it was dead.

This scant reference to a very unpleasant experience is strictly true so far as it goes; and it goes far enough to avoid even an insinuation of improper motive on the part of any person who took part in the unfortunate struggle of that day.

There is some consolation in the circumstance that the building and valuable lands of Illinois University are in the light of the Lutheran name, though far from bearing the character originally intended, of an American seat of learning with the English instead of the German language as its medium of instruction.

A reasonable expectation looks cheerily into a near future when Concordia College, at Springfield, Ill., will be thoroughly Americanized.

The staunch workers in the interest of a collegiate and theological school of commanding character under the auspices of the General Synod Lutheran Church, were, indeed, discomfited and set back by the failure at the state capital; but the adversity did not unnerve and disarm them. They, with many others, saw the imperative need, and they resolved to supply it. Revs. A. A. Trimper, Conrad Kuhl, Ephraim Miller, and Francis Springer addressed themselves to the task of a renewed endeavor for an institution that might index the learning and genial intelligence of the Lutheran church and be an agency helpful to her growth. The result was the founding of Carthage College at the county seat of Hancock County, Illinois.

Near the incipency of the church's education enterprise at Carthage Dr. Springer drew up a plan for the organization of a Board of Collegiate and Theological Schools which he presented

to the convention of the General Synod, Dayton, Ohio, 1871. As indicative of the tardy growth of ideas, is the fact that the General Synod did not catch on to the suggestion of such an agency until about fourteen years later, when the present Board of Education was authorized by that venerable body whose cumulative energy of aggression now marches on so mightily. These are some of the affairs of his life-work within and for the church which he terms his own.

Of his connection with the army it ought to be stated that, in 1861, he gave up his position as superintendent of the City Public Schools, to accept an invitation to the chaplaincy of the tenth Cavalry Regt. Illinois Volunteers. He served as chaplain in the volunteer and regular United States army for six years. As an agent in the Bureau of Refugees and Freedmen he had plenty of hard work and heavy responsibility in caring for non-combatants rendered homeless and helpless by the ever-varying and calamitous vicissitudes of the war of 1861-5.



REV. ELIAS STUDEBAKER.

Rev. Elias Studebaker was born near Gettysburg, Pa., Nov. 28, 1824. After working on the farm he went with his older brother Abram L. Studebaker to Ohio, and entered Wittenberg College in 1848. At a special service in the First English Church under the ministry of Prof. M. Diehl, he was baptized at the age of twenty-four. Graduating in 1854, he took a short course in theology under Dr. Sprecher and accepted a call to Jersey Shore, Pa. After laboring as pastor and teacher in

Pennsylvania for eighteen years he was called to Jeffersontown near Louisville, Kentucky, and from there to Middle, Tennessee. In 1882 he accepted a call to the South West Virginia Synod, of which he is still a member. He is a man of extensive learning and his personal observations of current church history cover a ministerial period of thirty-three years. He is an uncle of Rev. A. H. Studebaker, pastor of First Church, Baltimore.



REV. MYRON V. STUPPLEBIN.

Myron V. Stupplebin was born Oct. 3, 1857, in that most picturesque valley, "the Rhine of America." His ancestors were of German extraction and settled in Columbia county, N. Y., before the Revolutionary war. As the planet is attracted to its circuit, so was he at the age of fourteen years drawn towards that sphere for which he was so eminently endowed by nature, and in which he was destined to attain such a brilliant career. Until twenty-two years of age he continued to tend his father's herds, but meanwhile he looked with burning desire to the glad day when, after a due course of preparation, he might enter upon the responsible duties of a gospel minister. In 1883 he received the parchment of graduation at Hartwick Seminary, N. Y., about which time he also received and accepted a unanimous call from the Lutheran pastorate of Lawyersville, N. Y. This flourishing charge he is serving and with ever increasing acceptance and prosperity. During the past year he has organized another congregation within his pas-

torate, built and dedicated free from debt a commodious and beautiful church. By the laying on of hands he was ordained to the Lutheran ministry in 1884, when he became a clerical member of the Franckean Lutheran Synod, which he has continuously served since, either upon important committees or as secretary; and on June 9, 1890, he was elected the second time as president of the Synod. With interest to the reader the limited space allotted for this sketch might be fully occupied in narrating the marvelous successes that have filled the brief period of Mr. Stupplebin's public life; but we deem it of greater account to analyze, so far as space will permit, those dominant, conspicuous qualities of nature and character, the heaven-directed use of which has led to such wondrous success. As the direct tendency of the study of biography is to reproduce the virtues and excellence which it records, our chief effort will be to enumerate those attributes of mind and soul which belonged to Mr. Stupplebin in eminent degree. We will not

portray him as perfect, for then he were more than human, but hold up those actual qualities that shine so lustrously in his visible life; qualities inspiring to study and profitable to emulate.

Mr. Stuppelbin is notable imaginative. He has the power of not only discovering "sermons in stones, books in the running brooks and good in everything," but the still rarer gift of portraying these jewels of truth to other and duller minds. His imaginative insight of a text of scripture will speedily evolve two discourses, while the majority of sermonizers will "travail" long and hard to bring forth one. Nearly every sermon is full of apt illustrations springing from every source, and they are not studied and hoarded up, but spontaneous and abounding even in extempore discourse. In this peculiarity he was more than an "arrow's flight" above his class. But we must pass on to notice the humorous element. Without mention of this even in so brief a sketch, this article would be signally incomplete. As with the many other good qualities of Mr. Stuppelbin, his humor is entirely natural. He seems to make no effort to say anything funny, nor does he say it merely for fun's sake, except it may be in personal intercourse, and then it is always of a refined order. He belongs to the "new school," a part of whose creed it is that a witty something, even in the sacred desk, is at least no more objectionable than a witless, solemn nothing. For him a laugh has in it more virtue than all the noxious patent compounds; and the ludicrous, wherever it appears, he is quick to discover and sure to enjoy. A practical point or hint he appropriates as readily, though it comes dressed in the comic garb of a Mark Twain or a Samantha Allen. But, whether in private or public discourse, his humor is ever in keeping with refined taste.

Eminently human, sympathetic, Mr. Stuppelbin makes his fellows with whom he comes in most intimate contact, a part with himself. He wishes to be one of them, whether in sorrow or joy. Humanity is the one text-book which he studies more devotedly than any other. Surely one of the secrets of his popular power is that he interests himself in all classes,—becomes familiar with all classes and serves all classes. However great the variety of hearers in his audience, he brings something of interest, edification and help to all. He is a close student of men and for a purpose; and when he speaks it seems to be from the center of their own consciousness. This is a natural result, for what interests them, interests him. Little given to scolding and croaking, but taking men as he finds them, prefers by words of sympathy to encourage them and by his own spirit to impel them to a higher plane of living. For once at least the writer will be honest and admit that often, during our school days, we almost envied him that mysterious power he seemed to wield over all his fellow students, attracting them about him in sympathy, confidence, devotion and love. Somehow I always seemed impressed that his vices were better than our virtues. Possessing, yet seemingly unconscious of this winsome grace, he holds the silvery key that opens the way to the hearts of men; and this power he exercises to gracious, generous ends.

Mr. Stuppelbin is no less noted for his manly, outspoken independence. He need only be convinced of the merits of a cause soliciting his influence, to give it his hearty support, and it makes no difference whether the cause be popular or not. He can never be numbered with the "dumb dogs," that cannot or will not bark; but sensitive and loyal to the truth and the higher interests of hu-

manity, honest and unfearing, he lays his course in obedience to principle and conviction, whatever may be the swaying passions and policies of the world. Possibly some would not give him very much credit for the exercise of this virtue, as, with the other traits named, it is a natural disposition. It is much with him as Henry Ward Beecher used to say in regard to his own facing the stormy English meetings during the late civil war: "I have expressed my views in every audience, and it never cost me a struggle. I never could help doing it." But while he is fearless, plain and out-spoken in exposing the wrong, there is no display of bitterness or acrimony. His searching discourses in which he attacks and unearths any social evil or popular iniquity, are always delivered in the spirit of kind-heartedness toward the wrong-doer. Some men so love that they will not speak painful truth; while others speak truth so bitterly as to destroy love,—both unfortunate; but the subject of this sketch is surely not guilty of either. And it is a source of inspiration to know, even in this late day when there is still need of reforms and reformers, and when there is so much "white-livered" indifference and "rose-colored" theology within the modern pulpit, there are yet many earnest and powerful voices uplifted in every noble cause of mankind.

Of Mr. Stupplebin it must be remarked, he pursues a pathway of his own. He possesses a large and valuable library, containing the best minds; he is an extensive reader, a close student, but the coin that emanates from his mint bears upon it his own image and superscription. One secret of his great originality in public discourse is in the fact that he is a very diligent student of the great book of nature which every man must interpret for himself. As he studies

men, so he studies nature and the bustling world about him,—not in listless, unconscious gaze, but as a studious observer. He goes through the world with his eyes open. Every object has a language and a greeting for him, and he welcomes them all as friendly helps. Silently though eloquently they speak to him some great uplifting truth. His sermons are born as from a thousand springs, and these all inexhaustible; hence it is not strange that the majestic river of his public discourse should continue to run year after year with so much freshness; not strange that crowded audiences greet him Sabbath after Sabbath.

As would be implied by the foregoing, he is intensely in earnest. He believes that it is good to be "zealously affected always," and thoroughly affected in that most exalted of all employments to which he has consecrated his life. Mr. Stupplebin seems to know nothing about the necessity of waiting for "moods," whether in sermonizing or any of his regular work. So different from many of his clerical brethren, seems to experience little if any of pulpit slavery. There is no place on earth where he enjoys more of the spirit of liberty and the very atmosphere of heaven, than when engaged in public address. And in his case it did not require several years of embarrassed effort to gain this end. Strange as it may appear, he commenced preaching the same time he began to qualify for the ministry, and apparently with the same liberty and delight that mark his present public ministrations. Mr. Stupplebin was one of the happy and remarkable few who are born "full-fledged." Coming direct, fresh and "green," from the plow-handles, and having but a common school education, the sermons he preached in school-houses contiguous to the seminary during

his first term in the academical course, seemed to have the same vigor, power and general perfection, that make his present discourses so effective and charming. To him preaching seemed no task but only a delight, a pastime and luxury from the very beginning. His sermons so comprehensive, practical and spiritual in character seemed to develop in harmonious division as readily as mere words come to most of us. During the three years of his theological course, he served three congregations, preaching on the average two sermons per week, and in revival meetings which he carried on during the winter, preach every evening for several weeks. He was often severely criticised for attempting so much extra work, but he often declared he would prefer to forfeit everything else than the privilege to preach the word. Myron V. Stupplebin, from the time I first knew him, and above all others, has impressed me that he who thus moves, "has stood before the burning bush and bathed in the divine fire."

No wonder that other congregations have endeavored to secure his services; but thus far without avail, for all efforts and inducements have proven insufficient to disturb the mutually happy relation that exists between himself and his devoted people.

Towering conspicuously above, and

the grand inspiring source of Mr. Stupplebin's eminent qualities, is his simple, vital faith. His motto is, first a Christian and then a minister; and to reach both he maintains a daily, intimate, walk with God. This fact is evinced by the spirit of Christ which imbues and makes effective his pastoral and pulpit work. My conviction of him as a Christian man is, one to whom God is unspeakably and savingly precious and a man dear to God. There would be less of those shameful failures in the holy vocation of which we hear nearly every day through the public prints, if every minister would remember his duty in common with every other Christian, viz.: the importance of first keeping diligently his own heart.

Finally we would add, though last yet not least in the happy account of Mr. Stupplebin's helps to the great successes of his public ministry, is an accomplished and devoted Christian wife. As the legendary king of old, through converse and council with a hidden goddess named Egeria, administered wisely and acceptably to his Roman vassals so the subject of this sketch has been royally aided in all the departments of his work by the sweet and manifold helpfulness of his bosom companion.—

W. G. Thrall.



PROF. GEORGE SVERDRUP.

As the names of Krauth and Jacobs among the English speaking Lutheran theologians, and that of Walther among the German, so that of Sverdrup among the Norwegian occupies first rank. He is a nephew of ex-minister Johan Sverdrup, for many years premier of Nor-

way, and his father was a noted minister of church affairs, and a member of the cabinet of his native country. Born of illustrious parentage, endowed with rare mental qualities, thoroughly educated, and having inherited in no small degree the family characteristics which



PROF. GEORGE SVERDRUP.

have made the name so prominent, Professor Sverdrup possesses in an eminent degree the conditions for being a leader among the Norwegian Lutherans in this country. He is a native of Bergen, Norway, and is now (1891) about 43 years of age. His early education having been carefully attended to at home, he entered Christiania University at the age of thirteen, graduating from the classical department with first honor in 1865, and from the theological department in 1871. During his university course he made a special study of Oriental languages, and after his graduation he spent considerable time in Paris.

In 1874 he received a call from the "Conference" to become theological professor at the Augsburg Seminary, Minneapolis Minn., and in the same year, accompanied by his wife and Rev. S. R. Gundersen, († 1891) also called to a chair of theology in the same institution, Prof. Sverdrup left his native country to enter upon his new field of labor, perhaps little anticipating that Providence had destined him to play

so conspicuous a part in the formation and rearing of a Norwegian Lutheran Free Church in this great land of religious liberty and freedom.

Upon the resignation of Rev. Prof. A. Weenaas from his position as theological professor and president of Augsburg Seminary in 1876, Prof. Sverdrup succeeded him in the presidency, which position he has held continuously for over fifteen years. It is doubtlessly due to the peculiar fitness, the native talent, tact, and faithful discharge of the various duties, incident to his responsible calling, as also to his untiring zeal and self-sacrificing perseverance that the Augsburg Seminary has met with such almost phenomenal success, and stands to-day among the foremost educational institutions in our American Lutheran Church.

As a man Prof. Sverdrup is cheerful and affable, and at the same time possessing a native dignity of which he cannot easily divest himself. We think it may be truthfully said that one of his prominent characteristic features is his undeviating adherence to what he

conceives to be right, regardless of results. When he feels himself called upon to administer reproof, it is done after the fashion of the old prophets,—there is no circumlocution, or indirectness, or excessively delicate handling; but the rebuke is just as personal and pointed as if he had said in so many words,—“Thou art the man.”

Although Prof. Sverdrup has never consented to be ordained, he is in great demand as a preacher, his style being simple and clear, without any exuberance of ornament. His great aim is to honor his Master by commending the truth to the hearts and conscience of his hearers, and not to magnify himself. His manner is affectionate and earnest. Deeply impressed himself by the Divine truth, he seeks to impress others also.

His movements are quick and easy, and always leaves you with the impres-

sion that he is anything else than a man of leisure. In his social manners he is plain and natural, placing him perfectly at his ease in the most cultivated society, while yet they savor little of anything like artificial polish. His mind is at once vigorous and discriminating. Whatever subject occupies his attention, he takes clear and comprehensive views of it, and he possesses in a high degree the talent of foreseeing the turn which events are likely to take.

When in 1891 the Conference was merged in the United Norwegian Lutheran Church of America, Prof. Sverdrup was again chosen president of Augsburg Seminary by the united body.

Prof. Sverdrup has been twice married. His first wife having died some years ago, he married in 1891 a younger sister of the deceased.—*J.*



REV. WILLIAM H. SWANEY, A.M.

The subject of our sketch was born on the 13th day of July, 1824, in Page County, Virginia. The foundation of his religious character was laid at a very early period. Having in his youth attended a course of catechetical instruction, he was confirmed by Rev. Jacob Stirewalt, for whom, as his preceptor and first pastor, he always entertained much affection. He early developed a love for theological studies, which he prosecuted as diligently as his circumstances and surroundings would permit. His educational advantages at this period were very meager, yet he was interested in the acquisition of knowledge, and eagerly availed himself of the help of such books and teachers as his limited means could

command. He was, what is usually styled, a self-made man. After toiling through the day, he prosecuted his studies at night by the light of a pine torch, being unable to secure a more expensive illuminant.

Being a man of great energy and industry, he persevered until he acquired a very creditable knowledge, not only of the English, but also of the German, French, Latin and Greek languages, together with higher mathematics. While pursuing his studies he supported himself by school-teaching and by manual labor. He was several times elected to the office of county surveyor in his native county, a position which he held for a number of years, always giving general satisfaction.

Having had considerable experience as a teacher, he was in the year 1857 elected principal of the New Market Academy, located at New Market, Shenandoah County, Virginia. Here he continued to discharge his duties faithfully and acceptably, until the breaking out of the war between the states in 1861 interrupted the progress of the school; it remained closed until the end of the war in 1865, when it was reopened, and he was again chosen to the responsible position of principal.

Hitherto various circumstances had combined to prevent him from carrying into effect his long cherished desire of entering the ministry of the Evangelical Lutheran Church; but now, having facilities such as he had never enjoyed before, he renewed his theological studies under the supervision of his pastor, Rev. Ambrose Henkel. He also received much valuable assistance from Rev. Jacob Stirewalt and Rev S. Henkel, D.D. The valuable libraries of all of these brethren were open to him. The kind interest which they manifested in his welfare he always appreciated, and ever held them in grateful regard.

He was examined and ordained by the Evangelical Lutheran Tennessee Synod in the year 1865. He remained in New Market, supplying vacant congregations and aiding the several pastors, until the year 1869, when he received a call from the Tarlton charge, now known as the Stoutsville charge, in the state of Ohio, and in connection with the District Synod of Ohio. On his removal to Ohio he united with the

Evangelical Lutheran District Synod, and continued in this connection until his death.

He remained in the Stoutsville charge until May, 1880, when he received and accepted a call to a mission congregation in Pawnee, Medina County, where he continued his labors until about May 1, 1884, when the loss of his sight and other infirmities compelled him to cease his active labors.

The last year of his earthly pilgrimage was one of great bodily suffering, which he endured with Christian patience and resignation. He fell asleep in Christ and in peace, October 3, 1885, aged 61 years, 2 months and 21 days. He was buried October 5. The funeral services were conducted by Rev. J. H. Smith and Rev. W. G. Hudson.

August 19, 1845, he entered into the holy estate of matrimony with Mrs. Rebecca Lichliter, of Luray, Page County, Virginia. This marriage was blessed with eight children, five sons and three daughters. These, together with his widow, survive to mourn his departure.

Rev. Swaney was a man of sterling integrity. The writer knew him many years, and always regarded him as an honest, upright and conscientious Christian. As a man, and as a preacher, he was humble and unpretentious, always self-denying, plain and earnest. Sound in doctrine, abundant in self-denying works, and exemplary in life, he labored to fulfill his mission on earth. His work faithfully done, he has gone to receive his reward.—H.



REV. JOEL SWARTZ, D.D.

The subject of this sketch was born Aug. 18, 1827. His parents were members of the Lutheran church. He was educated at Capital University, Columbus, O., from which he graduated with first honor in 1854; and was ordained by the Tennessee Synod in Virginia, in 1855. His principal fields of labor have been Baltimore, Philadelphia, and Cincinnati. Rev. Joel Swartz received the degree of D.D. from Wittenberg College, and is now President of the Education Society of the General Synod of the Lutheran Church. He was married to Adelia Rosencrans.

Dr. Swartz is widely known as a lecturer, selecting titles at once important, popular, and requiring a masterly conception and power of elucidation. Such themes as "Luther and Cromwell," "Milton and Napoleon," "He who cannot Paint must Grind the Colors," "No Man owns Deeper than he Plows," "Echoes, or how we make the world we live in," "Aims and Aids in Life," have been delivered by him before the public, and received the most ample encomiums from the Eastern press, and the commendation of distinguished men. His lectures abound with apt and telling illustrations, and with passages of great beauty and eloquence, and is always highly appreciated by his large audiences. Dr. Swartz is poetical, humorous, sharp, terse, vigorous, witty, and yet eminently practical.

C. L. Ehrenfield, State Librarian of Pennsylvania, pronounces Dr. Swartz "a gentleman of high endowments, originality, poetic sensibilities and lofty conceptions, oratorical force and very pleasing address," and adds, "I have listened with delight to his lectures and sermons."

These opinions are fully sustained by the commendations of Ex-Gov. Hartmanft, of Pennsylvania, Dr. Sprecher, President of Wittenberg College, and many other able critics; and the unanimity of sentiment upon special phases of the style, from so large a number, proves something more than coincidence; it pronounces that Dr. Swartz's style possesses distinct and varied radiations, making him a star in the lecture field.

The Doctor is also regarded as a logical and eloquent advocate in the temperance cause. His poetic faculty which has been remarked in his lectures has found further and yet more euphonic expression in volumes of verse. His "Lyra Lutherana" contains songs worthy to be sung to the vibrations of the strings of Luther's lute. From 1865 to 1867 Dr. Swartz served as Professor of Theology in Wittenberg Seminary, Springfield, O. Besides having written numerous newspaper articles he is the author of "God and the Constitution," "The Church in Harrisburg," "Valley Mill" (tr.), "Dreamings of the Waking Heart," "Lyra Lutherana."





PROF. CARL A. SWENSSON, A.M.

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Rev. Carl Aaron Swensson was born at Sugar Grove, Pa., June 25, 1857. His parents were the Rev. Jonas Swensson and Mary Swensson. Rev. Jonas Swensson is well known throughout the Lutheran Church, and was at the time of his death President of the Swedish Augustana Synod. C. A. Swensson graduated at Augustana College, 1877, and at the Theological Seminary, 1879. Since July, 1879, he has been pastor of Bethany Lutheran Church, Lindsborg, Ks., which has increased from 360 to over 800 communicants. He was the founder of Bethany College, and is now President of the Board of Trustees, and of the Faculty. This institution is on a broad basis, giving opportunity for the student to select the course that suits his special purpose, and sending him forth with a practical knowledge fitting him for the events and duties of life. The success of the institution has been phenomenal, and deserves special notice as an illustration of the progress and process of western development. It began with nothing five years ago; it has given itself an endowment in the form of a solid reputation which has attracted students through its portals, till it now has an attendance of over 300; and to-day it is claimed for it that it is the largest and strongest institution in Central Kansas. The main structure of Bethany College and Normal Institute combines the Mansard architecture with the Norman-French. The double rows of trees on either side the broad central avenue of approach, which terminates with a fountain before the building, faintly suggest in their regularity those of the avenues of Versailles, save that they lack the effect of the majesty of time upon their development, and

the box-like trimming at the hands of landscape gardener. The institution is heated with steam, and the chapel, pronounced one of the finest in the country and by far the most elegant in the state, is seated with opera chairs and contains a \$3,000 pipe organ; and yet, little more than a score of years ago, on this very spot, one might have been lost in the open country. Upwards of three thousand specimens are entered in the catalogue of the museum of the institution, the college library contains upwards of three thousand volumes, while the musical department is under the charge of a graduate of the Royal Conservatory of music at Stockholm, Sweden, Prof. N. A. Kranz, and affords instruction on the piano, pipe organ, violin, brass instruments, flute, clarinet, cabinet organ, and in harmony and counterpart, with special attention paid to voice culture. There are six departments and seventeen teachers in Bethany College and Normal Institute; and the students of its business department carry on commercial transactions in imitation with students in business colleges in New York, Rochester, Chicago and other prominent cities.

It is not surprising that a man who could engineer an institution to such amplitude and with such vigor, should be sought for from the pulpit by the people, for yet other efficiency. Rev. C. A. Swensson was elected a member of the Kansas Legislature 1888-90; but refused a nomination for re-election and for Congress, and the tender of the Swedish portfolio in 1888. He was for several years editor of the *Ungdoms Vannen* and *Korsbanneret*, and is now one of the editors of *Frammat*. He is contributor to several papers, and was cor-

respondent for fifteen papers during his tour in Sweden in 1890. He is the author of "Vid Hemmets Härd," of which 25,000 copies were sold before the book left press; and he is also under contract to write "I Sverige, Bilder och minnen från mina fäders land." Rev. C. A. Swensson was English secretary of the Lutheran General Councils 1885. He was married, 1880, to Alma C. Lind.

Mr. Swensson appears as a typical American of the west in its best development. He has proven that the peculiar western energy and success which has popularly been regarded as of the Americans of English descent, may be evinced in a most marked degree by one of recent Scandinavian extraction.



REV. JONAS SWENSSON.

This eminent Swedish pastor and pioneer was born in Snollebo, Smaalund, Sweden, August 16, 1828. His parents were Sven Maansson and Katharina, *nee* Jonasson, of whom, especially the mother, was a sincere Christian and early taught the boy to serve the Lord.

On the 17th of June, 1851, he completed his theological studies at Upsala, and was ordained at Vexjö on the 8th of

July the same year. From the fall of 1851 to the spring of 1856 he labored as pastor of churches at Unnaryd and Jälluntofta. March 29, 1856, he married Maria Blixt of Unnaryd, with whom he had four children, three sons and a daughter. His oldest son is Carl Aaron, founder of Bethany College, Lindsborg, Ks.; John and Luther are prosperous merchants at that place, the former

having served as superintendent of the Orphan's Home founded by his father at Andover, Ill., for eight years; and his daughter Annie is the wife of Rev. E. Carlsson's oldest son. Rev. Swensson came to America in July, 1856, and labored for two years in Sugar Grove, Pa., and Jamestown, N. Y. Having received and accepted a call to Andover, Ill., he removed there, and was installed by Rev. E. Carlsson as pastor of the Andover congregation on the 19th of

September, 1858. For fifteen years and three months he served this charge with marked ability and success. Since his death the charge has been divided into six different charges. In 1870 he succeeded Dr. Hasselquist as president of the Swedish Augustana Synod, which position he held to his death, which occurred December 20, 1873. He rests by the side of his wife, who survived him but a short time, in the old graveyard at Andover, Ill.



REV. J. TELLEEN.

The subject of this sketch was born in Sweden Aug. 4, 1846, his parents being Sven Anderson, a man who was for a while the owner of considerable wealth, and Nilla Jepsen.

In 1853 he emigrated with his parents to America and located in Moline, Ill., where Rev. and afterwards Prof. L. P. Esbjörn dispensed the gospel among his countrymen. In 1856 Rev. O. C. T. Andren came and took charge of the Moline church as its first pastor. Mr. Andren was our subject's first Sunday school teacher and confirmed his older brother, Carl. That same year they moved to Spoon Timber, Knox Co., Ill., four miles from Watoga and eight miles

from Galesburg. Here Mr. Telleen spent six years, during which time he got only eight weeks school. His father having lost his wealth, and being reduced to poverty, the boy was obliged to do work, such as herding, chopping wood, and general farm work, at first as a "half-hand" but at sixteen years of age as "full-hand." Concerning his experience in those days Brother Telleen writes:

"I had one boot of each kind, and one of them was torn, and I had no money for which to get it mended, so I covered it with the other when in church. In my early boyhood I spent hours at a time in reading God's holy word, in

prayer and singing. My dear mother early warned me against all manner of sin. Father was very strict with us. My first three years in this country were spent in school entirely. I bent all my energies on learning English, and neglected God's word in a measure. I loved to skip classes, be praised and called the teacher's pet, but my inner life paid the penalty. Though never out in sin and shame or flagrant wrong, I yet was cold and had forsaken my first love to God. Meanwhile my hunger and thirst for knowledge was keen. I devoured everything readable that I come across, newspapers put on walls for example; even creeping under the bed to read. The multiplication table I worked out and learned walking behind the plow.

My mother, like Hannah of old, set me apart for the holy ministry from my earliest existence. Her hopes were ever buoyed up as only a mother's hopes are. In my seventeenth year God brought me again unto himself and let me recline on his bosom. I Joh. 1: 7 was the passage that brought peace to my soul.

The spirit now strove with me to have me prepare for the holy ministry. I withstood him long, considering myself unworthy, as I truly was. At length I left the decision to the Lord, telling Him I would open the Bible and whatever passage my eyes lit on should be God's voice to me. I opened the Bible at random and my eyes lit on Jer. 1: 5. But I asked to turn once more, with Gideon of old, and took far enough ahead to reach the New Testament. The Bible opened and my eyes lit on the words, "Fear not; henceforth thou shalt take men." I was bound. I obeyed. Mother rejoiced. Father gave his consent. He started me with a plain suit of clothes, \$5, and paid my first term, adding, "Now Johnnie, this is all I can ever do for you. Now you must swim

or sink." My feelings may be guessed.

Father soon repented of having let his strongest boy leave home, but our reformation festival that year saved me. Augustana College and Seminary that year, 1864, numbered but thirteen students. Rev. P. Ericson, then a student, afterwards Pastor of Gethsemane church, Chicago, now deceased, insisted on me taking part. What was said afterwards influenced father, and he allowed me to stay.

Dr. Hasselquist spoke well of me to the Board and I was given everything free. I have reason to think that he even sent me cash at times. The Lord repay.

Now followed battles, inward and outward, during eight years, which I can not recount, for want of space.

In my second scholastic year I was taken sick and wondered if I ought not regard it as a God-send to keep me away. I then met my ever faithful Prof. Hasselquist. Told him of my poor health and also of an offer made by a New York Insurance Co., of \$5,000 a year. The Doctor lifted his cane, planted it heavily before him, saying, "If you do not return to school I doubt even if you will get to heaven." I trembled and said, "Professor, I am coming."

In 1872 he was ordained at Galesburg, Ill. His first charge was Des Moines, Ia., to which field the Synod had sent him already in 1870, and where he had spent the vacations of 1870-1. Here he was blessed with a large revival in 1872-3. Many of the pillars of Des Moines today are the fruits of that visitation.

Rev. Telleen believes in pastoral work.

In 1877 he traveled through the Indian Territory, in company with Mr. C. C. Seaberg, now deceased.

In 1879 his health failed, his left lung having begun to bleed. He then went to Colorado and Mexico.

The Mission Board called him to Denver, which call he accepted.

Of his experience there he says: "We slept on the floor, ate on a chest, sat on trunks, lived in a house where the snow beat in."

In 1882 he was enabled by brothers John and Carl Johan Samuelson to explore Utah and California, which had before been visited by Revs. Auslund and Rydholm.

The result of that visit was the establishment of the work in Utah, there being now three pastors in that field; the organization of "The Ebenezer Church" in San Francisco, a nucleus to our California work. The Swedish Augustana Synod has now six pastors in the Golden state.

In the summer of 1890 he moved to Lindsborg, Ks., and is now connected with Bethany College.

We close this sketch with a brief extract from a communication of Rev. Telleen to the author of this volume, which we know will be read with interest and profit:

"During my time I have often been delivered by divine interposition and miraculously aided.

God has ever and everywhere raised up kind people to succor me. Such was for example the Norwegian lady of Chicago, who gave me an entire suit of new clothes, the Norwegian student who gave me a warm coat, Mr. Conrad Frick of Denver, who stood by me like a banker, all the while that our church was being built.

I have had many and varied experiences. Sorrows and troubles have not been wanting but the Lord has helped in all. To Him be all the glory!

One person I must not forget to mention, my dear wife, formerly Mary Anderson. I say it, and I mean it, had it not been for her we might yet have had no strong church in Des Moines; as yet no work in Denver, where now goes up the finest almost in our Synod; in Utah had no mission District and the seventh Conference (the Pacific) yet been wanting in the Augustana Synod. God bless the woman, who uncomplainingly goes wherever God sends her husband, always saving, always neat, always cheerful!

I love youth and children, and have myself six of them."



REV. T. T. TITUS.

Rev. T. T. Titus was born in Loudon county, Va., March the 4th, 1829. He was the son of poor parents, and the youngest of ten children. They dedicated him to the Lord in early baptism, and endeavored to rear him in the faith of the Gospel. To the influence of his mother and her prayers in his behalf he traces, under God, his conversion in youth and his call to the ministry. He manifested an eager desire for learning when quite young, and, though living

in a country where the schools were poor and the books were few, he managed to read a great deal, and acquired sufficient knowledge to become a competent teacher when about sixteen years of age, to which pursuit he devoted several years of his early life. After much reflection and prayer, he felt constrained to enter upon a course of study preparatory to the ministry. He went to Gettysburg in the fall of 1848, and commenced his studies in the preparatory depart-

ment. He labored hard and succeeded well. He speaks of the great kindness of the professors to him, especially that of Prof. Stoever, and of the assistance afforded him by the beneficiary fund. But as the amount allowed him was altogether inadequate, he imposed upon himself the most painful economy, until at last, driven by sheer necessity, he left college for a season, and this several times during his college course, either to engage in teaching, or to take an agency to sell books, until he accumulated a little money to prosecute his studies. Thus, with great perseverance, he worked along until he was graduated, receiving the honors of valedictorian, in 1853.

The next year, in order to procure means, he accepted the position of tutor in the preparatory department, and studied with the class in the seminary, reciting most of the lessons and keeping up with the class.

He served in six different pastoral fields, Stoughstown, Lower Merion, Milton, Springfield, Ohio; St. John's and Trinity in Hagerstown. The latter was organized and built its beautiful edifice under his pastoral care. Preaching here until health and voice failed him, he reluctantly quit the pastoral work, which was ever the joy and delight of his heart, and removed to Hartwick Seminary in June, 1871, and took charge of that institution, which flourished under his care.

Here he labored with the zeal and energy which characterized him every where, until at last he grew so weak and his voice so failed him, that he could not speak above a whisper. But even in this condition he continued occa-

sionally to teach, until the last holiday vacation relieved him, when every whisper cost him pain, soreness of the throat, and exhaustion; and only when his voice wholly failed him did he cease to labor. Then he pathetically writes, among the last things in his journal, "And now I am voiceless, cannot utter a sound, can praise God with my lips aloud never more, nor speak for him who bought me, in public. But it is all perfectly right, for the Lord did it."

For several years Rev. Titus had been anticipating the conclusion to which he felt himself to be rapidly hastening. Though death came to him early, it did not come unexpected nor unwelcome. On the 3d of January, 1871, he says: "This year may be my last. If it should be, and if I should die ere its close, may my family and all those who read these lines, while the hand that is penning them is turning to dust, be assured that I die in the full confidence of eternal life through Jesus Christ my Lord. I am a poor worthless sinner, yet, through grace, I hope to sing with angels. I die believing in the gospel with all its precious truths. I love my church, I love all who love Jesus. Yea, I love those who love him not, and would gladly pluck them as brands from the burning. I ask all my friends and enemies to forgive me my many faults and sins, as I forgive them, and as I pray God to forgive them and me. My hope is in Jesus, Jesus only, Jesus only; I have no other hope or trust.

"In my hand no price I bring,
Simply to the cross I cling."

This will be my dying motto, and this I desire inscribed on my tomb."—*Dr. J. Swartz.*





REV. G. H. TRABERT.

The subject of this sketch was born in Lancaster Co., Pa., October 16, 1843. His parents are German and still live near Churchtown in said county. They came to America in 1840 and settled down near New Holland, Lancaster Co., Pa., where his father carried on the trade of shoe making for many years. George, already at an early age, had an earnest desire to become a minister of the gospel and even before his confirmation had his heart set upon the foreign mission field. He was confirmed in the Evangelical Lutheran Church in New Holland on April 19, 1859, by Rev. J. Kohler. Having no means with which to pursue his studies to gain his cherished object, and enjoying only a common school education, he turned his attention to teaching, in which he engaged for three years. At length the Lord opened the way by which he could follow the voice within, which seemed daily to call him into the direct service of the church, and in September, 1864, he entered the preparatory department of Pennsylvania College, Gettysburg. Here he remained

for three years, during which time his health suffered materially, in consequence of which, as well as from the lack of means of support, he only went as far as the junior year. This condition of his health also led him to abandon the idea of entering the foreign mission field. In September, 1867, he entered the Theological Seminary at Philadelphia, Pa., and on the 15th of June, 1870, he was ordained to the office of the holy ministry in the German Evangelical Lutheran Church of Pottsville, Pa. Immediately after his ordination he took charge of Ephrata pastorate, Lancaster Co., Pa., composed of four congregations, one of which was a mission recently organized, and the others had belonged to different parishes and been virtually abandoned. It was in every sense of the word a mission parish in which the work of organization was no small part of the pastor's duty. At the end of two years he had added two more congregations to his parish, entailing so much work and exposure upon him as to severely tax his strength.

In the spring of 1873 he followed a call to Elizabethtown in the same county, from which he also served Mount Joy, six miles distant. Whilst here a baptist sect became very aggressive on the subject of immersion and threatened to make serious inroads on some of the other churches; this led him to preach several sermons on the Doctrine of Baptism and to publish "The Mode of Baptism as taught in God's Word," which put an end to the controversy. The religious fervor which followed upon the advent of Messrs. Moody and Sankey in Philadelphia and New York in 1876, fanned into flame in the smaller cities and towns by a number of self-constituted so-called evangelists, led him to publish "Genuine vs. Spurious Revivals."

In the fall of 1876 he received a call to the old Salem Evangelical Lutheran Church in the city of Lebanon, Pa., as the successor of Rev. B. W. Schmau who had followed a call to Allentown, Pa. He removed to Lebanon in January 1877, and served that congregation, together with St. Paul's, Annville, for six years. Here, in 1879, he published "The Life of Luther in Picture and Verse," translated from the German of Rev. J. A. Darmstedter, and the following year "Outlines of Church History." During his pastorate at Lebanon the Sunday-school increased from 500 to 700, and the preliminary steps were taken for the building of a church at Cornwall, six miles distant. In the year 1881 he paid his first visit to the West, going as far west as St. Louis and north into Michigan. At St. Louis he met the celebrated German leader Rev. F. W. Walther, D. D., and became more fully acquainted with the work of the Missouri Synod. He gathered much information concerning the Church in the West, and became more and more

impressed with the great need of English missions, especially in the large and rapidly growing cities, if our beloved church was to have a future in this country. At that time the English Home Mission Committee of the General Council, of which Rev. Wm. A. Passavant, D. D., was chairman, contemplated beginning English Mission Work in the Northwest, particularly Minneapolis and St. Paul, Minnesota, and were looking for a suitable person to undertake the task.

In the spring of 1882 a call was tendered Rev. Trabert to go to the Northwest and begin the work. This cost a hard struggle. On the one hand was a pleasant and encouraging field of labor, a devoted people, all the comforts incident to a large, prosperous and well ordered congregation, besides the associations of a lifetime to be given up for a field which was not only new, but where few, if any, English Lutherans could be found, and where it would possibly require months before the nucleus of a congregation could be gathered. On the other hand, there was the great need and the importance of beginning work immediately if the church should not continue to suffer irreparable loss from neglect of the English work. Then the early desire to engage in mission work asserted itself, which led to the decision to visit the field. But the obstacles in the way of accepting the call were increased through the want of a proper understanding on the part of members of the Swedish Augustana Synod, also an integral part of the General Council, who occupied that territory. A few months later the call was repeated, and when it was repeated again in October of the same year, he felt constrained to accept it as a call from God.

In January, 1883, he went to Min-

neapolis to begin the work, and removed his family thither the following March. He also visited St. Paul and Red Wing preparing the way for the organization of congregations. After a thorough canvass but very few English Lutherans were found in Minneapolis, and a majority of those were entirely indifferent to the faith they had once avowed. In June, 1883, the first English Evangelical Lutheran Church in the great Northwest was organized with seven members under the name of St. John's English Evangelical Lutheran Church of Minneapolis, Minn., and a few weeks later the Memorial English Evangelical Lutheran Church of St. Paul was called into existence. For one year he stood alone preaching alternately on Sundays at St. Paul and Minneapolis, and fortnightly on Friday evenings at Red Wing. In the fall of 1886 he organized the St. Paul English Evangelical Lutheran Church at Red Wing, but regular Sunday service was not commenced until the following spring, owing to the difficulty in securing a proper room, after which he preached there every other Sunday evening for two years. In July, 1887, he went to Duluth for a week of much needed rest, not forgetting however the work of the church. Discovering several English Lutheran families, he preached on Sunday both

morning and evening in the Swedish church and arranged for service some weeks later. A second visit was made in September when an English congregation was organized and a Sunday School begun.

The importance of an English Mission in the Western part of the city of Minneapolis, where no Lutheran church existed, led him in the summer of 1889 to secure a lot in one of the best residence streets and build a neat church. The following November a Sunday-school was begun, and in March, 1890, Salem English Evangelical Lutheran congregation was organized. In June, 1890, Trinity English Evangelical Lutheran Sunday-school was organized in North Minneapolis and in November, the same year, he started a Sunday-school in Northeast Minneapolis, it being the fourth English Lutheran Sunday-school in said city.

Although a Home Missionary, he always took the deepest interest in the Foreign work, and in the spring of 1890 published a "History of the General Council's Mission among the Telegus of India." He is still pastor of St. John's English Evangelical Lutheran Church of Minneapolis, Minnesota, the pioneer English Lutheran Missionary of the Northwest.

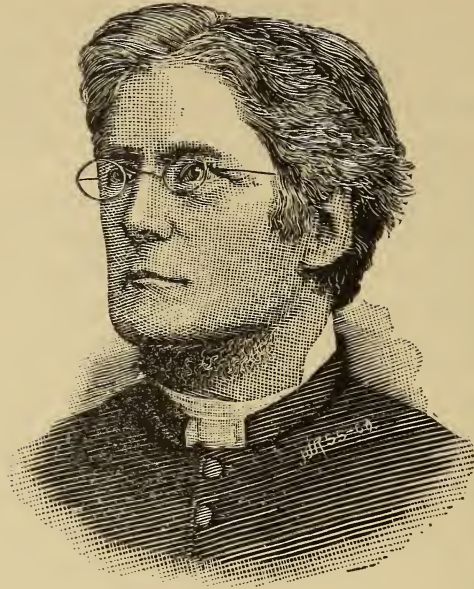


REV. PROF. P. C. TRANDBERG.

On the 18th of August, 1832, was born a vigorous, blue-eyed boy on the island of Bornholm, in an old-fashioned country house, which still occupies its old site, although in a considerably improved condition.

His mother, Gjertrud, was a handsome,

quiet woman, and somewhat inclined to melancholy; while his father, Christen Mortensen Trandberg, possessed a more sprightly disposition, and frequently in song and music gave vent to his vivacity. These two characteristics of temperament in the parents left their impress upon



REV. PROF. P. C. TRANDBERG.

the son, who in baptism received the name Peter Christian Trandberg.

It is told that, when the child was presented for baptism, he was so strong, that he astonished the woman who carried him by kicking off the old-fashioned swaddling clothes with which his feet had been tied, not suffering anything to remain except the lighter and more convenient baptismal gown.

This was a figurative indication of his regenerate longing for liberty. "Where the Spirit of the Lord is, there is liberty;" 2 Cor. 3: 17.

The days of his childhood were happy, although the sun of God's Spirit did not, as could have been desired, warm the home-fireside.

In point of education the little island was deficient in those days, a poor educated teacher taught school in the parish where Trandberg was born. There was, however, a good school in a neighboring parish, but he was permitted to attend this but a short time. Thus it was brought about that Peter Christian

Trandberg, to his great sorrow and regret, was obliged to leave the home of his childhood for the purpose of attending a school in the city of Rönne, on Bornholm, which was better adapted to meet the wants of a talented youth. While at home his business was to watch his father's sheep. At the thought of leaving home, the young shepherd often gave his painful feelings vent in a flood of tears, while he buried his head in the new, sweet-scenting hay—a foreboding of the many tears he would have to shed for the Lord's sheep and lambs, in the fierce struggle with the wolf who plots their ruin.

In 1844 he entered the school at Rönne. In 1846 he was admitted as a regular student to the Latin School at Rönne. In about five and a half years (1846-1851), he finished the full course at this learned institution, and was graduated with the highest honors.

By those who knew him in his childhood and youth, he is said to have possessed a very genial disposition.

While at the Latin School, however, he became so broken down in health and courage, by reason of mental over-exertion, that it was only by the most persistent effort that his father and the rector of the school could prevail upon him to continue his studies.

In the fall of 1851 he came to Copenhagen, where he finished his College course in 1852, when he was admitted to the University of Copenhagen. Here he studied theology for five and one-half years, graduating in January, 1858.

It was at this juncture that the great decisive change took place in the inner life of Trandberg. He was awakened and converted at the time, when he prepared for confirmation. In those days he spent many happy moments in child-like prayer and faith, in communion and fellowship with his Saviour, although he had, as yet, but little knowledge of the deeper mysteries of salvation. But in the midst of that general darkness and spiritual death which then prevailed among the people, he stumbled, and partially relapsed into the ways of the world. He, nevertheless, observed a painful restlessness in his soul during his entire school-life. The faithful Spirit of God labored with him, and he suffered many inward struggles; nor did he live entirely without prayer.

From several quarters did he receive spiritual impressions. No one, however, so powerfully affected his heart at that time as the so peculiarly endowed Christian hero, Soren Kjerkegaard. By his writings he aroused many of his contemporaries to spiritual watchfulness and activity. Especially after the death of Bishop Mynster, in 1854, did the working and power of God's Spirit become obvious. In the attack of Kjerkegaard upon *The Official Christi-*

anity there was the thunder of cannon with fire and smoke.

Some time after, Professor (later Bishop) Martensen, in a memorial speech held at Mynster's death, had called him "a witness to the truth—one of the right witnesses to the truth," did Kjerkegaard effectually speak out. With holy passion and consummate skill did he portray in glowing colors the character of a right witness to the truth. The struggle against the apostasy and the mediocre Christianity had now begun, and it continued for a short time with desperate fierceness. For a while it seemed as if the fire of God's spirit would entirely consume all the dry stubbles, which the builders, during the course of centuries, had constructed. But just then it happened that the hero (like "Brand" in Henrik Ipsen's poetical work) was called away from the tragedy of this life (Kjerkegaard died in 1855) and the spiritually enervated and cowardly heroes triumphed, while those whose eyes were opened lamented. Among the latter was Trandberg. He accompanied his spiritual guide to the grave.

By the study of Kjerkegaard's writings, Trandberg received a lasting impression. Especially two important things were thereby brought distinctly before him, viz: The great apostasy of the Christian world, and the great importance and seriousness of Christianity.

And yet there was something that he lacked, the saving power of God had not yet entirely conquered him; but the time was not distant when the great change in Trandberg's life should occur.

It was during the months of January and February, 1858. His school days were over. His mother had just died, and he had promised to become vicar.

His spiritual struggle was exceedingly great. Then it was that the morning of salvation broke upon him. He commended himself with living and saving faith to Jesus. He came to a true and sincere conversion.

On the 28th of April, 1858, he was ordained to the holy office of the gospel ministry in the Viborg Domkirke. For two years he served as vicar of the Tjele and Vinge churches in Jylland. He had learned to know his own insignificance, and the greatness and all-sufficiency of God. Therefore he also had the undivided affection of the congregations which he ministered to. For true humility is that heavenly jewel which shines most beautifully when the rays of the sun of grace are reflected in it. Perhaps his preaching caused the greatest joy in the manor of Tjele, where he found his bride, his future wife, whose heart had become especially susceptible to earnest Christianity and the saving power of Christ's love by her father's, the chamberlain Luttichan, death, which had occurred a half a year before Trandberg's arrival. Indefatigably did Trandberg labor those two years in hut and mansion.

The Lord then called him to a greater work. By the spirit of God he was brought to apply in earnest the New Testament standard by true Christianity. Directed by Kirkegaard to a holy understanding of God's word, he now comprehended more fully than he had ever done before, what true Christianity is, viz: in a spiritual sense (through self-denial) to sell all, and to buy the heavenly pearl, Jesus, without money and without pay (through faith). Matt. 13: 45, 46.

He now voluntarily resigned his position as vicar, and started out, trusting alone in the God of heaven. He went to his native island, Bornholm, for the

avowed purpose of arousing the Bornholmians from their long, spiritual sleep. This happened in 1860. He asked his young wife whether she would give her consent to his proposed missionary enterprise, even if it should cost their marriage, to which she answered: "Do whatever you regard to be the will of God."

He then started out and began a work somewhat new and strange to the ordained ministers of the state church, the mediocre spirits regarding it as being irregular, while the more considerate witnesses of the Lord sanctioned it. Indeed, it did not cost Trandberg and his wife their marriage, but they had to sacrifice many of the comforts which often cheer our lives in this sinful world. In the judgment of the indifferent Christians Mr. Trandberg was always regarded as traveling an irregular way. He always remained in a position unpaid by the state, and hence he often labored under the disadvantages of poverty and straitened circumstances. Often did he divide what he had with the common people who brought him their gifts.

For three years (1860-1863) he labored in his native island, Bornholm, partly as itinerant and revivalist independent of the state church, and partly as pastor vicarius for a couple of the ministers on the island. Hundreds and thousands were effectually aroused, and several of those were, earlier or later, brought to a true conversion. The ministers, who became alarmed at the awakening of their surroundings, while they preferred to sleep undisturbed their Seven-Summer-Sleep, endeavored to hinder his work, but their efforts were for the most part futile. The churches were indeed closed for him; but in place of these, small chapels were built here and there on the island, farm houses,

barns and huts were opened for him.

In 1863, on St. John's Day, the 24th of June, he resigned from the Danish State Church and organized "The Evangelical Lutheran Free-Church in Bornholm," which then numbered 1500 members.

On the 9th of November, 1863, he was married to Hansine Christiane Gottholdine Luttichan, born November 4, 1835, a daughter of Hans Helmuth Luttichan, chamberlain to the manor of Tjele. With self-denying affection she has shared with her husband both the stormy and the calm seasons of life. During fourteen years (1863-1877) he labored as pastor of the Bornholm Free-Church.

A division occurred in this church (1864-7) occasioned by some of Trandberg's lay-preachers, who had taken an extreme position with regard to Rosenius's views of the mysteries of salvation. These radicals proceeded in such an exclusive, intolerant and unmerciful spirit, that Trandberg could not work together with them.

It is an acknowledged fact, that the devil becomes desperately mad whenever a living church is organized. This was evident also here. The tempter would break up the affectionate fellowship of God's children. Hence he assumed the air of an angel of light. He whispered into the hearts of God's children,—and by them to others,—such warnings as these: "Shun, shun, Pastor Trandberg! He knows not the way, the truth, and the Life!" They succeeded. Many turned their backs upon Trandberg, which again brought him sorrow and grief. But the arms of Jesus were present to uphold and carry the wounded soldier, and pour soothing oil into his wounds. He had escaped the dangerous poison of flattering admiration, but he was now attacked in open combat. With

the strength and courage he had left, he still continued to labor a few years after this (1868) in a humble and despised position, with a small and poor, but affectionate and faithful flock of about 600 souls.

Broken down in health by reason of over-work he resigned his position as pastor of the Free-Church in 1877. Still he remained another year in Bornholm, devoting the time partly to rest, and partly as traveling missionary.

The following years, from 1879-1882, he labored chiefly as an independent itinerant in Jylland.

The last eight years (1882 to 1890) he has been in North America. After having spent a few months in Warren, Pa., he moved to Chicago, where he still lives. He has devoted his time to the preaching of the gospel, partly in Chicago, and partly (especially during the summer months) around in various states of the Union.

Although he is an orthodox Lutheran, he accepted a call from the Congregational church as professor in their school, The Chicago Theological Seminary, owing to his somewhat liberal views, and in view of the chief aim of his life, viz.: the establishment of a free-church on a general and broad basis. This chair he filled for five years (1885-1890). On account of his Lutheran principles he was dismissed from this institution in April, 1890.

By the assistance and grace of God it is his purpose for the future to establish a "Free-Church Seminary" in Chicago, the object of which shall be to fit Norwegians and Danes for the gospel ministry. This seminary he opened on Wednesday, Oct. 1, 1890.

His general and chief purpose, which he shares with all sincere and living preachers of God's word, is, by the power of God, to awaken the sleeping

masses, and bring them to Jesus, as also to provide spiritual food for the Lord's believing children. But besides this, he has also, since 1863, owned as his special aim, what he terms "The Free-Church Idea." This idea he states thus:

1. Church and state are essentially independent and entirely different powers. As such, they ought ever to have remained distinct and separate, although they ought, if possible, to have sustained a tolerant and peaceable relation to each other. But in the popular and state-churches these have been mixed in an ungodly and pernicious manner.

2. In the state-church the people of God have been robbed of their right and power of election, and the congregations have become powerless. The voice of the congregations must be heard in the calling and appointment of pastors.

3. In the state-churches and in the popular churches is found an ungodly, offensive and unscriptural mixture of the unbelieving, and God's faithful children. This wars against the apostolic principle: 'Be ye not unequally yoked together with unbelievers,' 2 Cor. 6:14. This abomination must be done away with, especially by enforcing church-discipline, according to the Divine injunction, Matt. 18:15-18.

What a person loves he is willing to suffer for. Mr. Trandberg has loved the Free-Church idea, and he has not lacked opportunity to suffer for it. In the midst of all the vicissitudes of life—its struggles, victories and defeats,—ONE thing is settled in Trandberg's mind; the firm conviction, that a living free-church, by the power of God, will be established in God's favorable time



REV. D. L. TRESSLER, PH.D.

Dr. Tressler was born in the village of Loysville, Pa., February 15, 1839. He was the son of the late Col. John Tressler, who died at Loysville, A. D. 1859. His venerable mother, now (1880) in her seventy-third year still survives him, and cheered him with her presence and blessing in his last moments. He enjoyed the boon of a pious home, and was early brought under that excellent religious training upon which, both in the home and in the church, the denomination to which he belonged, and of which he became so distinguished an ornament, puts so much emphasis. At an early age he publicly confessed the Lord, and became a "chosen vessel," a standard bearer in the church of the Reformation. After having been faith-

fully trained in the Catechism, he was admitted to the membership of the Evangelical Lutheran Church by the solemn rite of Confirmation. There was no feature of his life which he so delighted to recall and dwell upon as the early religious training he received from his parents. He often spoke with devout gratitude of the simple, earnest piety of his father, and of the influence of his father's example.

His early education was received in the public schools of his native town, and his preparation for college in the Loysville Academy, founded by his father, and of which he became principal in after years.

In 1857 he was admitted to the sophomore class in Pennsylvania Col



REV. D. L. TRESSLER, PH. D.

lege, and graduated with the first honor in 1860. The same year he became principal of the academy at which he had prepared for college. In the summer of 1862 he gave up his position in the academy, and, having raised a company of volunteers chiefly from among his own students, he entered the army as their captain. He participated in the battles of South Mountain, Antietam, and Fredericksburg; in the latter engagement he was wounded twice. After his recovery he resumed his command, and passed through the memorable battle of Chancellorsville. At the expiration of his term of service he was tendered a colonel's commission, which he saw best to decline. His military career was marked by that courage and fidelity to duty which brought him distinction wherever he wrought. In the army, as in the parish and the school, he won the affection and esteem of all with whom he was brought in contact. A beautiful illustration of the regard in which he was held by his comrades in arms, was given at the "Grand Reunion

of the Regiment," at the close of the war, when he received an elegant gold watch from those whom he had taught in the school, and commanded on the field. After he returned from the army he entered upon the study of law, and was admitted to the bar in 1864. His legal career extends over a period of five years, and though short, it was long enough to secure to him, in the community where he resided, the distinction of the "brilliant young lawyer."

Dr. Tressler had rare gifts for this noble profession, and if had sought fame and wealth, it is not likely that he would have been disappointed had he continued in that particular sphere. But God gave him a great heart as well as a good mind, and he aspired to something nobler than the bubble of earth's fame, or the bauble of its gold. To a loved one he said, "If I wish to be rich in this world's goods, I will remain in the legal profession—if rich in the next world, I will enter the ministry." Accordingly, in 1870, he removed to Mendota, Ill., and in the autumn of the same

year entered the ministry of the Evangelical Lutheran Church and was immediately called to Lena, where he labored with great acceptance until his removal to Carthage. How much he was esteemed as pastor and preacher, those to whom he ministered bear truthful and touching testimony. But all these various positions of trust, challenging all that is noble in a true manhood, were but stepping-stones to a higher place and a greater work, for which God would fit his servant.

In 1872 he was elected a professor of Carthage College, and entered at once upon his new position. He very soon evinced the rare gifts of a college president, and was chosen to that responsible position in 1873. After serious thought and prayer he accepted the place to which he was appointed, and continued in it until he died.

For this place Dr. Tressler was eminently endowed both by nature and by grace. With an experience in life so varied that it developed him on many sides, he brought to his task those multiform gifts which rarely combine in one man. He had a clear, sprightly mind, was of quick perception, and able to retain, and happy to communicate to others the knowledge he possessed. His imagination was vivid without being extravagant, his judgment was well balanced, while his will, though firm, was cautious in its decision. His speech was fluent and graceful as his person, and yet free from empty and pompous parade. He was of modest mien, and carefully avoided undue prominence; and whilst quick to avail himself of any opportunity that would minister to the cause he loved so well, or to the common good in any wise, he would take no advantage of his position to magnify himself.

But the noblest and greatest endow-

ment of Dr. Tressler was the manly and well rounded soul within him. A man of large sympathy and of unusual heart-power, it was not strange that he should be abundant in kindly ministry, and, without intent, secure to himself the admiration of all with whom he came in contact. Added to excellent administrative ability was his business faculty, which led the board of the college, shortly after his election to the presidency, to lay upon him the additional labor and responsibility of treasurer of the institution, an office involving an amount of care and toil quite sufficient for one man alone.

When on his death-bed he said to the Rev. Mr. Kuhl, who stood near by, "Dear brother, repeat to me those sweet consolations of the gospel. O, if I am to live, that my life may be more entirely consecrated to dear Jesus! If I die, I will soon be with Him in glory." After a few moments of silence, he exclaimed "O, my dear, dear children, that they may live for Jesus and glorify Him in their lives, and meet me in heaven, and we will sing His praises forever together. O, my dear mother, I wish she were here, that I might clasp her to my bosom. I know she will meet me in heaven." After a brief silence he said, "I repose it all—all in Him! Has Jesus paid it all? What then do I owe? Yes, I'll submit my all to Him. He'll *save* me. Isn't salvation greater than I?" On another occasion, naming the members of his childhood's and present home, he said: "O, when all have assembled with Jesus—with Jesus! The Lord grant it! O, how delightful, how delightful! Singing with Jesus—all singing with Jesus!" Turning to his wife he said, "If your treasure was not laid up in heaven, and mine was not laid up there, your estate would be small; but the Lord will provide."

Shortly before his departure, his wife said to him: "Pa, do you know me?" "Yes," he answered feebly. "Pa, you are almost home; will you watch over us?" "Yes," he answered, and then added, "By the help of God we'll all meet there."

Dr. Tressler fell asleep in Jesus on Friday morning, Feb. 20, 1880, in the forty-second year of his age. So lived and so died one of God's noblest witnesses, and one of the Church's most faithful, most self-denying servants.—*"M. R." in Tressler Memorial.*



REV. A. A. TRIMPER.

A few years before his last illness Rev. A. A. Trimper gratified the desire of a friend, by putting on paper a brief autobiography. So artless and beautiful is this product of the good Brother's pen, that no memoir of him can be complete without it. Here it is under date of March 10th, 1879:

"I, Abraham A. Trimper, was born in the town of Clavarack, Columbia County, N. Y., February 17th, 1816, and was baptized by Rev. Mr. Uhl, then pastor of the Lutheran church at Churchtown, Columbia Co. When eight years of age my father moved to Kinderhook, where we attended the Reformed Dutch church Rev. Dr. Sickles, pastor. When Rev. Jacob Berger organized a Lutheran church in Valatie, an adjoining village, my parents being Lutherans, they united with that church, and at about the age of eighteen or twenty years I was admitted to church membership by the rite of confirmation. I commenced my studies for the ministry at Kinderhook Academy, but through the influence of my pastor, Rev. Jacob Berger, I was sent to Hartwick Seminary, where I graduated in the literary department, or 'preparandi course,' in the summer of 1839. In consequence of the exercises of Hartwick Seminary being suspended to repair the building, I was sent again by my pastor, Rev. Jacob Berger, to

Gettysburg, Pa., to study theology. In the fall of 1841, I was examined and licensed by the Synod of the West, which convened that fall in the city of Indianapolis, Indiana. This Synod then embraced a part of Ohio and the States of Kentucky, Indiana, Illinois, Tennessee, Missouri, and west to the Pacific.

A few months after the synodical meeting in Indianapolis, I received a call to the Lutheran church of this place (Lawrence, Kansas). This was my first field of ministerial labor. In the spring of 1844 I accepted a call to become pastor of the Lutheran church at Hillsboro, Ill., the oldest or next to the oldest Lutheran church in the State of Illinois. This church had been organized by my venerable predecessor, Rev. Daniel Scherer, who with a large colony of Lutherans emigrated from North Carolina. His son Jacob, afterward Rev., was my room-mate at Gettysburg, and by whose influence I was induced to seek the wild prairies of Illinois as a field of labor, and who followed me first as my successor at Indianapolis, and afterward to Illinois. He was an earnest and faithful Christian and minister, and died nobly at his post as a pioneer missionary of Lutheranism in the prairie states. I remained at Hillsboro until the fall of 1852, the first couple of years as a pastor exclusively;

organized two or three churches in the adjoining country, and then became connected with the Hillsboro Academy as Principal, and which was afterwards donated to our Church (Synod of Illinois then) and became the nucleus of Hillsboro College, and which was afterward removed to Springfield, the capital, and received the pretentious title of Illinois State University.

This institution, I am sorry to say, partly through adverse circumstances, and very much no doubt to bad financing, has gone the way of many other enterprises of a similar character.

In the fall of 1852, in consequence of my own poor health and that of my family, I removed to Northern Illinois. Now for a time, I am ashamed to say, my changes were frequent. I was pastor of the Lutheran church of Oregon, Ogle Co., Ill., and of Lena, Stephenson Co., Ill. I was here during the 'troublesome times' of the war of the rebellion, and was obliged to leave on account of the hot political strifes and difficulties in the church. Thence I went to Dixon, Ill., and remained there until my health again gave way and I was obliged to resign my pastoral labor of the churches. While here, by the blessing of God, I was instrumental in building a large and excellent brick house of worship, and paid for, at least so nearly that it has never given them any trouble. I also organized two churches in the county that have for eight or nine years supported a pastor equally well, and independently of the town church.

In 1869 I was obliged to seek a change and less close mental labor. At this time our people were agitating the question of starting another institution of learning. The brethren in the North were unwilling to undertake the herculean task of resuscitating Illinois State University; the brethren in the

South hated Mendota and regarded its competition as one cause of the failure of Springfield, and therefore would not unite on it as a Church institution. So there was no other way than to compromise on a new locality and commence literary work for the Church in the far West *de novo*. Carthage was agreed upon as the place, the citizens having made us the best proposition, and I was selected, or appointed, financial agent, because no one else wanted it, or would take it. I devoted three years to this work, and the result was the restoration of my health and \$34,000 secured in endowment for Carthage College. This amount, it must be remembered, was obtained from our poor pioneer, missionary churches in the states of Illinois and Iowa. A few hundred dollars were obtained by the agent by correspondence outside of these two states. But my travels were confined to Illinois and Iowa, except one brief visit to the Synod of Kansas, more to secure their co-operation than that of procuring money.

In the spring of 1873 I came to Lawrence, Kas., and have been pastor of the English Lutheran church here ever since, with the exception of one year.

The author of the foregoing sketch was a descendant of a mixed ancestry—on the mother's side, German; and on the father's, French Huguenot. His decease occurred at Lawrence, Kas., Dec. 28, 1884.

We often speak of a person whom we wish to praise: "he is a child of nature." Of Rev. Abraham A. Trimper a truth is told when we say of him: "He was a child of God." There was in him a beautiful spontaneity of the Christian spirit so unstudied, so quick and easy, that no one in contact with him, even only a few minutes, could fail to be impressed with the sincerity of his Christian faith.

REV. J. P. UHLER.

Prof. J. P. Uhler was born in the vicinity of Easton, Pa., Aug. 26, 1854. Receiving a common school education, he spent two years as a student in the Keystone State Normal School. This training gave the inspiration and laid the foundation for a teacher's calling. At the age of eighteen he was confirmed in the Lutheran Church and taught twelve months in the public schools and a private Academy of Northampton and Carbon Counties, Pa.

The desire for a classical education had by this time so grown, that he now entered the classical course of La Fayette College as a Freshman, although he was prepared for junior class in scientific branches. The skillful teaching of certain college professors, especially of Professors Francis A. March, LL. D., and Joseph J. Hardy, A. M., gave new impetus to former inclinations, and two years were again devoted to the teaching of classics and mathematics in Trach's Academy, Easton, Pa. Three years more of study were now added in the Lutheran Theological Seminary, Philadelphia, Pa., and upon graduation there, he was ordained by the Lutheran Ministerium of Pennsylvania, at its meeting in 1881. Although desiring to enter the active ministry, two calls to

professorship, were received and the Vice-Principalship of the State Normal School, at Kutztown Pa., having been offered to him as a Lutheran minister, was accepted, together with the chair of Higher Mathematics and Physics. Being called twice in two successive years by the Minnesota Conference of the Swedish Augustana Synod to a professorship in Gustavus Adolphus College, St. Peter, Minn., the chair of mathematics and natural sciences was accepted in 1882.

The institution was then only in her formative struggles, being nothing more than a common academy, preparing students for other colleges. Since then the courses of study have developed from the high-school grade into the grade of the regular classical college, and now Gustavus Adolphus College compares favorably with any American college in the state, and is doing good service for the church in providing teachers for English and Swedish schools, as well as candidates for the Theological Seminary. During the first eight years of the college's growth, all the experience, skill and ability of a teacher were not only highly valuable, but had to be used to their utmost.



REV. J. UHLHORN.

The following is taken from Dr. Morris' "Fifty Years in the Lutheran Ministry:"

"Among the many men of versatile talent and high mental culture which our Church has furnished, and who, in other spheres, would have far outranked many celebrities of other denominations,

none deserves a more exalted position than Rev. Uhlhorn, formerly of Zion's German Church in Baltimore. He came to this country in 1824 or 1825, a young, highly accomplished, and rather fashionable ecclesiastic. . . He was endowed with an extraordinary retentive

memory. I have heard him repeat odes of Anacreon and other Greek poets with perfect correctness. He could recite chapters of the Bible and of other books without scarcely missing a word. But these were not the most striking proofs of the strength of his faculty. Old Dr. D. Kurtz has told me that Uhlhorn could repeat a long German hymn backwards, after reading it several times over.

His powers of impromptu versification were wonderful. I have heard him recite long series of good verses upon any subject that may have come up, and on short ex tempore couplets he was unsurpassed.

His manner in the pulpit would be considered as rather overstrained at the present day, but, in his more moderate mood, he was grand and impressive."



REV. JOHN ULRICH.

Rev. John Ulrich was born near Annville, Lebanon Co., Pa., on the 29th of July, 1808. He was the son of Adam and Ann Marie Ulrich. He entered the ministry in 1833, being one of the first students that came from our Theological Seminary. His first charge was at Woodstock, Va., where he remained but eighteen months, when he was called to the charge of the church in Carlisle, Pa., where he remained eight years. From here he removed to Petersburg, Adams Co., Pa., where he preached for thirteen years. Thence he was called to Shipensburg, Pa., where he remained four years, and then removed back to Carlisle, Pa., where for the last three years, he

supplied the Sulphur Spring charge.

During his ministry of thirty years he enjoyed the confidence and esteem of his brethren in the ministry. For many years he was a prominent member of the Board of Directors of our Theological Seminary at Gettysburg. For three years he was president of the West Pennsylvania Synod, and was for a long time chairman of its Home Mission Committee. As a preacher he was plain and very earnest. As a pastor, we suppose but few men have ever been more faithful and untiring. He died at his home in Carlisle, Pa., May 16th, 1862, leaving a widow, one daughter and two sons.—*The Lutheran and Missionary*.



REV. MILTON VALENTINE, D.D., LL.D.

Rev. Milton Valentine, D.D. (Pennsylvania College, Gettysburg, Pa., 1866), LL.D. (Wittenberg College, Springfield, O., 1886), was born near Uniontown, Carroll Co., Md., Jan. 1, 1825. His parents were Jacob and Rebecca (Pick-
ing) Valentine. The family in this country is traced back to George Valen-
tine who, according to the best informa-

tion, came to America from the Rhine district of Germany some time in the early half of the eighteenth century, probably in connection with the bitter sufferings of the Protestants in the war of succession.

His early schooling began at Uniontown. He was confirmed as a member of the Lutheran church in Taneytown

Oct. 28, 1843, then under the pastoral care of Rev. S. Sentman. Having pursued the necessary preparatory studies in the Taneytown Academy, he entered the freshman class in Pennsylvania College in the fall of 1846, and graduated in 1850, delivering the Greek oration. About the middle of the senior year in college he was appointed tutor in the preparatory department in which position he continued for two years, including the greater part of which he was a student in the theological seminary. He entered the seminary in 1850 and finished the course of studies in 1852. He was licensed by the Synod of West Pennsylvania, at Mechanicsburg, in 1852, and at once began his ministry in supplying, for eight months, the pulpit of the Lutheran church in Winchester, Va., during the absence of the pastor, Rev. Dr. C. Porterfield Krauth, with his invalid wife at St. Thomas, West Indies. This supply covered the time of the meeting of the General Synod in the Winchester church in 1853. He was ordained by the Maryland Synod, Oct. 25, 1853, at its meeting in the Lombard Street Church, Baltimore, and spent a short time in missionary service in Allegheny, Pa., in connection with the nucleus which was afterward organized into the Trinity Lutheran Church, being at the same time pastor of the Mount Calvary Church at Chartier's Creek, on the Ohio river below Pittsburg. In 1854 he accepted a call to the Greensburg pastoral charge, Westmoreland Co., Pa. In consequence of sore throat, disabling from preaching, this charge was resigned at the end of one year's service. Subsequently an invitation was received to enter the service of teaching in the theological seminary then at Lexington, S. C. This was declined, and a call to take charge of the Emmaus Institute at Middletown,

Pa., was accepted in 1855. At that time that institution was an academic school. The principalship of the institute was held until March, 1859, when he removed to Reading, Pa., having accepted a call to St. Matthew's Church, made vacant by the resignation and removal of Dr. J. A. Brown, to take the presidency of Newberry College, S. C. In 1865 he received, but declined, a unanimous call to the professorship of Ecclesiastical History, Homiletics, Church Government and Pastoral Theology, in Wittenberg College, Springfield, Ohio. In the same year he was elected to the chair of Ecclesiastical History and Church Polity in the Theological Seminary of the General Synod, at Gettysburg, Pa., the work of which was entered a year later, in 1866. About a year later an earnest call to the presidency of Illinois State University was sent him, with a view to recover, if possible, the fortunes of that embarrassed institution, but the call was declined. In the spring of 1868, upon the death of Dr. H. L. Baugher, president of Pennsylvania College, Dr. Valentine was chosen by the Board of Trustees as his successor. In reference to this, and the subsequent transfer of his labors to the College, Dr. H. W. McKnight, in his historical address at the semi-centennial of the College, July, 1882, says:

"Unable to secure his acceptance of the call, without giving him time for further consideration, an arrangement was effected, to discharge the duties of the position during the summer session. At the regular meeting of the Board in August following, Dr. Valentine, reluctant to give up his professorship in the Seminary, in which he was ably serving the Church, declined the call to the presidency of the College, which he had been holding under advisement. Notwithstanding the disappointment occa-

sioned by this decision, the Board at once unanimously elected him a second time. Under the pressure of this second call, he was induced to yield to the judgment of the Board and of many friends—a judgment which has been fully confirmed by fourteen years of cultured, devoted and gratifying service, and is being confirmed anew by the general interest and joy of these days of jubilee. His formal inauguration took place in the College Church, at the close of the first term of his regular service, December 21st, 1868.”

Dr. Valentine remained president of the College for sixteen years, till in 1884, he was unanimously called as president and professor of Didactic Theology in the Theological Seminary of the General Synod, made vacant by the death of Dr. C. A. Stork. The inauguration took place in the evening of Sept. 26th. His inaugural address, discussing some of the present demands in theological training, gave clear and emphatic expression of his adherence to the Catholic Lutheran basis of the General Synod: “I see no theological demand of our day in conflict with the doctrinal basis of the Seminary. Established, as it emphatically is, on the doctrinal teaching of the Augsburg Confession, it stands neither for Zwinglian nor Calvinistic, but for Lutheran Christian

theology. As such it represents what is to my firm conviction the true everlasting gospel of the grace of God,—a correct exhibition of the fundamental doctrines of the divine word. Our position is to be that of true, positive Lutheranism, in clear and consistent contradistinction to other and variant systems of Christian doctrine. It is, however,—and must be, for the very reason that we are to insist on the best and truest type,—the Catholic Lutheranism of the Augsburg Confession, a Lutheranism in whose consistent trueness and freeness a Luther and a Melancthon can worship side by side, and which presents our Church, as was meant by the Reformers, as revived apostolic Christianity for the world.”

In this position Dr. Valentine has continued to the present. He was editor of *The Lutheran Quarterly*, 1871–75, and 1880–86. In 1885 he published “Natural Theology, or Rational Theism” (S. C. Griggs & Co., Chicago), which has been well received and adopted as a text-book in a large and increasing number of colleges and seminaries of the country. Besides numerous pamphlets and addresses he has written a number of articles for the *Evangelical Review*, *The Lutheran Quarterly*, *Homiletic Review*, *Magazine of Christian Literature*, and other journals.



REV. N. VAN ALSTINE, D.D.

Dr. Van Alstine was born March 21, 1814, in Schoharie County, N. Y. He made a confession of Christ in 1830, and united with the Lutheran church of that place under the pastoral ministration of the Rev. P. Wieting. He was educated at Hartwick Seminary, Otsego County, N. Y., while Dr. G. B.

Miller was its principal and theological professor.

On the occasion of the semi-centennial celebration of his pastoral life he received among others the following congratulations:

WHEREAS, the Rev. N. Van Alstine, of Raymertown, N. Y., will celebrate

the semi-centennial of his entrance into the gospel ministry, on Sunday morning, the 10th instant; therefore be it

Resolved, That we as a Conference extend to him our congratulations on his being permitted, through the blessing of God, to see and celebrate that eventful day, and that the prayers of this Conference be united to the Father of mercies, that He would graciously spare the health and strenght of our aged father, that his days of usefulness may yet be many.

Resolved, That the Secretary of Conference be instructed to send him our congratulations, so that he may receive the same by Saturday of the present week.

Action of Central Conference of Franckean Synod, October 6, 1886.

JOHN J. DOMINIC, *Secretary*.

SECOND LUTHERAN CHURCH AT }
WEST SANDLAKE, N. Y. }

TO THE REV. N. VAN ALSTINE, *Greeting*:

Dear Brother: We desire to convey to you our hearty congratulation upon the completion of the fiftieth year of your service in pastoral life in the churches over which, in the order of Divine Providence, you have been called to officiate; and we wish to emphasize these sentiments, realizing that we are still reaping the benefits of your ten years' service as our pastor, and we further desire in this public manner, to express our unabated confidence in your Christian integrity and fidelity as a teacher of Divine truth.

Signed in behalf of this church and congregation.

Oct. 8, 1886. JOSEPH ULINE, *Clerk*.

THE CHURCH OF MINDEN, N. Y.

TO THE REV. N. VAN ALSTINE, *Greeting*:

On this most interesting occasion—

the celebration of the semi-centennial of your pastoral life—we, as a church and congregation, would present to you our most hearty congratulations. The twenty-one years of service among us in the pastoral relation were attended with gratifying and enduring results, the fruits of which still remain, and we desire to convey to you at this time and on this occasion, an expression of our abiding confidence in your character, and fidelity, and faithfulness as a Christian and a minister of Christ.

Signed on behalf of church and congregation.

C. DINGMAN,

JOHN W. DAVY,

Oct. 10, 1886.

HENRY WALRATH.

WHEREAS, The Rev. N. Van Alstine has sent us an invitation to attend his semi-centennial services on the tenth of October, and

WHEREAS, Many of our people have expressed a desire to be present; therefore

Resolved, That as a mark of respect to our Brother, and as a token of our appreciation of his faithful service while our pastor, we will accept the invitation, and withdraw our service morning and evening on that day, and urge our people to attend said services, that they may personally congratulate our Brother and Father in Israel upon the completion of his fifty years' service in the active ministry.

Resolved, That we will unite our prayers with those of his other spiritual children, to the Great Head of the Church, that he may be spared yet many days to preach the gospel with the same love, zeal and fidelity that have marked his ministry during the years past.

Action of Church Council Sept. 19, 1886.

CLARK WATERBURY,

EAST SCHODACK, N. Y.

Clerk.

REV. JACOB T. VOGELBACH.

Rev. Jacob Traugott Vogelbach was born July 25th, 1814, at Kirchen, Grand Duchy of Baden, Germany. He came to America in 1834, entered the ministry and Pennsylvania Synod in 1836, served congregations in Harrisburg, Pittsburg, and Allentown, Pa., and took charge of St. Jacobus, Philadelphia, Pa., in 1857, where he remained until his death.

A couple of years before his death

he was disabled by several strokes of paralysis, which at first affected his throat and then his limbs, and finally caused his death, November 20th, 1880. He held a number of prominent offices in the Pennsylvania Synod, with which he was connected so long; and he served faithfully as a member of many important committees. He bore a high reputation as pastor and preacher.



REV. JOHN LEWIS VOIGHT.

John Lewis Voight was born in Mansfield, a town of Prussian Saxony, November 9th, 1731. He was regularly educated for the ministry, and, after having completed his academical and theological course, was, for several years a teacher in the Orphan House at Halle. He subsequently filled the office of Inspector in the same institution, and acquired a high reputation for fidelity and success in the discharge of his duties. It was in consequence of this that he was recommended as a suitable person for the missionary work, when the call was made for an increase of laborers in this country. He was ordained to the work of the ministry by the Consistorium at Wernigerode, and shortly after went to London, and thence embarked for Philadelphia, where he arrived on the 1st of April, 1764. He was received with great cordiality, and preached his first sermon the next Lord's Day, from the words,—“Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.” The first few weeks after his arrival he spent in filling appointments at Germantown, Providence, and New Hanover; and then, by

direction of the president of Synod, took charge of the congregation in Germantown. This was in accordance with a rule which prevailed at that day, requiring every minister to labor for a season in that field which, in the judgment of Synod, was most in need of pastoral services,—the power of Synod being vested, in the mean time, with the presiding officer. Mr. Voight was, however, in the course of the year, elected by the congregations themselves as pastor of the churches at Germantown and Barren Hill.

Mr. Voight's connection with these congregations continued till the close of the year 1765, when he assumed the pastoral care of the congregation at the Trappe and New Hanover. For many years his residence was at the Trappe. He subsequently removed to Vincent, still retaining, however, his connection with the Trappe Church, and also serving as pastor of one or two other congregations. The congregation at Vincent is in Chester County, not far from Phoenixville, and is now known by the name of Zion's Church. The church edifice, which is still understood to be in a good

state of preservation, was used, during the War of the Revolution, as a hospital for the soldiers. Mr. Voight was the first pastor of this church after the war. He spent the residue of his life in this region, and was highly respected both as a man and a minister. He died on the 28th of December, 1800, in the seventieth year of his age. He was buried in front of the church door, where a neat marble monument, erected at the time, by the congregation, still marks the spot where his ashes repose. He bequeathed his library to the congregation at Vincent.

Mr. Voight was regarded by his contemporaries as worthy of all confidence, —a man of simple habits, earnest piety, fervent benevolence, and an eminently exemplary life. His mind had been subjected, in early life, to very thorough discipline, and he had trained himself to a habit of untiring industry; and this, in connection with the strength of his

moral and religious principles, imparted great energy and efficiency to his general character. He was deeply interested in his work as a minister of the gospel, and consecrated to it the whole vigor of his physical, intellectual and moral nature. No interest was so dear to him but that he could cheerfully sacrifice it rather than appear recreant to principle. He was distinguished for his habits of devotion—he never seemed to breathe so freely as in his approaches to the Throne of the Heavenly Grace. His confidence in God never yielded, even in the darkest hour. His life was animated by a zeal truly apostolic. With fewer infirmities than pertain to most good men, and with the Christian graces richly and harmoniously exhibited, he exerted an influence for good, which renders his memory a precious inheritance among the descendants of those whom he was instrumental of guiding to Heaven.—*Sprague.*



REV. CHRISTIAN VOLZ.

Pastor Christian Volz was born at Walddorf, in Wurtemberg, on the 29th of September, 1826. At the age of fifteen he entered the Teachers' Seminary at Eszlingen. Later he became tutor at a deaf and dumb institute. In 1852 he came to Ann Arbor, Mich. Rev. Fried. Schmidt, whose kind hospitality he received, advised him to enter the ministry. After his ordination he served several congregations in Michigan. In 1857 he received a call from the St. John's Church in Buffalo, where Pastor Gunther had labored for more than twenty-four years. At the meeting of the Ministerium at Utica, in 1857, Pastor Volz was made a member of the northern district of the Ohio Synod.

His congregation numbered at this time, over a thousand communicants. His heart beat warmly on behalf of the orphans and their Christian training. He was deeply interested in education. He sent hundreds of dollars to Columbus, Ohio, for the support of the Capital University of the Ohio Synod, and in this he followed the example of Dr. Stohlmann. He regularly gathered alms for the Orphan Asylum, at Pittsburg, Pa. Finally he conceived the idea of establishing such an institution himself. At this he made a beginning in 1864. On Sunday Lätare, after having preached a sermon on the feeding of the five thousand, he announced to his congregation his purpose of establishing such an in-



Pastor Christian Volz in Buffalo, †.

stitution to the honor of God and the relief of poor orphans. As one man, the congregation seconded his noble project. For this purpose, the house of the sainted Pastor Gunther was bought for \$2,000. After having enlarged and remodeled the building, it was appropriately dedicated as an Orphan Home, on the 9th of May, 1865. The Lord prospered the work, and through the kindness of charitable people, the sum of \$3,716.14 was donated to the Home, besides considerable furniture and such like. Notwithstanding these liberal contributions, there was a debt of \$1,541.42 resting upon the institution at its dedication. But "what is that among so many friends of the orphans"; thus argued the founder and first director of the Orphan Home, Pastor Volz, at

the dedication service. At the first anniversary there had already been received thirteen children into the Home. It was a day of thanksgiving and joy, because of the manifest help of the Lord, who had so abundantly prospered the work. Not only had the debt been paid, but a surplus of \$3,042.81 had been received. In 1867 the number of orphans had risen to 27. Notwithstanding the number of children which was constantly increased, the treasury contained at the end of this year, a surplus of \$3,986.70. It now became necessary to enlarge the Orphan Home. During the fourth year the number of children rose to thirty-seven. It was during this year, that the property at Sulphur Springs, N. Y., was added to the institution. At the fourth anniversary,

which was celebrated on June 27th, 1869, a large number of people from far and near partook in the festivities, of which a prominent feature was the dedication of the Orphan Home for Boys, at Sulphur Springs. In 1871 the Orphan Home had to be enlarged. The addition was built of brick, while the old was a frame-building. In 1876 the Orphans' Home at Sulphur Springs was destroyed by fire. But this did not discourage Pastor Volz and his co-laborers. A new, beautiful, and massive building was immediately erected in the neighborhood of where the old building had stood. In 1879 Pastor Volz lost his much esteemed co-laboress, Mrs. Louise Adelberg, who had acted as matron of the Orphan House for nearly ten years, she being called to the Deaconess Institute at Baiern. This year the number of children amounted to ninety-five. With characteristic perseverance and Christian devotion, Pastor Volz discharged his ever augmenting labors. Besides the supervision of his two Orphan Homes and the numerous cares connected with

them, he faithfully ministered to a congregation of over two thousand communicants. During the twenty-seven years of his pastorate, he baptized 6,702, confirmed 3,034, administered communion to 49,971, married 1,675, and buried 2,929.

On Sunday, November 11th, 1883, he preached with unusual cheerfulness, it being the four-hundredth anniversary of the birth of Dr. M. Luther. On Wednesday evening, November 14th, he attended a meeting of the directors of his Orphan Home for Girls, when he was suddenly taken ill and died. Pastor Volz was married in 1856 to Miss Louise Schmidt, daughter of Pastor Fried. Schmidt of Ann Arbor, with whom he had three daughters. At his death he was fifty-seven years, one month and sixteen days old. His congregation erected a full-sized marble statue on his grave, which was unveiled with appropriate ceremonies, at the meeting of the Synod, at Buffalo, in 1885.—*Nicum's History*.



REV. H. G. VOSSELER.

Pastor Vosseler was born Oct. 30, 1829, in Wuerttemberg, Germany, and attended the public school in his native town. He afterwards gained admission to the Missionary Institute at Basel, where he remained for nearly five years. In January, 1855, he came to America, and was at first pastor of St. Michael's Church, in Harrisburg, Pa. From there he went to Wilkesbarre, Pa., in the capacity of a domestic missionary. He started three distinct congregations in a circuit of forty miles, which proved to be the nucleus for eight different churches in that locality, at present

enjoying the greatest prosperity. After he had prepared the ground for the prosperous work of his successors, Pastor Vosseler went to Crmberland, Md., in November, 1858, where he remained until 1867. He then received a call from St. Johannes' Church, in Washington, D. C., and about the same time the Secretary of the Missions requested him to start a congregation in Frankfort, near Philadelphia. Believing that the latter place would give him a better chance to work, he refused the promising position in Washington, and went to work to start a congregation with the

fifteen families which he had at his disposal. After he had been in Frankfurt for six weeks he made a contract for the erection of a new church building and schoolhouse, the cost of which was estimated at \$14,000. He did not know how the amount was to be raised, but trusted in the Lord, and when he left his church three years later the debts had all been paid but \$1,500. He then came to Brooklyn, where he took the position of the pastor of St. Matthew's Church, on North Fifth street, where

he remained for fourteen years and six months until he was compelled, by certain difficulties in the congregation, to make room for Pastor Gustav Sommer. Pastor Vosseler spent a great deal of his time with literary work, and he also wrote a number of hymns and songs, which have partly been printed in religious periodicals. While he was pastor of St. Matthew's Church the congregation increased five times in its original size and the Sunday-school ten times.



REV. A. WACKERHAGEN, D.D.

Rev. Augustus Wackerhagen, D. D., was born in Hanover, Germany, May 22, 1774. He was educated at Goettingen, and after the completion of his studies was for a time employed as a teacher in a seminary for young ladies, and also as a private tutor in a nobleman's family. He came to this country in 1801, and upon his arrival he became tutor to the only son of Mr. Bohlen, a wealthy merchant of Philadelphia, in whose family he remained three years. Whilst here he received a call from the churches of Schoharie and Cablekill, but did not accept because he had made arrangements to visit Europe. On his return voyage he was shipwrecked and lost everything he had. Finding Schoharie still vacant, he accepted the call. This was in 1805. He remained there ten years, where he was active in the cause of the Bible society, three years before the American Bible Society was formed.

In 1816 he became pastor of various churches in Columbia County, New York, and for a season taught a class of young ladies at his house. He also, at

different times, taught young men the ancient languages, and for several years he had charge of the Academy at Clermont, where he died November 1, 1865, in his ninety-first year.

For many years he was a diligent student of the Bible. The Hebrew, Syriac, Greek, German, and French versions were daily consulted by him. The degree of D. D. was conferred on him by Union College in 1825. Except a sermon in the *Lutheran Pulpit*, the only work he published was a German volume on "Faith and Morals," Philadelphia, 1804.

He was a faithful pastor, and sometimes would ride fourteen or sixteen miles to see an invalid member of his church. Prof. Stoever thus speaks of him: "His funeral services were invariably prepared with the greatest care, and much valuable truth communicated, because, as he was wont to say, on such occasions many persons were present who, at any other time, seldom or never entered the sanctuary. He always specially addressed the mourners, the hearer, and the congregation. In the

earlier years of his ministry, the irrepressible instincts of his humanity and his great kindness of heart, led him to dwell on the best qualities of those who had just departed. It was his practice to say nothing but good of the dead. *De mortuis nil nisi bonum.* But in after years he modified his course, the result of additional experience, and of having incidentally overheard a conversation between two fishermen engaged in their regular vocation on the Hudson. They had toiled all night, and had taken nothing; drenched with rain, exhausted with labor, disappointed and tired, they were not in a very good humor, which, in the one, showed itself in very profane utterances, the repetition of the most terrific imprecations. This greatly shocked his companion who severely rebuked him, and inquired, "What would become of him when he died, if he used such language?" To which he replied: "Oh! I shall be safe enough; for my friends will get Dr. Wackerhagen to preach my funeral sermon, and he will be sure to send me to Heaven."

The unvarying kindness of his manners and heart, his genial hospitality and constant courtesy, were among his prominent characteristics. He was, in the full sense of the word, a Christian gentleman. He was most careful not to wound the feelings or injure the reputation of another. He was determined in the maintenance of his own rights, but he was equally considerate of the rights of others. He was a man of great humility, always "esteeming others better than himself." The purity of his character was sullied by no stain, by no gross or unworthy acts. His life was beyond reproach or suspicion. He was a Christian from conviction, not from impulse; from love, not from fear; and he endeavored continually to exem-

plify the sincerity of his principles in his conduct. His faith was simple and child-like in its exercises, his life laborious and useful. You could ever notice the sincere desire, the habitual, honest effort to obey God's word, to bring his life in harmony with its teachings, the struggle of an earnest soul towards what is good and best. And it was this that gave unity, efficiency and consistency to his character and permeated his entire actions. So calm and self-composed was he at all times, that scarcely a ripple disturbed the tranquility of his life. The impress of his character he left unto those who came under his influence. His ministrations were practical. His great aim was not so much, that his people might profess Christ, as that they might walk in Christ's way, that they might be "neither barren nor unfruitful in the knowledge of our Lord, Jesus Christ," but faithful and exemplary Christians, "always abounding in the work of the Lord." He labored with unwearied perseverance, with an unselfish devotion for the good of those committed to his charge. To them he devoted his best energies; to their highest welfare all his labors, his untiring efforts were steadily directed.

He was emphatically a man of peace, scrupulously avoiding those measures which so often lead to the separation of friends, and most assiduously "endeavoring to keep the unity of the spirit in the bond of peace." He had no sympathy with the controversial spirit of the day. He had no taste for the personal polemics and the ecclesiastical strife which so often disturb the church. He was wont to say that these exhibitions were destructive to holiness of heart and the prosperity of Zion. When differences existed among the brethren, he always tried to assuage asperities, to pour oil upon the troubled waters.

In his sermon on his death, Dr. Pohlman speaks of him as "the faithful, zealous and consistent herald of the cross," and adds that "his character was no ordinary exemplification of the faith and the hope of the gospel," that "his whole life and teachings were in perfect harmony with the gospel of Jesus Christ;" that "piety and prudence, patience and perseverance, were associated in lovely combination, and, as heavenly graces presided over his spirit, formed the habitual temper of his mind, and made him what he was, a perfect gentleman and the exemplary Christian divine."

He was certainly a beautiful example of unceasing and honest labor, of Christian serenity, dignity and selfrespect,

uniting kind, affable and attractive manners with a happy, cheerful disposition, and a cultivated intellect, which rendered his society acceptable to the most intelligent and refined circles. Although his modest and unassuming character was impressed upon everything he said or did, in public and private, yet his influence in the church was very great, particularly in the ecclesiastical body with which he was connected. He was beloved, honored and trusted. Capacity and integrity gave him authority and won for him the highest confidence. For twelve years he presided over the New York Ministerium. He was also an original trustee of Hartwick Seminary, and in this capacity served for thirty years.—*Morris*.



REV. JOHN WAGENHALS.

Rev. John Wagenhals was born in Gueglingen, Wuerttemberg, Germany, April 16, 1799. In his youth he received the usual secular and religious instruction of a German congregational school in his native village, and, after his confirmation, he entered the Latin School in Stuttgart. His father intended to prepare him for the civil service, but at the age of eighteen years he determined to seek his future in America. Here, by the leadings of Providence, he was constrained to devote himself to the service of the church, and after a course of instruction in theology, for which his previous studies had fitted him, he was admitted to the ministry by the Evangelical Lutheran Synod of Ohio. The first nine years of his ministry were spent in a laborious charge in the state of Ohio, in the counties of Carol,

Columbiana and Tuscarawas. His work in this field, which was that of a pioneer missionary, served to develop in him those practical traits for which he was conspicuous. In 1829 he was called to a charge composed of a number of congregations in Fairfield county, including St. Peters, in Lancaster. Here, with the exception of four years spent in Lithopolis, in the same county, he resided till 1860. While laboring in this field he was elected Professor of Theology in the Seminary of the Joint Synod, at Columbus, which position he declined because he believed he could best serve the church in the capacity of pastor. In 1860 he followed a call to Circleville, where his labors were greatly blessed. The substantial church edifice in that place was erected during his pastorate. But after nine years of

faithful and effective service in this place his failing health compelled him to resign his charge and retire from the duties of the ministry. In the following year he removed to Lancaster, where he had spent the first years of his life. But his interest in the work of the church was not abated with failing strength; and he still continued to perform ministerial acts and to preach occasionally when the regular pastor requested it, assisting Rev. Mechling at every communion until absolutely unable to do so. Including this last occasional service, his ministry, embraced a period of fifty-six years.

Apart from his labors as pastor he several times held the office of President of the Joint Synod of Ohio, and of the District Synod with which he was connected. He was closely identified with all important movements of these bodies, and was several times intrusted with important missions to sister synods of the East. He greatly desired the union of all truly Lutheran bodies in this

country on the basis of the confessions of the Church; and when the General Council was formed he took a very active part in connecting the District Synod of Ohio, of which he was a member, therewith.

As a preacher he was conspicuous among his brethren for the simplicity, earnestness and clearness of his sermons. Whether he spoke in German or English, he was on all occasions an eloquent preacher. In all his intercourse with the people he was not only the pastor, tender and conscientious, but also the personal friend. He readily won and retained the respect of those among whom he moved. He ministered faithfully to three generations of his fellowmen. He was the contemporary and co-laborer with the Henkels, the Stecks, Jonas Mechling, Dr. Greenwald, Rothacher and Spielman, only three of whom survive him. One of his sons and two of his sons-in-law are in the Lutheran ministry. He died at Lancaster, Pa., September 3, 1884.—*B. M. S.*



REV. E. R. WAGNER, PH. D.

Dr. Wagner is a young man of energy and of more than usual attainments for one of his years. He started to Wittenberg College at Springfield, O., in the spring of 1877, and took up and completed the regular classical course of study, graduating with the class of 1881. After spending six months on the Pacific coast he returned to Wittenberg Theological Seminary, and pursued the full course of theology. Some time after having finished his course in theology, he took up and completed the three years' post-graduate course in philosophy and received the degree of Ph. D.

for work done. On the self-same day he left for Europe. On mid-ocean he preached to the passengers in the saloon. The purser was so touched by this earnest Paul-like appeal that he came up after the sermon and spoke to the young Doctor and said: "Perhaps God has sent you to show me the way." The purser was a well educated young Dane, speaking three languages. He was shown the way, and three months later he was in the seminary, and to-day is preaching the gospel. The Doctor spent three weeks in London, where he also preached one evening in Spurgeon's



REV. E. R. WAGNER, PH. D.

Tabernacle to a large and attentive audience. He then crossed over to Germany where for more than a year he attended lectures in theology and experimental psychology under Drs. Weis, Stuckenberg, Zeller, Ebbinghaus, Hoffmann and Christlieb at Berlin, Bonn and Heidelberg. He then went to Vienna and over the Eastern Alps across the Adriatic Sea to Venice, Bologna, Naples and Rome, where he spent the larger part of three months studying Christian archeology in the catacombs. He was driven from Rome by the heat of June and so turned to the North, crossed the Alps on foot, at St. Gotthard, and walked from one end of Switzerland to the other with a knapsack on his back.

While in Paris he received the appointment of the Home Mission Board to San Diego. He accepted this call and returned to the United States in the autumn of 1888. On Oct. 3, 1888, he married the only daughter of Mr. and Mrs. Wm. Hawker, of Dayton, O., and

immediately started for the field of his labors in the most southwestern corner of our country. Dr. Wagner has succeeded in building up a large mission membership and will soon be able, with his ever increasing congregation, to erect a fine church.

On his arrival in San Diego he was also elected, in connection with his mission work, to fill the chair of German in the San Diego College of Letters, which he has done very successfully for the last two years.

The great-grandfather, Abraham Wagner, came over to America from the Rhine provinces of Germany, settled in Berks county, Pa., and became the pilgrim father of the family in America. Edwin Reuben Wagner, the subject of this sketch, was born in Kishacoquillas Valley, Mifflin Co., Pa., in 1855. He was the fourth child of the six children, and the third son of four boys. In early childhood he manifested a desire to preach the gospel. His mother used to tell how, when only seven years old, he

climbed up into an old low apple tree and with his playmates gathered around him for an audience, his parents eavesdroppers, he repeated almost verbatim, the sermon he had listened to the previous day.

His early youth was spent on the farm amid the severe struggles and trials of obscure birth and poverty—double hindrance to an aspiring man, still there are more precious souls drugged and destroyed in the lap of luxury than ever starved in peasant hovels or mountain hamlets. His home was plain and simple, with food and raiment won by the hardest labor of the hands and sweat of the brow. Thus he grew up, nurtured by necessity of self-help and surrounded by a pure moral and mountain atmosphere that gave to him a healthy body and a strong nature, so his home life was after all most fortunate. He commenced hard labor at a very early age and still has most vivid recollections of the briers, brush and stones which continue to invest the valley. A large part of the farm extends back from the valley to the mountain, and this was especially stony. Here the boys picked stones until the blood oozed from the finger ends and marked each stone. And again each winter's frost raised a new crop, so that their work became like that of Sisyphus, rolling away the stones each summer only to have them come back again in greater quantities each winter. As will be readily surmised this place yielded but a scanty supply for a family of eight, so that one morning, when he was still in his teens, he left the plow handles, unhitched his horses and said to his older brother: "I'm going to get a certificate." He started off to a village some five miles distant and, strange to say, without any preparation or reviewing of common school studies, he came back in the evening with a certificate to

teach school in any district of the county. The next summer he attended an academy near his home, and the following spring started, in company with his younger brother, Harr, to Wittenberg College, and this was the beginning of student life that continued for eleven years.

This step was contrary to the father's wish, he having offered them seven hundred dollars each if they would remain on the "stony farm" with him until they arrived at the age of twenty-three; but craving as they did for an education, they could not be tempted with this seeming fair offer. They went through with the entire College curriculum and never drew one dollar from the small funds at home, farm, or from any benevolent fund of the Church, but acquired all their money by hard work and economy, and, strange to say, they never missed a class or failed in a single examination. In this hard struggle through College and for an education, there was in the student heart an unwavering faith and a constant trust in the promises of God. They endured for a purpose and labored for an end. They had a good father and a consecrated mother who taught them that prayer was the better half of study. Dr. Wagner has always felt that he was called and anointed of God to preach the Gospel. As he has often put it in his own desiring words, "I would rather be a good preacher than the richest or most honored king in the world." Since his earliest youth he has ever been guarded and guided that without the virtue, that Jesus Christ teaches, riches and honor are like a passing cloud. So he has labored since his ordination, nearly five years ago in Hopeful Church, Florence, Ky. While still at college he preached for two years at Bethel and Harshman alternate Sundays. In this

short time he added almost one hundred members at Bethel and was instrumental in building a fine church at Harshman with only fourteen members to commence with, and dedicating the building free of debt. He was editor of the *Wittenberger* during 1882-83, and his interesting letters and editorials called forth many favorable comments from the college world. He has contributed an article on the Lutheran doctrine of the Lord's Supper, in Rev. Brandt's book on the collective teaching upon this subject. Also two chapters in Rev. Clark's *History of Wittenberg College*. He has delivered lectures upon "California," "The Christian Catacombs of Rome" and "The Royal and Peasant Life of Germany." Dr. Wag-

ner delivered lately a series of sermons on Christian Socialism, that were published in full in the papers of San Diego, and republished in Ohio and Pennsylvania, and translated into the German. These sermons were fresh and original and well deserved this extended circulation. He is a close and careful observer; has written a number of book reviews; contributed a great many articles to the *Evangelist* and *Lutheran Observer* and the *Golden Era*. So that we see in the fervor and eloquence of his words and works the factors of a great and useful life. May his eyes long continue to sparkle with divine favor, receiving their light from Him who rules and sits above the arch of heaven.



REV. J. WAGNER.

Rev. J. Wagner was born February 1st, 1852, at Stone Church, Northampton Co., Pa., and was confirmed as a member of the Evangelical Lutheran Church at the age of fourteen years. He was privately prepared for college by his pastor, Rev. J. Ilgen Burrell, deceased. In the fall of 1867 he entered the freshman class of Pennsylvania College at Gettysburg, from which he graduated in June, 1871. In September of the same year, he entered the Theological Seminary of the General Synod at Gettysburg, from which he graduated in June, 1874. He was licensed to preach by the East Pennsylvania Synod, at Germantown, Pa., in the fall of 1873, and ordained at Williamsport, Pa., by the Susquehanna Synod in June, 1874. He came to Hazleton, Pa., July 1st, 1874, where he organized an English Lutheran congre-

gation with fifteen members. December 17th, 1876, he dedicated his first church, costing \$4,000. The congregation increased in numbers so that June 3d, 1888, he dedicated a second church, in which he now preaches, valued at \$21,000. His present membership is 343; the Sunday-school numbers five hundred.

September 9th, 1880, he married Miss Mary E. Schleppey, by whom he has had two children, both living.

For three years, 1881-1883, he served as secretary of the Susquehanna Synod. He is at present serving his second year as president of the same Synod. For several years he has been a director of the Theological Seminary at Gettysburg. A number of sermons and addresses are his only publications, he having been too busy with pastoral labors to do much in the direction of authorship. He has

done some work, however, in preparing young men for entrance into college and Theological Seminary classes; this in connection with his pastoral duties.

His life has been an exceedingly busy one, and God has been pleased to crown his labors with a large success.



REV. PROF. M. WAHLSTROM.

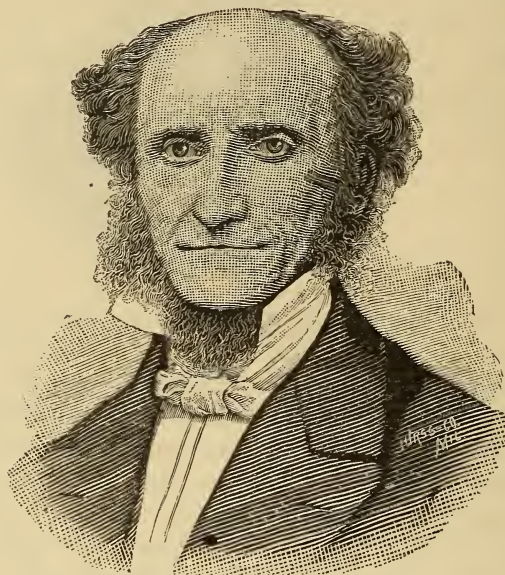
Prof. M. Wahlstrom was born in Bleking, near the city of Carlshamn, Sweden, November 28, 1851. He emigrated to America with his parents in 1854. He lived in Chicago two years, and for short periods, in Carpenterville, Geneva, Montgomery and Aurora, Ills., until, in 1861, his parents bought a farm near Carver, Minn., where the days of his youth were mostly spent. He was confirmed in May, 1867, by Rev. P. Carlson at East Union, Minn., together with forty-six other catechumens. He attended a few months district school, now and then, until in 1869, when he entered St. Ansgars Academy, East Union, Minn. After the elementary training given there, he went to Augustana College at Paxton, Ford Co., Ill.; and moved with the institution to Rock Island, Ill., in 1875; took his A. B. degree there in 1877; entered the theo-

logical seminary there the same fall; graduated from the same in 1879; and was ordained June 20, 1879, in Chicago. Prof. Wahlstrom married the same year. He received his A. M. degree from Augustana College in 1886.

His mother died in 1856 and his father in 1890, reviving thoughts of Heaven and fatherland in the survivor. With two children, a son and a daughter, the life of Prof. Wahlstrom is lighted by these new lamps as the flames of a previous generation expire. As to his labors, this is an epitome. In 1871, 1875, 1877 and 1878 he taught Swedish parochial school and supplied at times vacant charges. In 1874-75 he taught at St. Ansgars Academy, where he commenced his studies. After his ordination he labored about one year, 1879-80, as missionary among the Indians and traveled through Colorado, New Mexico and

Indian Territory. As the condition of things was unfavorable to opening a mission and his health failed he accepted in 1880, a call as professor at Gustavus Adolphus College, St. Peter, Minn., which call he had once before received previous to his ordination. After one year's work as teacher, upon the resignation of the former president, Rev. J. P. Nyquist, he was elected to the presidency of this institution in 1881, and has since held that position. His time and atten-

tion has been divided between the duties of a president, professor and financier of the College, also being often called upon to perform ministerial work. They are educating there, yearly, from two to three hundred students, some for the ministry, some for the school-room, others for life's various vocations. Prof. Wahlstrom has for several years been chairman of Nicollet County Bible Society, and became a life member a short time since.



REV. C. F. W. WALTHER, D.D.

At the University of Leipzig, one of those high seats of German theology where rationalism was enthroned and ruled supreme, there existed toward the close of the third decade of the present century a small circle of students whom their academic fellow-citizens termed Mystics or Pietists or, less charitably, Hypocrites and Obscurants, who, though they were regular in their attendance on lectures, would spend the hours which others devoted to the loud pleasures of the beer mug, in the seclusion of

some quiet room, where they might have been found closeted with some obscure volume, the writings of Arndt, Francke, Spener, Rambach, Fresenius, or some other theologian of like character. A theological candidate of riper years and spiritual experience, named Kuehn, was the leader of this little band, and the path he endeavored to point out to his associates was a *via dolorosa* through dark depths of anguish and contrition, a series of experiences like those through which he had passed before he found

peace and rest in the salvation which is in Christ Jesus.

In the fall of 1829 this circle welcomed a young man of eighteen years, the son of a clergyman at Langenchursdorf in Saxony, a youth with a good classical education, who had until recently 'felt himself born for music only,' an art in which he had already become proficient. But when his father had declared that he would set him adrift without a farthing if he should turn musician, but promised him a thaler a week if he would study theology, the son set his face toward Leipzig and theology, and there we find him, young in years, slender of stature, in delicate health, shifting as best he could with his thaler a week, but turning to every advantage his rare talents and the opportunities for gaining treasures of knowledge offered at the university. At the outset he had not even a Bible of his own, and when he purchased one from his allowance, he was left penniless, until, on the following day, he received a letter from his father containing the only extra thaler which ever came to him from that source at such a time.

The young student was Carl Ferdinand Wilhelm Walther. An elder brother, who was also a student at the university, introduced the youth to that circle of Pietists mentioned above. Soon the younger Walther was far gone in the direction in which the influence of Kuehn and others was exerted; his soul was filled with anguish under the pangs of a troubled conscience; sighs and sobs and tears gave evidence of the storm that raged in his bosom and threatened to engulf every hope and to shut out every ray of consoling light which had dawned in his soul. While he was struggling with despair, God used the gentle hand of a woman to draw him from the precipice. The wife of the

revenue officer at Leipzig, whose home had been opened to young Walther, perceived the trouble of the pious youth, and from her lips came words of comfort drawn from that ever flowing fountain, the Gospel of Christ, and from her heart many a fervent prayer rose to the throne of grace that the peace of God, which passeth all understanding, might be granted to that troubled soul; and her words and her prayers were abundantly blessed.

Yet, God in his wise providence led young Walther to seek spiritual advice and consolation also from another, from a man who was in future years to be instrumental in leading him across the ocean. Martin Stephan was the pastor of a Bohemian congregation which worshipped in St. John's church at Dresden, a preacher who had for years preached to vast multitudes that flocked to his pulpit, not for the purpose of hearing words of polished eloquence—for such they would have sought in vain in that unostentatious church in the suburbs—but because Stephan preached what was then very rarely heard from German pulpits, Christ, and him crucified. Besides, Stephan was renowned far and wide as a spiritual adviser who had a profound knowledge of the human heart and was ever ready to minister what each individual soul required. This man one day received a letter from a stranger, a student at Leipzig, who disclosed to him his innermost heart and solicited an answer. In due time the answer came, and when Walther held the letter in his hands, and before he broke the seal and read the contents, he prayed to God that he would keep him from accepting vain counsels and consolations, if such should be contained in the pages before him. But after he had read Stephan's letter, he was like one who had been lifted from hell into

paradise, and his tears of anguish were changed into tears of joy.

A year and another year passed away, and then young Walther's days seemed nearly numbered; pulmonary disease was doing its work and forced him to relinquish his studies and seek rest and relief at home. During these weary months he found in his father's library the works of Luther, and here he laid the foundation of the intimate acquaintance with the writings of the great Reformer which distinguished him in later years. In the spring of 1832 he returned to the university, improved in health, but without hope of ever becoming physically able to work in the ministry. He completed his studies, passed his first examination, and was then a private tutor from 1834 to 1836. In 1837 he was ordained to the ministry in the village church of Braeunsdorf in Saxony, in the midst of a congregation which for forty years and more had not heard the Gospel of Christ preached from its pulpit and had sunk deep in intellectual, moral, and religious depravity. The form of public service, the hymn-book, the school books were, like the school teacher and the superintendent, steeped in rationalism, and when Walther, true to his vow and to the symbols of the Lutheran Church, which he had sworn to follow and maintain, endeavored to work a change toward sound Lutheranism, stumbling blocks without number were thrown in his way, until his troubled conscience was beset on every side, and in several cases his orthodoxy led to litigations, of which he was held to pay the costs.

But Walther was not the only Lutheran in Saxony who suffered under the rod of a rationalistic and unionistic regime, and when in those days Stephan, who had as early as 1811 entertained the thought of leading his fol-

lowers to distant lands, looked toward the United States of America as an asylum of true Lutheranism, to which his attention had been directed by Dr. Benjamin Kurtz, of Gettysburg, and finally came forth with a definite plan of emigration, Walther with others caught up the signal given by a man who stood so high in their estimation. In September, 1838, as many as 707 persons had entered their names upon the rolls; ministers, school teachers, lawyers, physicians and artists gave up their positions, married men and women left their husbands and wives, parents their children, children their parents; a part of their joint possessions was turned over to a common treasury; four ships were chartered at Bremen, and a fifth, the *Amalia*, was also occupied by members of the company and three other passengers. All of these ships left Bremerhafen in November, 1838. The *Copernicus* arrived at New Orleans on the last day of the same year, the *Johann Georg*, the *Republic*, and the *Olbers* in January, 1839; the *Amalia* with her crew and passengers disappeared and has never been heard of since.

The passengers of the four ships continued their pilgrimage to St. Louis, then a city of about 16,000 inhabitants. Stephan had prevailed upon his followers to make him their bishop and to sign a document in which they pledged themselves to allegiance and obedience toward their hierarchical leader. He surrounded himself with every kind of luxury, and during the few months of his rule he drew from the common treasury more than 4,000 thalers for his own sustenance and comfort. But to secure a still more unlimited exercise of his power, he aimed at isolating the community under his sway. A tract of land was purchased on the right bank of the Mississippi river in Perry county,

Mo., comprising 4,440 acres, and here the emigrants went into camp and amid untold hardships began to build up a number of Saxon colonies, Wittenberg, Altenburg, Frohna, etc., names which to this day remind the surviving pioneers and their children of the tearful experiences of those times of half a century ago. A small flock of little more than a hundred souls remained in St. Louis and chose the elder Walther for their pastor.

Stephan, who had also repaired to Perry county, ruled like a Pasha. His faith, too, by this time, had become more Mohammedan than Christian. A magnificent episcopal palace had been planned and was in process of construction. Then there came a revelation which fell like a thunderbolt among the colonists. One dark night the younger Walther, of whose tribulations at the university we have spoken above, arrived with a steamer from St. Louis. He came ostensibly to consult with Stephan concerning a number of Lutheran emigrants who had come chiefly from Berlin by way of New York, and were now ready to join the Saxons in the colonies. But to a young theological candidate who had come from New York with the "Berliners," he confided his secret. It was in one of the dormitories for the colonists, and though all of the men seemed fast asleep, the conversation was carried on in Latin, and the Latin sounds attracted the attention of the physician, Dr. B., who was lying on the straw not far away, and he heard, what he and others had suspected before, that Stephan had been leading a life of shameful immorality and had now been found out through the confessions of several of his victims. Soon after, a considerable number of the emigrants who had remained at St. Louis arrived on the steamers *Prairie* and *Toledo*; a formal council was held,

and Stephan was solemnly deposed from his office. Provided with ample means of sustenance, he was taken across the Mississippi river in a skiff and landed near Devil's Bakeoven, a grotesque rock at the water's edge. He afterwards found his way into the interior of the state, and in 1846 he died in a log cabin a few miles from Red Bud, Ill.

At first the colonists were stunned and bewildered and knew not what to do. Such had been Stephan's extravagance and mismanagement that the funds of the emigrants were far spent, and abject poverty stared them in the face. The ministers, of whom there were six, and the several candidates, were troubled by the question whether the colonists constituted Christian congregations with authority to call ministers, and many of the laymen entertained similar doubts concerning the right of the ministers to hold their office here after having left their charges beyond the sea. Walther, too, was for a long time tossed about by doubts and fears. But better counsels prevailed, and soon things gained a more favorable aspect. In the midst of all their hardships and poverty, the candidates Fuerbringer, Brohm and Buenger, with the aid of the ministers Walther, Loeber and Keyl had organized a school of learning in which Religion, Latin, Greek, Hebrew, German, French, and English, History, Geography, Mathematics, Natural Philosophy, Natural History, Mental Philosophy, Music and Drawing were to be taught, and in a log cabin erected by the professors and their friends, the school was opened which has since developed into two distinct institutions, Concordia Seminary in St. Louis, Mo., and Concordia College at Ft. Wayne, Ind., both of which are flourishing to-day and have educated hundreds of young men for the ministry in the Lutheran Church. The

first faculty consisted of Ottomar Fuerbringer, Th. Jul. Brohm and Joh. Fr. Buenger, and the log cabin has been preserved to this day.

The younger Walther was soon the acknowledged leader in the colonies. Stephan had never been quite at ease on Walther's account and had even stigmatized him as his Judas, and when Stephan had been unmasked, it was Walther who fought down the doctrinal errors which that hierarch had taught, that the Lutheran Church was *the* Church, without which there was no salvation, that the ministry was a mediatorship between God and man, and entitled to unconditional obedience in all things not in conflict with the word of God, that questions of doctrine were to be decided by the clergy alone, in whose hands also rested the power of the Keys. With these and similar Romanizing tenets, Stephan had imbued his followers; but with convincing clearness Walther set forth the truth, until it held the field victorious, and at a later day, the weapons tried and found true against Stephanism were again drawn and wielded with like success in the encounters with Grabau and the Buffalo Synod.

In January, 1841, the elder Walther was called to rest, and his brother was chosen to succeed him as pastor of the "Saxons" at St. Louis, who were then still worshiping in the basement of the Episcopal church. A parochial school was kept in a house on Poplar street. Both the congregation and the school increased rapidly, and in 1842 Trinity church was erected, with a basement for school rooms. In 1844 Cand. Buenger, who since 1841 had been in charge of the school, was made assistant minister to Walther. In the same year a branch school was opened in another part of the city, and this school was the germ

of Immanuel's church, which was organized in 1847 and erected a house of worship in 1848, where henceforth to the end of his days Buenger officiated as pastor.

But while thus the trowel had been busy, the sword had not rusted in the scabbard. Separatistic elements had caused much trouble in the congregation, until their leader was removed by the mighty hand of God. . . .

In 1844, the congregation at St. Louis resolved on the publication of a religious periodical which had been planned by Walther, and in September of that year, the *Lutheraner* made its first appearance. To secure the publication of this and the following numbers, many members had subscribed for two copies, and the congregation had agreed that if the expenses should exceed the receipts, the deficit should be covered from the common treasury or by free contributions. From its very beginning the *Lutheraner* gave forth a clear and decided, uncompromising ring, and the type of Lutheranism which it advocated was to the generation of those days a strange phenomenon, so strange that by many it was not even recognized as Lutheranism at all, and chiefly for this reason Walther made it his object to show from the writings of the Fathers of the Lutheran Church that he was not promulgating new tenets, but the doctrines of our Church as laid down in her confessions and in the writings of her best representative teachers of the sixteenth and seventeenth centuries, especially of Luther, the prophet of the latter days. This, not an undue, unlutheran reverence of the Fathers, prompted Walther to introduce into his doctrinal expositions numerous extracts from the works of those earlier theologians; not as authorities, but as witnesses he called them forth from the

dust of oblivion, and before many years Germany was being ransacked for those old parchment-bound volumes, covered with mould and cobwebs, and Jewish dealers wondered what people wanted with those mummies in the American backwoods whence came the growing demand, and by and by astonishing prices were paid for what had long lain unnoticed as unmarketable dross.

In the spring of 1846 Dr. Sihler and two other ministers, Ernst and Lochner, had a conference with Walther and other Saxon Ministers at St. Louis. Sihler and Ernst had severed their connection with the Synod of Ohio. Wyneken had given strength to the movement at a conference held at Cleveland in 1845. The formation of a new synod was now taken into consideration by the congregation at St. Louis and the clergymen there assembled. In nine meetings the draft of a constitution, in which every vestige of hierarchical leaven had been most carefully avoided, was discussed, and in the last of these meetings it was resolved that a similar conference be held in the same year at Ft. Wayne. This conference met in July; sixteen ministers were present. Six others had signified their full sympathy with the object in view. The constitution with a few modifications being approved, it was resolved to complete the formal organization of the synod at Chicago in April, 1847. There the "German Evangelical Lutheran Synod of Missouri, Ohio, and other States" was formed by twelve congregations, twenty-two ministers and two candidates. Under the constitution which was adopted and signed at this meeting and, with a few alterations, is in force to-day, only those ministers whose congregations had entered into membership with the Synod, and the lay delegates by whom some of these congregations were represented, were

entitled to suffrage, other ministers being only advisory members. The first permanent officers were Walther, president; Dr. Sihler, vice-president; Husmann, secretary; F. W. Barthel, treasurer. The "*Lutheraner*" was made the official organ of the Synod, with Walther as editor. A missionary committee was chosen, and various other measures gave evidence of the earnestness with which the assembly entered upon the task of building up Zion in the land of their pilgrimage. . . .

From 1878 to 1888 the synod has well nigh doubled the number of its ministers. The joint synod at present consists of thirteen district synods, the Western, the Middle, the Eastern, the Illinois, the Iowa, the Canada, the Wisconsin, the Minnesota and Dakota, the Nebraska, the Southern, the California and Oregon, and the Kansas Districts. The number of ministers, including the professors in the colleges and seminaries, according to the statistics of 1888, is 1030, the number of school teachers, 617, that of congregations, not including unorganized missions, 1480, that of communicant members, at a low estimate, 279,150. The missions of the synod are the Home Missions, carried on among the Germans in this country by the District Synods, Emigrant Missions in New York and Baltimore, Missions among the Jews, English Mission, and conjointly with othersynods of the Synodical Conference, a Negro Mission. The higher institutions of learning for the education of ministers and school teachers are, besides those mentioned in the narrative and still in operation, a college at Milwaukee, Wis., a preparatory collegiate institute at Concordia, Mo., and another in New York. In these schools upward of 900 students were in 1888 instructed by forty professors. Of benevolent institutions, there are within the synod an

institute for the deaf and dumb at Norris, Mich., eleven asylums for orphans and invalids, and several hospitals. The periodicals published of the synod are "Der Lutheraner," "Lehre und Wehre," a homiletical magazine, and an educational monthly; of the Synodical Conference, the "Missionstaube" and the "Lutheran Pioneer;" besides, eight religious periodicals published by conferences, societies, or individuals within the Synod of Missouri. The synod publishes its own hymn-books, school-books, Bibles, prayer-books, almanacs, etc., all of which, together with the periodicals and a voluminous theological literature contained in the synodical reports and other publications in the form of books and pamphlets, issue from the synod's Concordia Publishing House, the total receipts of which in 1888 were \$152,357.30.

Of the patriarchs of the Missouri Synod, but few are now among the living here below. Wyneken, the venerable father, was president of the joint synod from 1850 to 1864, when Walther was again elected to this office. In 1876, Wyneken, after a protracted illness, fell peacefully asleep in Jesus at San Francisco, Cal. Walther, who had received the title of Doctor Theologiae from Capital University, of Columbus, O., was relieved of the presidency in 1878, when the present incumbent, Rev. H. C. Schwan, of Cleveland, O., was chosen. Yet the eve of Walther's life was a time of vigorous activity in the service of the Master. He wrote copiously for the press; he presented theses at synodical meetings, at which he was eminently the theological teacher; he was regular in his lectures to the students of the seminary from which hundreds of his pupils have gone forth into the ministry. When at the meeting of the Western District in 1868 he

had completed a series of eloquent theological discussions, each of which had lasted several hours, he closed with tears and in faltering accents; he felt that his work was done. His physical energies were fast failing, and the synod unanimously resolved that he should rest. The new term at the seminary was opened without him. During the feeble months which followed, the congregations at St. Louis and many of his brethren from various parts of the synod joined in celebrating the fiftieth anniversary of his ordination to the ministry. Time passed on, and the venerable Doctor was slowly but steadily sinking, and while, in the spring of 1887, the joint synod was in session at Fort Wayne, on the 7th of May, the Lord called his weary servant to his eternal rest. Thousands of members of the Missouri Synod and of sister synods, from all parts of the country, from the Atlantic to the Pacific, and from Canada to the Gulf, formed the greatest funeral procession St. Louis has witnessed, as they followed the precious dust of this great man in Israel to its last repose.—*Prof. A. Graebner.*

Dr. Charles Hodge, of Princeton, in his "Systematic Theology," says parenthetically that no one knows Luther who has not read his letters. So we may justly say that no one can form an adequate conception of the secret of Dr. Walther's extensive influence who has not read his sermons. His high reputation as a scholar in Lutheran and patristic dogmatics, his untiring zeal as a controversialist, his skill as a public debater, the personal magnetism which communicated his enthusiasm to all his pupils, his wonderful executive ability, of which the development of his Synod is the best proof, are at once recalled with the mention of his name. That a

man of such rare ability and such warm Christian earnestness would be an interesting and instructive preacher, would be naturally expected, but would not lead us to infer the great eminence in this department which he actually possessed. Fifteen years ago, when Dr. A. Brömel completed his "Homiletische Charakterbilder," in which he made a scientific analysis of the most prominent preachers of the Christian Church, his list of nineteen names began with Chrysostom and ended with Walther. This is certainly a high tribute. While we may doubt whether he will leave such a permanent impress as a preacher on the future of the Church as this indicates, this volume sufficiently shows that he deserves the highest consideration and careful study by students of Homiletics.

His sermons on the Gospels suggest the Professor of Dogmatics far more than do these occasional discourses. They are the warm and living utterances of one who, while learned in the literature of theology, knows far more of theology as "an eminently practical wisdom" than as a technical science. They are not simple repetitions of what has been said very well a hundred times before; but the individuality of the preacher and the peculiar character of the relations of both preacher and people constantly color the sermon.

Unlike many great theologians, Dr. Walther is a master of style. We are not apt to think of him as a rhetorician, and yet he unconsciously shows the very highest qualities in this direction, sometimes rising to an eloquence that would not suffer by comparison with the best classical models. "In Walther," says Dr. Brömel, "the form is maintained with the greatest accuracy. Everything stands in its proper place. From beginning to end, all is carefully arranged

and divided. The form shows how he labored on his sermons; how he thought and felt, in order to present everything both externally and internally with entire correctness. As in a vessel, the fulness of his thoughts are contained in the form of his sermon. This form he fills up to the very brim; but the firm vessel holds all together. Within the form, however Walther moves in the freest manner. He prays so ardently; he quotes the most precious verses and passages; he knows how to speak so forcibly from heart to heart; he knows always, as one of deep experience, how to put the chief theme of the gospel, consolation in the forgiveness of sins, in the centre,—that from beginning to end he is heard with the greatest joy. The old preachers of the Lutheran Church are so hard for us to use, because their form of preaching is so entirely foreign to our mode of discourse. We have to do violence to ourselves, in order to avoid taking offense at their modes of expression. In Walther it is entirely different. He is as orthodox as John Gerhard, but as fervent as a pietist, as correct in form as a university or court preacher, and yet as popular as Luther himself. If the Lutheran Church will bring its doctrines again to the people it must be as faithful and definite in its doctrine, and as interesting and thoroughly adapted to the times in form, as is the case in Walther. He is a model preacher in the Lutheran Church. How different would it be with the Lutheran Church in Germany if it had many such preachers!"—*Luth. Church Review*.

The following are some of Dr. Walther's writings: *Der Glaube*; *Ueber den Tod*; *Advents Predigt*; *Synodal Predigt*; *Reformation*; *Tanz und Theater*; *Symbol*. *Buecher*; *Lord's Supper*; *Luther-*

ische Brosamen; Pastoral Theologie; Evangelien Postille; Epistel Postille; Gestalt einer Ortsgemeinde; Predestination; Gnadenwahl; Luther's Name; Pfingstfest; Fleisch und Lueste; Oster Predigt; Bibel-Gesellschaft; Unterschreiben d. Symb. Buecher; Jubelfest Predigt; Iowa Synode; Der Concordienformel Kern und Stern; Die Lutherische Kirche die wahre Kirche Gottes; Kirche und Amt; Review of Dr. Stellhorn's

Tract on Predestination; Theses ueber die Pflicht eines Christen, u. s. w.; Reformations Predigt; Warum hängen wir so fest an die Lutherische Kirche? Warum sind d. Symb. Buecher unbedingt zu unterschreiben?; Warum sollen wir unser Luthers, denen Namem wir tragen, nicht schämen?: Die Kirche der Reformation; Warum sollen wir den bekannten Schriften unserer Lutherische Kirche auch noch fest halten?

REV. H. H. WEBER.

Rev. H. H. Weber was born Aug. 4, 1860, in the city of Philadelphia, Pa. His parents were both German, and until he was six years of age he could not speak an English word. He was baptized and confirmed in a German Lutheran church. In 1874 he entered the large wholesale dry goods and notion house of Sam'l Bevant & Co., of Baltimore, Md., and for four years acted in the capacity of entry clerk and salesman. In 1878 he entered the freshman class of Pennsylvania College, Gettysburg, Pa., and graduated in 1882, with second honors, and delivering the honor oration in German. He immediately continued his studies in the Theological Seminary at Gettysburg, Pa., and in 1885 was graduated from that institution. He was ordained to the holy ministry in the fall of 1885 in St. Mark's church of Baltimore, Md., and was called as missionary in the eastern part of the city for the purpose of forming an English Lutheran church in a large German community. In four years he gathered a congregation of over 600 members, a Sunday school of 700, had a church property worth \$30,000, and one of the most benevolent congregations in the

Maryland Synod. He was called in August, 1889, to the General Secretaryship of the Board of Church Extension of the General Synod Lutheran Church in the United States, which position he accepted and removed to York, Pa., the headquarters of the Board.

In the fall of 1890 he was also elected business manager of the *Lutheran Missionary Journal*, having a circulation of over 16,000 monthly. He has furnished for some time the personals and church news of *The Lutheran Evangelist*, and latterly of *The Lutheran Observer*.

Whilst pastor at Baltimore, Md., he published two small books, one entitled "Grace Church; her history, work, and organization"; and another, "Additional Questions and Answers in connect with the study of Luther's Catechism." He has been also a frequent contributor to our church papers.

In May, 1890, he was married to Miss Emma Crist, of Baltimore, Md. During the summer of 1890, he refused a pressing call to become the pastor of St. Matthew's English Lutheran Church, of Brooklyn, N. Y. He frequently officiates at church dedications.



REV. J. H. WEBER, A.M.

Rev. J. H. Weber, A.M., was born in Cherry Valley, Otsego Co., N. Y., Aug. 17, 1844. His father's name is Jacob and his mother's Eliza, *nee* Seeber. They were both members of the Evangelical Lutheran church of Gardnersville, of which Rev. Philip Wieting was for many years the pastor. Mr. Jacob Weber was a farmer and had two sons who grew up on the farm, helping father in the daily and annual round of agricultural toil. Alson, the younger brother, followed in the father's footsteps and is a successful tiller of the soil in Westford, Otsego Co., N. Y. James Henry, the older brother and subject of this sketch, early developed a preference for books and mathematical studies, and delighted in going to school rather than manual labor. At the age of four years he entered the public schools of his native village, and later attended select schools; then studied Latin with Prof. A. S. Knight, A.M., and in 1861, at the age of seventeen, he

entered Hartwick Seminary, Otsego Co., N. Y., to prepare for the holy ministry of the Evangelical Lutheran Church. At the age of fourteen James had been confirmed by his devoted pastor, who remained his personal friend to the end of his eventful life. Among Mr. Weber's maternal ancestors and relatives there were many teachers, doctors, lawyers and preachers. When James was but about three years old he lay one evening in his trundle bed, when his paternal grandmother, thinking the child was asleep, bowed beside the bed and prayed that the little boy might be restored to health (for James was a feeble and sickly child) and earnestly besought the Lord that her dear little grandson, "Jimmy", might grow up to be a good Christian man, and commended him to her covenant-keeping God. That prayer was heard and never forgotten. A few years later, at the age of about seven years, James one day visited his maternal grandparents, and came in just at the

time of family worship, and, as was their custom, grandpa offered prayer first, then grandma prayed, and both in the German language which they supposed the little boy could not understand. Grandma Seeber prayed earnestly that little James might become physically well and strong, and grow up to become a preacher of the gospel. This prayer, which James fully apprehended, joined with the prayer of earlier years, so impressed his young and tender heart and mind that he had no peace until he found it in Christ, nor rest until he decided fully to study for the ministry. Both grandmothers entered into their heavenly rest without ever knowing that their grandson had observed their prayers, or had chosen the ministry as his life-work. What cannot prayer accomplish, *i. e.*, Hannah and Samuel? "The effectual fervent prayer of a righteous man availeth much."

Rev. Dr. Sternberg was principal of the Hartwick Seminary and Rev. Dr. G. B. Miller was the professor of theology when Mr. Weber entered, in 1861. He finished the classical course of four years in this institution. Then taught public school for one year, when he returned to Hartwick Seminary and entered the theological department and took the full course of three years, and was one of the members of Dr. Miller's last class, who carried him to his grave. The following were the members of the class: Rev. G. W. Enders, D.D., of Christ's Church, York, Pa.; Rev. Prof. James Pitcher, A.M., principal of Hartwick Seminary; Rev. F. F. Buermeyer, pastor in New York City; Rev. J. P. Krechting, of New Germantown, N. J.; Rev. P. H. Turner, pastor of the Lutheran Church of Gardnersville, N. Y., who died in September, 1871; Rev. J. H. Weber, A.M., pastor of Zion's Lutheran Church, Sunbury, and Rev. S. W.

Young, pastor of the Lutheran church of Venango, Pa., who was then in the second year of his course. When this class entered on its theological course Dr. Miller said: "If God will spare my life to see you boys through the course I will be ready to die." In February of the third year, after completing church history, he examined the catalogue and reviewed the course of study and then said: "Young gentlemen, you have had all that any other class had before you; we will continue exegesis, and you know where your weakest points are; read up for the examination next June." That afternoon he taught his last lesson, and at the close remarked to Mr. Weber: "My work is done! My work is done!" A few weeks thereafter Dr. Miller entered into his heavenly rest. Mr. Weber graduated from Hartwick Seminary in 1869. He was licensed by the Frankean Synod June 1, 1869, and ordained June 5, 1870, at Avoca, N. Y. During his last year of the theological course Mr. Weber supplied the pulpits of the Lutheran churches of Leesville and Centre Valley, N. Y., and as pastor served them another year and added seventy members to the charge during the last year. He then accepted a call to Avoca, N. Y., which church he served somewhat over one year, to the satisfaction of the people and the general community.

On Aug. 4, 1868, Mr. Weber married Miss Julia E. Sommers, of Sharon, N. Y., a great grand-daughter of Rev. Peter N. Sommers, the pioneer Lutheran minister of Schoharie county, N. Y. This union was blessed with two sons, W. Clarence, born Aug. 9, 1871, at Avoca, N. Y., who is now a member of the sophomore class in Wittenberg College, and George Henry, born Oct. 22, 1882, at Ashland, Pa. These are promising boys and inspire hope for a useful future. On Nov. 6, 1871, Rev. Weber

accepted a call to the Evangelical Lutheran church, of Minden, N. Y., and took charge of that pastorate, where he preached and labored with great acceptance for eight years. This church was greatly edified and multiplied in membership and increased in its benevolent contribution, and was the banner church of the Frankean Synod. Rev. Mr. Weber also served the church at Newville, N. Y., and re-organized the Lutheran church of Bethel, where but one member only remained, and greatly built up and strengthened the Lutheran cause in the surrounding vicinity.

June 15, 1879, he received a call from the Lutheran churches of Ashland and Gordon, in Schuylkill Co., Pa. This call he accepted, and took up his abode in the beautiful and commodious parsonage of Ashland. Here he labored successfully for about eight years. The church at Gordon became self-sustaining and called for its pastor the Rev. W. G. Thrall, on March 1, 1886. During the first year of his labors at Ashland a gracious quickening occurred in the entire charge, which added 105 members to the church and greatly strengthened and revived the membership. The twenty-fifth anniversary of the founding of the church at Ashland was celebrated in June, 1883, with great enthusiasm and gladness. Rev. W. H. Heisler, the founder of the church, preached the sermon on Saturday afternoon. Remarkable at this service was the fact that Rev. Mr. Heisler and all the original charter members, on invitation of Pastor Weber, held a most pleasant reunion at the parsonage. Rev. F. W. Conrad, D. D., LL. D., preached on Sunday morning, when \$3,500 was raised toward building a new church. The last service in the old church was held on Easter Sunday, 1884. The corner stone of the new church was laid

in June of the same year. The dedication took place Jan. 20, 1885. The church complete cost \$11,000, all of which was paid or provided for on the day of dedication. Ashland prospered and multiplied in membership and good work in both the church and Sunday school, and Pastor Weber and his wife were exceedingly popular and beloved, not only by his own people but by all the community. In June, 1887, he accepted a call from Christ Evangelical Lutheran Church of Sharon, Wis. In his farewell sermon at Ashland he reported a membership of 222, a net gain of 122 above all losses. The Sunday school had doubled its numbers. He said: "When I came here you had a debt of \$1,600 on the parsonage, and an old church building which we sold for \$100. We now have paid this debt and built this church and paid for it, with the exception of \$1,000, which also is provided for. Your benevolence has increased from \$36 a year, the amount paid by my predecessor, to \$232 raised during the last ten months on the apportionment." The church of Ashland exceedingly regretted the departure of Rev. Mr. Weber and his family. At Sharon, Wis., they were received with great kindness and generosity. For two years Mr. Weber ministered to this people, adding thirty-six to the membership. The old parsonage was sold and a new and commodious one built in Sharon, a village of about 1,000 inhabitants. The church prospered in all its departments.

The Zion Lutheran Church of Sunbury, Pa., elected Rev. Mr. Weber and extended him a call June 9, 1889. He accepted this call and began his ministry here on September 1, 1889, and continuing in charge to the present time. During this time of fifteen months he has added 269 members to the church.

The Sunday-school has increased from 550 to nearly 1,000 members. A mission Sunday-school has been organized in the third ward with a membership of 175, three months after its organization, and there is a good prospect for a second Lutheran church in Sunbury. This church has now 630 members, a large and overflowing Sunday-school, and growing Woman's Missionary Society, a very live and active society of Christian Endeavor of 180 members, a pastor's aid society consisting of active Christian women, who meet with the pastor once a month and consult about the welfare of the church and aid him in visitation of the sick, the poor and strangers, and in many ways supply the offices of deaconesses. During the ministry of Rev. Weber's predecessor, the Rev. G. W. Shannon, now of Philadelphia, Pa., a magnificent church and chapel and very convenient parsonage were built at a cost of \$32,000, of which \$8,000 remained unpaid. This debt has been nearly all paid since Rev. Weber's incumbancy, and will be completely liquidated in the near future. Peace, harmony and prosperity prevail, and pastor and people are happy in mutual love and esteem. In 1887 Pennsylvania College of Gettysburg, Pa., conferred the degree of A. M., *causa honoris*, upon Rev. Mr. Weber, in recognition of his talent and efficiency. Mr. Weber has written occasional articles for various church and local papers and publishes a parish paper, and has evinced literary activity and taste. He has a book outlined, but not written, because his pastoral work has absorbed all his time. He is "up and doing" continually, visiting among his large flock and taking a lively and sympathetic interest in all their temporal and spiritual affairs, and his people appreciate and reciprocate

his well directed energy in their behalf. He is always popular among the young people and children, and ever welcomed by the aged and infirm, and the sick chamber is cheered by his presence. But in the pulpit he feels most at home, and here he is a clear, fearless and forcible speaker; an argumentative, logical, direct, *ad hominem*, scriptural preacher. Lutheran in doctrine and cultus, practicing catechetical methods, and observing the festivals of the church and in general following the Christian year. Mr. Weber in his earlier life and ministry was rather anti-liturgic, but in later years, by wider reading and study as well as by observations and experience, has become thoroughly Lutheran in doctrine and practice and moderately liturgical, and is growing along these lines. Rev. Mr. Weber uses very few notes in the pulpit, he prepares copiously, and then delivers freely and extemporaneously. He has a good voice, strong and clear, and enunciates plainly and distinctly, so that all can readily hear and understand him, and has the reputation of "making the deaf to hear". Pastor Weber is of a nervous temperament and very sympathetic disposition and of a hopeful spirit, inclined to be cheerful and jocose, is fond of a good laugh and easily provokes others to laughter. When Pastor Weber entered the ministry he was weak and feeble in health and supposed by his friends to be marked for an early tomb; but the ministry of the Word, with all its cares and labors, has acted like a charm upon his physical being. He now is the image of health, and his rosy cheek, rotund corporeal proportions, his ringing laugh and quick and springy step attest the good digestion and excellent health he enjoys.

REV. A. J. WEDDELL.

Rev. A. J. Weddell, the subject of this brief sketch, is one of the oldest English Lutheran pastors now living, having been engaged in the active work of the ministry nearly fifty years. He is a native of Maryland, of Lutheran parentage, born near Frederick City, baptized by Rev. David F. Schaeffer, D.D., and confirmed by Rev. S. W. Harkey, D.D. Having received his preparatory education in the schools of his native place, he graduated at Pennsylvania College in 1842, and was licensed to preach the gospel by the Synod of Maryland in 1843. His first field of labor was Canton Chapel, Baltimore. Not content with the limited sphere in which he was laboring, and moved by the urgent appeals for ministers in the West, he resigned his charge, and following the guidance of providence went to Ohio, then still missionary ground, and became pastor of the English Lutheran congregation in Tarlton and vicinity. During the two years of his labors two new churches were erected and his congregation enjoyed a high degree of prosperity. The English Lutheran congregation in Lancaster having become vacated, he became the pastor and labored successfully until, prostrated by the malarial diseases of that locality, he was compelled to remove to a more healthy part of the country. He next labored in Somerset and Zanesville, and afterwards became pastor of the College Church in Springfield, Ohio. Here he found a pleasant and intelligent congregation. But, he was soon involved in the doctrinal discussions of the times.

The Definite Synodical Platform had just been sprung upon the Church, and Springfield was one of the centers from which it originated. After laboring

there nearly three years, and not being in harmony with the new movement, he returned to Maryland and became pastor of the English Lutheran Church in the City of Cumberland, where he remained eleven years, passing through the fearful and trying period of our Civil War. Cumberland, situated upon the boundary of Virginia and Maryland, was the scene of constant military occupation and political strife, interfering seriously with all social and religious interests. But whilst a number of congregations were left vacant, our Lutheran pastor remained, caring for his congregation, and administering to the spiritual wants of many of the citizens and soldiers who sought his services.

We next find him pastor of the Lutheran Church of the Trinity in Norristown, Pa. There his leading work was performed. The congregation had been involved in most bitter strife. But as if guided by the great Master they had extended a call to Rev. Weddell to become their pastor, and by the help of God, gentleness and prudence, he in time restored harmony to the discordant elements and began a period of comparative peace and prosperity that extended over his ministry of twenty years. But failing health and increasing age pressed upon him, and towards the close of 1887 he resigned the active duties of the pastorate and was retired by a kind and grateful people as pastor emeritus with an annuity for his pastoral support.

As a preacher, theologian and man of scientific and literary attainments he occupied a high position in the community in which he has lived and ministered so long. He preaches occasionally in his congregation, but on account of his infirmities seldom goes beyond.

During all his ministry he has been a frequent contributor to various religious, secular and literary journals, and his writings in prose and poetry, if collected, would form several large volumes. In his declining years his pen is still active, and his productions often appear in local papers and in different Lutheran periodicals. His sermons are ornate and highly polished, albeit plain and simple, and his delivery animated and impassioned.



REV. A. C. WEDEKIND, D.D.

One of the most laborious and most successful pastors in the North and East is Rev. A. C. Wedekind, D.D., of New York City. His prodigious labors for so many years are surprising and wonderful. They prove a health and strength of mental and bodily powers, and a holy consecration to the work of God, that commands admiration. Such work, and so well performed, requires not only a strong will and willingness, singleness of purpose and energy, but that which is greater than these all, namely, a holy love for which no sacrifice is too great when made for God and the good of man. From the first hours of personal acquaintance with this truly great and good man, we have learned to admire, honor and revere him for the purity of his life, the greatness of his work, his scholarly attainments, and his holy devotion to duty. During the twenty years of an acquaintance our first impressions of him have deepened, and in and since the hours spent with him, in his "labors abundant", we have had indeed ample facility to learn to appreciate him, and ample ground and reason to let our honor, reverence and love for him increase as the years roll on. He is, indeed, worthy of a prominent place in the annals of Lutheranism, in his day and generation.

Pastor Augustus C. Wedekind first saw the light of day in Friedrichs-Ruh, Kingdom of Hannover, Germany, being born in June 16, 1824. Coming to this country when he was a child, his parents resided for years in York, Pa., that stronghold of Lutheranism in the Keystone State. At the age of seventeen he left York to pursue his classical and theological studies in Gettysburg, with a view to becoming a Lutheran pastor. He entered the preparatory department in 1841, and having finished his studies, in college and seminary, he was admitted into the ministry, in the year 1848, at the age of twenty-four, and has now preached and labored in the ministry for the period of forty-two years. On the day of his graduation he delivered the German oration.

He has been pastor successively and successfully, of the Fayetteville Charge, Pa., 1848-9; Zion's Church, Lebanon, Pa., 1849 to 1862; St. John's Church, Lancaster, Pa., 1862-5. In the year 1865 he removed to the mighty metropolis of our great country, and has lived and labored there ever since with the most pronounced success. He was pastor of St. James English Lutheran Church from 1865 to 1879, a period of fourteen years, or one year longer than he spent with Zion Church in Lebanon. Severing his connections with St. James Church, in 1879, he received and accepted a call to St. John's Church, in Christopher Street, New York City, and has labored

in this church with marked success also. He preaches with equal fluency, correctness, earnestness and ability in both German and English, every Sunday to the large congregation belonging to this church, which is one of the largest Lutheran congregations in all our land, numbering *several thousand souls*. Not only has he wisely and successfully introduced and maintained the English services as well as the German, but he has also succeeded, and grandly at that, in having the entire church remodeled and tastefully and elegantly improved throughout the interior and also beautified externally. Then, too, a large and commodious, elegant and well-arranged Sunday School building has been erected alongside of the church, all of whose appointments answer well for the purposes intended. No one except a minister of much experience or a student of church work, can fully appreciate the tact, untiring energy and skill required on the part of a pastor in a great city, to bring about such costly and grand improvements. To the honor of the congregation, the excellent council, but above all to pastor Wedekind belongs the credit of having almost transformed St. John's church and school building into so elegant and well-appointed edifices.

The positions of honor and trust pastor Wedekind has held are many. He has been President of a number of different district synods, as East Pennsylvania, New York and New Jersey Synods, has again and again been a delegate to and a prominent member of the General Synod. Since 1856 he has been a trustee of Pennsylvania College, Gettysburg. He has been for years, Corresponding Secretary of the General Synod's Foreign Mission Board, Director of the American Tract Society, Director of the American and Foreign Christian Union, etc.

In 1867 Pennsylvania College bestowed on him the honorary degree of D. D., which he has worn with credit to himself, the institution giving it, and the Church.

Blessed not only with a robust frame, strong constitution and talented mind, but also with a strong, sonorous, round, full voice, he has been an ever welcome speaker, being sought far and near. His intense earnestness adds to the fire of his eloquence, and so he is, indeed, a fine preacher. At meetings of Conference, Synod and General Synod, in college commencements and theological seminary graduation exercises, church dedications, etc., he has rendered the Church and her people many a noble and grand service, with his scholarly addresses, systematic, scriptural, logical and eloquent sermons or learned lectures. He stands out as a prominent figure in church assemblies for forty years and more.

Not only laborious as a pastor in his large and growing flock, not only laborious as a preacher and public speaker with his many-sided abilities, has he served the Church well, but also with his pen. Many an able article has appeared from his pen in our Church papers. For several years he was one of the editors of *The Christian at Work*.

His lecture on the Eleventh Article of the Augsburg Confession was printed in *The Lutheran Quarterly* and his admirable address before the Lutheran Diet, in 1877, in "The Educational and Sacramental Ideas of the Lutheran Church in Relation to Practical Piety," appeared amid the proceedings of the Diet, which was one of the most select, scholarly assemblage of Lutherans this country has ever witnessed.

Being a native of the kingdom of Hannover, the land that gave Muhlenberg to America, and that has maintained

its pure Lutheranism in cultus and doctrine, so Dr. Wedekind is a sound Lutheran and belongs to the conservative element of the General Synod. He wears the Lutheran robe, believes thoroughly not only in her doctrines, but also in the customs and usages of the Lutheran Church, and ever labors to have her customs more observed and her doctrines more appreciated.

Rich in experience, still full of the vigor of life, animated by a hopeful buoyant spirit may he reach the fiftieth anniversary of his labors in the ministry,

and for many years afterward may he be spared to his beloved wife whom he married October 6, 1859, to his excellent and admirable children, to his great congregation, and to our dear great Church, to labor for God and man, until fully ready and ripe for Heaven, and fully weary of the duties and toils of earthly life, God shall take him to the better world to enter which he helped thousands who shall greet him with joy, and to enjoy the rest, peace, happiness and glory he preached to men on earth.

—*Amicus.*



REV. AUGUST WEENAAS.

Rev. August Weenaas was born in Norway of poor parents, and was educated for the Lutheran ministry at the Christiania University, from which institution he graduated with honor. While serving a pastorate at a place called Loppen he received, on New Years eve, 1866, a letter from Rev. S. M. Krognäss, then of Chicago, Ill., to the effect that he had been authorized by the Scandinavian Augustana Synod

to write Rev. Weenaas, and urge him to accept the Norwegian chair of theology in the Swedish-Norwegian Seminary at Paxton, Ill. In the summer of 1867 the Synod sent Mr. Weenaas a formal call, promising to assist him with a certain sum of money while taking a brief post-graduate course at the Erlangen University, pay his passage to America, and give him an annual salary of \$1,000. After considerable hesitation Mr.

Weenaas concluded to accept the call; resigned his pastorate at Loppen, left his family at Christiania, and in the beginning of February, 1868, went to Erlangen where he attended for some time the lectures of the learned university professors Dr. Thomasius, Dr. v. Zetzwitsch, Dr. Frank, and others. The Easter vacation he spent at Neuen-dettelsau, where he became personally acquainted with the famous and venerable Rev. Wilhelm Löhe. Having returned to Christiania from his tour to Germany in May, 1868, he sailed for America with his family in the first part of July, arriving at Paxton, Ill., about Aug. 1, and beginning his labors in the seminary in September. The faculty now consisted of four professors, Dr. Hasselquist, Dr. Cervin, Dr. Harkey and Prof. Weenaas, the latter instructing in Systematic and Practical Theology, Symbolics, Latin and Norwegian. Owing to the difficulties of maintaining a united Norwegian and Swedish seminary, the question of dividing the institution according to nationality had been considered for some time, when, at a pastoral conference and mission meeting held in Bostwick Valley, Wis., Prof. Weenaas was chosen to prepare a motion with reference to the matter, to be submitted to the following synodical meeting, to be held at Moline, Ill., in 1869. Mr. Weenaas's report to the Moline meeting is probably found in *Den norske Lutheraner* or in the minutes of the meeting. The result was that a division of the seminary, according to nationality, was resolved, and the Norwegians decided to establish a separate school under the title of Augsburg Seminary, with Prof. Weenaas as president. A three story brick academy building was purchased for \$3,500 at Marshall, Wis., where, on Reformation Day, 1869, Augsburg Seminary and Marshall Academy was opened

with appropriate ceremonies, this being the first Norwegian Lutheran seminary in America.

Prof. Weenaas took active part in the movement which resulted in the friendly separation of the Norwegians from the Scandinavian Augustana Synod, at the meeting held at Andover, Ill., in June, 1870; and he was one of the organizers of the Conference for the Norwegian-Danish Evangelical Lutheran Church in America at the following meeting of a part of the Norwegian brethren, held at St. Ansgar, Ia., in August of the same year. From January, 1870, to June, 1876, he edited the official paper of the Conference called *Lutheraneren og Missionsbladet*.

For three years (1869-1872) Prof. Weenaas served as theological professor and president of Augsburg Seminary at Marshall, Wis., besides carrying on an extensive correspondence in the interest of the school and the conference, making numerous missionary tours, and regularly serving with the preaching of the Gospel congregations at Stoughton, Marshall, Madison, Winneconne, Winchester and Primrose, Wis. In July, 1872, he removed to Minneapolis, Minn., whence the seminary had been removed, and where he about the middle of September again resumed his labors.

At the meeting held in Eau Claire, Wis., 1873, he was chosen to make a trip to Norway during the summer vacation for the double purpose of making application on behalf of the Conference, for organic union with the Norwegian Mission Society, and calling an assistant theological professor for Augsburg Seminary.

Accompanied by Rev. Falk Gjertsen he left for Norway immediately after the Eau Claire meeting, returning to Minneapolis September 20th, after having successfully presented the above

mentioned application, and secured the services of S. Oftedal as assistant professor.

Immediately after his departure from Norway, his faithful wife, a sister of Rev. N. Aversen, died at Minneapolis during confinement, September 6th, the child also dying ten days later, which sad news Prof. Weenaas did not learn before he reached Chicago. He was thus left a widower with four children, the youngest about two years and the oldest about nine. In the summer of 1875 he married a younger sister of his first wife with whom he has had eight children, only three of whom are living. Of his six children after his first marriage, also only three are living.

In the fall of 1875 Prof. Weenaas

resigned his position as president and professor at Augsburg Seminary, and after having visited and said a touching farewell to a large number of the congregations in the Conference, he returned with his family to Norway during the summer of 1876, after having spent eight years of hard and faithful work in the upbuilding of our Lutheran Zion among his countrymen in America. Upon his return to Norway he received appointment as pastor at Söndmøre.

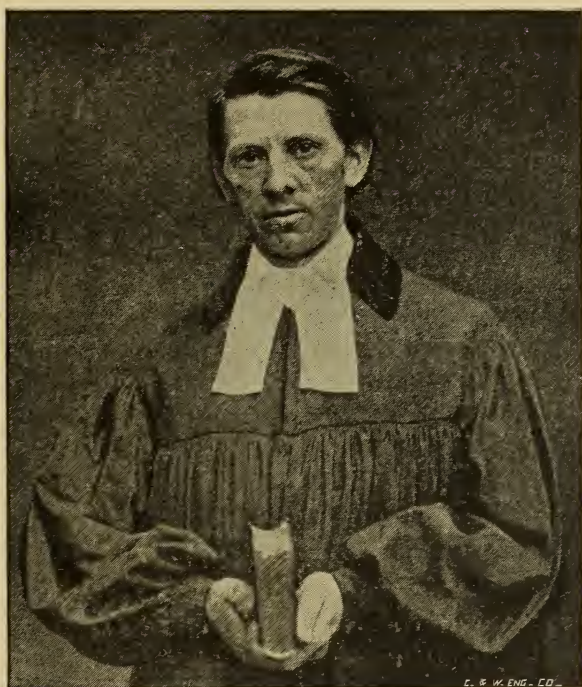
Besides having contributed numerous articles to various papers both in America and Norway, he is the author of the following books: *Ogsaa et Ord om Moderkirken*, *Kortfattet Kirkehistori*, *Wisconsinismen*, *Tolv Prædikener*, *Mindeblade*, *Afskedsprædiken*.



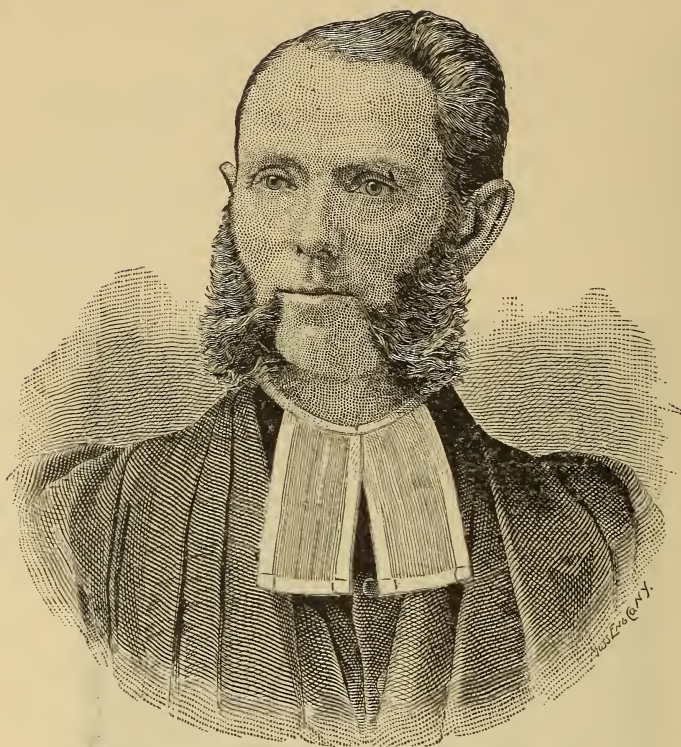
REV. FREDERICK W WEISKOTTEN.

Rev. Frederick William Weiskotten, the first one bearing this name that came to America, was born June 24, 1816, at Neukirchen, about six miles from Cologne on the Rhine, Germany. He was educated at the Mission Institute at Barmen; came to this country in the spring of 1847 in answer to a call for pastors, and was licensed the same year by the Lutheran Ministerium of New York. He began his labors at West Leyden, Lewis Co., N. Y., held services also at Watson and Croghan, and occasionally preached at Boonville, Oneida Co., N. Y. Receiving a call to a small German mission at Miltonsburg, Monroe Co., O., he accepted, and was then ordained at Mount Eaton, O. Unable

to endure the climate, he resigned, and served temporarily at Mansfield, O., Erie, Pa., and Albany, N. Y. In the month of May, 1855, he became pastor of St. John's Church at Syracuse, N. Y. Here he served faithfully for a period of eight years, the congregation during this time erecting a fine new church, and doubling its membership. After a brief illness of congestive fever, he gently fell asleep in the full assurance of faith, on May 21, 1863, at Syracuse, N. Y., aged 46 years, 10 months, and 27 days. Two of his sons are in the ministry: Rev. Frederick W. Weiskotten, of Philadelphia, Pa., and Rev. Samuel G. Weiskotten, of Jamestown, N. Y.



REV. FREDERICK W. WEISKOTTEN.



REV. F. W. WEISKOTTEN, A.M.

Frederick William Weiskotten, after studying at Syracuse and Hartwick, N. Y., Philadelphia, Pa., and at the University of Berlin, Germany, was ordained in St. Mark's, Philadelphia, by the Ministerium of Pennsylvania, June 10, 1868. His first charge was Elizabethtown and Mt. Joy, Lancaster Co., Pa. In February, 1873, he became pastor of Salem Church, Bethlehem, Pa., and the same year became Secretary of second conference of the Ministerium of Pennsylvania. In 1875 one of the editors of the *Church Messenger*, a position he held for ten years. The same year he was elected a member of the committee to prepare the German Sunday-school book of the General Council. From 1878 to 1880 was German Secretary of Ministerium of Pennsylvania. Since 1879 he was editor of the *Kinder-Blaettchen*.

In 1879 he issued the *Festival Seasons of the Church Year*, illustrated; also, *Life of Christ in Pictures*. Since the same year a Director of the Theological Seminary at Philadelphia. In 1880 he published *Biblical History for Schools and Families*, with numerous illustrations and maps. October 1st, 1881, he became pastor of St. James' Church, Philadelphia. For four years, beginning with 1882, he was German Secretary of the General Council. He was co-editor of *Siloah*, the organ of German Home Mission Committee of the General Council from 1882-88, and secretary of said committee during the same period. Since 1882 he has been Secretary of the Publishing Committee of the General Council. In 1885 he issued a Map of the Second Conference of the Ministerium of Pennsylvania. In 1888 he

traveled through Egypt and Palestine. Since November, 1888, he was editor in chief of *Missionsbote*, German organ of the General Council's Committee on Foreign Missions. He issued at various times: *Bilderlust*, *Tannenreiser*, *Glueckliche*

Stunden, etc. He prepared *Biblische Geschichten fur die Jugend*, in Holman's Family Bible; and in 1890 he published a Map of the First Conference of the Ministerium of Pennsylvania.



REV. REUBEN B. WEISER, D.D.

Rev. Reuben Benjamin Weiser, D.D., son of Benjamin and Catherine (Hide) Weiser, was born at Womelsdorf, Berks County, Pa., Dec. 29th, 1807. He took a preparatory course and pursued his theological studies at Gettysburg, Pa. He was licensed in 1832 by the West Pennsylvania Synod, and in 1834 was ordained at Somerset, Pa., by the same body. He conducted a school for young ladies in Martinsburg, Va., from 1835 to 1837, and was principal of a Female Seminary at Belford, Pa., from 1842 to 1846; during this time he also prepared a number of young men for college. He was appointed agent to collect money for the College at Gettysburg, which position he held from 1840 to 1841. He was the General Agent for the American Tract Society for Easton, Pa., from 1849 to 1853, during which time he resided at Chambersburg, Pa. He was one of the founders of Wittenberg College. His first charge was at St. Thomas, McConnells and Mercersburg, Pa. We next find him at Martinsburg, Va., from 1835 to 1837.

He then removed to Woodsboro, Md., where he remained from 1837 to 1840, serving seven congregations. He served ten congregations and built five churches at Bedford, Pa., from 1841 to 1846. He then removed to Selinsgrove, Pa., in 1846, where he remained about three years. Four years later he removed to Loysville, Pa., remaining two years. From 1862 to 1864 he served at Canton, Ill., and at Forreston, Ill., from 1864 to 1866. Manchester, Md., was his next residence remaining there from 1866 to 1869, and the same year he removed to Mahanoy City, Pa., and remained there one year. From 1870 to 1872 he was at Minersville, Pa. He then removed to Colorado in 1872, where he remained until his death. The title of D.D. was conferred upon him by Pennsylvania College in 1876. He was married to Sarah Bossart, Sept. 10, 1833, who, with four children survives him. He died Dec. 8, 1885, at Georgetown, Col., of general debility, aged 77 years, 11 months and 9 days.





REV. PROF. E. J. WERNER.

Rev. Prof. E. J. Werner was born in the vicinity of Hudiksvall, Sweden, March 27, 1852. His pious parents brought him up in the nurture and admonition of the Lord. But at the time he was attending catechetical instruction preparatory to confirmation, he felt that he had gone astray and had sinned against his Father in Heaven. By reading of the Scripture he found the way of salvation in Jesus Christ, and returned to his ever loving Father. After having worked on the farm and spent some time in learning a trade, until he was about seventeen years old, he attended a Normal Institute. Having graduated from this school he received a position as a public school teacher. During this time he got from the school superintendent an excellent testimonial and recommendation for his success in teaching.

Longing for more knowledge he first took private lessons in Latin, German, and mathematics, and then he entered a college at Upsala, where he studied for several years. By over-work in

studying his health failed, when he was advised to cross the ocean for restoring his health. Thinking that he who obeys the adviser is wise (Swedish proverb), he decided to visit the much spoken of and great land beyond the Atlantic Ocean. In August, 1878, he landed at Boston, Mass. That journey had a good effect upon his weak constitution, and when in America he found himself so strong, that he made up his mind to pursue his studies at the Theological Seminary at Rock Island, Ill. As one among the best of his class he graduated there in the spring of 1880. About the same time the Board of Directors of the Augustana College and Theological Seminary extended a call to him as a teacher of that institution; but not seeing his way clear he declined and instead accepted a call from a congregation. He was ordained to the ministry of the gospel at the Synodical meeting, held by Augustana Synod in Des Moines, Iowa, in June, 1880. For six years he served a Swedish Lutheran congregation at Chisago City, Chisago

Co., Minn., as a pastor. During this time he was for some years the statistician of the Minnesota Conference and 1885-86 its secretary. In 1886 he was called to a chair as professor in Gustavus Adolphus College, St. Peter, Minn., where he is still working.

The first year at the above named College he taught Greek, Swedish, and Christian Doctrine. The following year, when he accepted a permanent call, his subjects were reduced to Christian Doctrine, Swedish Language and Literature.



REV. J. H. W. WERTZ.

Rev. J. H. W. Wertz was born June 12th, 1820, and died April 23d, 1883, in the sixty-third year of his age. Although deprived of the benefits of a classical and theological training, yet, with a strong and vigorous mind, by diligent study and close application he fitted himself for much usefulness in the Church. His preaching, in style was a pattern of simplicity; it was so plain that no one could go from his church asking the meaning of what they had heard; and his sentiments were so eminently pure and devout that the Word of God, in his mouth, was seen to be truth. He studiously adapted his instructions to the wants and attainments of the masses, avoiding in his preaching

such questions as minister to disputes rather than to godly edifying. And while he thus preached the Gospel to the masses, his appeals derived no small degree of force and efficacy from an affectionate and animated delivery, and a life which exemplified what he taught. The leading topic of his discourses were—the bondage of man by sin—the necessity of a deliverer—the manner of our redemption—the danger of not closing with it—the power of grace to deliver us. And blessed are those whose purity of doctrine and holiness of life are liable to as few exceptions as his, and who labor as earnestly and diligently in the cause of their Master and Saviour as he.



REV. PHILIP WIETING.

Mr. Wieting was a son of Rev. Christopher Wieting, and was born in the town of Minden, Montgomery Co., N. Y., on September 23d, 1800. Whilst but a lad his father died, leaving him with other children to the care of a devoted Christian mother. She early consecrated him to the ministry, and her prayers and teachings no doubt exerted great influence in forming his character.

ry and took an extended and thorough course of instruction under that able professor, Rev. Dr. Hazelius. He completed his education in 1825.

In early life he attended a course of catechetical instruction under his father and had been admitted to the church by the rite of confirmation. He seems, however, not to have experienced any decided change in his religious character until after he entered the seminary.

In 1818 he entered Hartwick Semina-



REV. PHILIP WIETING.

He professed to have been converted during his sojourn there, under a sermon preached by that noted evangelist, Rev. Charles G. Finney.

During the summer of 1825, he commenced preaching at Le Roy, Jefferson county, N. Y., under the direction of his theological professor. On the 6th of September, 1825, he was licensed to preach, at the same time with Messrs. Jacob Berger and J. W. Eyer, by the New York Ministerium, at Rhinebeck, Dutchess county. He was ordained by the same body at its session at Cobleskill, N. Y., on the 3d of September, 1826. After his ordination he spent nearly two years laboring as a missionary in what was then known as "The Black River Country," making his home at Lowville, in Lewis county, N. Y.

On the 1st of November, 1828, he received and accepted a call from the churches at Sharon and Durlach, afterwards New Rhinebeck, in Schoharie county. Here he located, and here he spent the greater part of his ministerial

life, running through a period of forty years.

In 1830, Mr. Wieting took an active part in the formation of Hartwick Synod, and was one of its chief founders. He was in ardent sympathy with the Synod in its efforts in behalf of temperance and of revivals. In the latter movement especially, he was very conspicuous, and during many of the revivals which occurred in the first few years after the organization of Synod, he preached with remarkable power, and with great success. Very many were awakened and converted by his earnest and faithful presentation of the great truths of the Gospel.

In 1836, in company with the Revs. J. D. Lawyer, L. Swackhamer and William Ottman, Mr. Wieting withdrew from the Hartwick Synod, and organized the Franckean Synod.

On the 1st of October, 1868, Mr. Wieting preached what is termed his "Fortieth Anniversary and Valedictory," at Gardnersville, and repeated it at

Lawyersville the following Sabbath. At both these places, Mr. Wieting had organized congregations and erected churches, and these were amongst the fruits of his ministry. It was amongst these people that he had preached acceptably and usefully for the period of forty years. This, as far as is known, was the last sermon he ever preached.

Mr. Wieting closed his eventful and laborious career at Cobleskill, N. Y., September 7, 1869, aged 68 years, 11 months and 16 days. He was buried at Slate Hill Cemetery, in the town of Sharon, Schoharie, Co., N. Y. The funeral services took place on the 9th of September, in the presence of an immense concourse of people, who had come to manifest their reverence for the

deceased preacher. The Rev. N. Van Alstine delivered an able and appropriate sermon. Rev. A. P. Ludden also paid a just tribute to the memory of Brother Wieting. Few men have labored more faithfully and successfully in his sphere than he did. Few have exerted a greater influence, and few have done so much as he did in impressing his character upon those amongst whom he exercised the pastoral office. He was a man of undoubted piety, great integrity, and enlarged benevolence. Hundreds have been led to Christ through his instrumentality, who will bless God for his ministry, and hundreds still cherish his memory with the warmest Christian affection.—*Hist. Hart. Synod.*



REV. H. L. WILES, D. D.

Rev. H. L. Wiles, D. D., was born in Frederick Co., Md., July 15th, 1840. His parents were John and Catherine Wiles, his father having died when he was four years old. He was the youngest of eight children. His mother was a woman of force of character, exemplary piety and ardent love for the church of her choice. He grew up under the influence of his mother, to whom he was tenderly attached to the day of her death. At the early age of ten years he went forth into the world to make his own living and help his widowed mother. He wrought upon the farm in summer, and attended school in winter, until at the age of eighteen years he was prepared for college.

His academic training was under the direction of Professors Sprecher and Hough. His catechetical instruction was obtained from Rev. Charles M.

Klink, while pastor of the Lutheran Church at Middletown, Md., by whom he was received into church. Dr. Daniel Haurer, of all his pastors, is the one to whom he looks back with the profoundest respect, and one who made the first religious impressions upon him, and turned his thoughts toward the ministry.

At eighteen, he entered the Freshman class at Wittenberg College, and graduated at twenty-two with the second honors of his class, maintaining a very high degree of scholarship all through his course. He immediately entered the Theological Department from which he graduated in 1864. In the spring of 1864, he received and accepted a call to the Lucas pastorate, in Richland Co., Ohio, composed of four congregations, in a sadly divided state. Order was soon brought out of chaos, the Holy Ghost attended his ministry with such mani-

festations of his power, that old difficulties were soon forgotten, the old churches were too small to accommodate gathering crowds which flocked to his ministry, and many souls were hopefully converted and united with the church. During the seven and one-half years of his ministry in the Lucas charge, three new churches were built, 728 added to the church membership, and the benevolence increased ten-fold.

Believing that the time had come that the Lucas pastorate ought to be divided into two, and seeing the impossibility of making a division as long as he remained in the field, and having received a pressing call from Wooster, another church suffering from internal differences, he accepted the call and began his labors with that church in the fall 1871. The difficulties here soon vanished, the spirit of God came in power upon his Church, and very many were added to the number of such as shall be saved. Soon the old church here, too was found inadequate to accommodate the people who desired to have the word of life from his lips. A more eligible lot was secured and a church of nearly two and a half times the dimensions of the old one was erected at a cost of thirty-one thousand dollars. In the meantime, having not only extended the circle of his acquaintance and endeared himself to the students of Wooster University, the new church was almost as well filled as had been the old one.

Here he labored for twelve and a half years with great success, adding to the membership of his church more than six hundred and fifty. While here the fame of his success having gone out into all the Church, he received many invitations to become the pastor of some of the best churches and most inviting fields in our denomination. These he

steadily declined. Having gone to Wooster to put our Church in the front rank, in that University town, he never turned aside from his purpose until it was accomplished. While pastor at Wooster he was elected president of Carthage College to succeed Dr. Tressler. This he also declined.

But having accomplished the purpose of his heart in Wooster, and having received a unanimous and pressing call from the First English Lutheran Church of Mansfield, a far less inviting field, and believing it to be God's call, he, however, accepted it against the unanimous wish of his people, and removed to Mansfield.

As soon as he began his work in his new field, God's blessing accompanied his work and many began to inquire what they must do to be saved. Here he has labored amid many difficulties, enough to crush a man of less force of character, but nevertheless the growth of his church has been unparalleled in the city. He has added to its membership more than 700 in seven years. And notwithstanding a second church has been organized, out of his, he has the largest congregation in the city, with a membership of over 700 and a Sabbath School of over 1000.

Dr. Wiles is a plain gospel preacher of great power. He despises clap trap, and believes if men are saved they must be saved through the means of grace as we have them in the Church, and especially the Lutheran. He has great power over men, especially young men. He has always enjoyed the confidence and undivided love of his people. He is now engaged in the erection of a new and large church edifice on one of the finest sites in the city. The church building will be the largest in Mansfield.

Soon after he entered upon his work as pastor at Mansfield he was elected as

Professor of Christian Theology in the Theological Seminary of Wittenberg College to succeed the Rev. Dr. Sprecher.

In the year 1876 the degree of Doctor of Divinity was conferred upon him by

the Faculty and Board of Wittenberg College.

During the first year of his ministry he was married to Miss Effie J., daughter of Dr. J. Routzahn, of Springfield. Two sons were born to them.



REV. JACOB WINGARD.

Rev. Jacob Wingard was a native of Lexington District, S. C., and was born, I think, in the year 1801. His father, Jacob Wingard, was a plain farmer, and this son was brought up on the farm, receiving only a common-school education, until he had reached the age of about twenty-one. He had been always exemplary in his deportment, but, at this period, he received a new and spiritual view of Christianity, and henceforth gave evidence of living under its power. He very soon formed the purpose of preaching the gospel; and into that purpose it was evident that all the vigor and energy of his soul entered—it was his ruling passion to convert sinners from the error of their ways and to save souls from death. He abandoned his agricultural pursuits and commenced the study of theology, under the direction of a Lutheran clergyman in his neighborhood. At the age of about twenty-four he was licensed to preach the gospel by the Synod of South Carolina, and commenced his labors at once in Lexington District, making his principal preaching station Sandy Run. Notwithstanding his lack of early advantages, he took rank at once with the most popular preachers of the day. For two years he labored in this field with great fidelity and acceptance; and then, feeling most deeply his need of more mature preparation for the ministry, he

resigned his charge and went to Gettysburg Theological Seminary, to prosecute a course of study. Here he continued, a vigorous and successful student, for two years, and then returned to his father's house, in South Carolina, where he remained till the close of life. His enfeebled health obliged him very soon to abandon the habit of preaching regularly, and, at no distant period, he was obliged to retire from the pulpit altogether. He gradually wasted away, of consumption, and finally took a triumphant departure from earth, amidst many loving hearts that would fain have detained him longer, in February, 1830.

I never knew Mr. Wingard until after his return from Gettysburg, in 1829, but from that time I knew him well to his dying day, and preached his funeral sermon. He was somewhat below the medium stature, of a delicate formation, with an aquiline nose and projecting chin, with black hair and dark eyes and complexion. His eyes were set deeply in their sockets, and the expression of his countenance was decidedly intellectual, though it was only when he was roused to action that his face could be said to be in any degree animated. He had the highest natural advantages for being an attractive preacher. His voice, though not very loud, was uncommonly sweet, and its tones vibrated upon your ear like the strains of a flute. It was

manifest that he had never made pulpit oratory a study; but he spoke with perfect simplicity and naturalness out of a richly endowed mind, and a heart glowing with love to Christ and his cause. His preaching was always extemporaneous. He had a good deal of gesture, but it was so entirely the prompting of nature that it produced its effect upon you almost without your observing it. The staple of his preaching was intensely evangelical; and so was the spirit which he constantly breathed; and this, in connection with the unwonted strength and fervor of feeling which he brought to his work, may be said almost to have marked a new epoch in the history of the Lutheran Church in South Carolina. He was a great

friend to prayer meetings, and protracted meetings, and extra efforts of various kinds, and was regarded by some as sympathizing pretty strongly with some of the characteristic features of Methodism; though his substantial loyalty to his own Church was, I believe, never questioned. There is no doubt that the fact of his having come up, as he did, from out of the midst of the people,—retaining all his sympathies in their habits of thought and feeling, had much to do with the extraordinary impression that he produced; but there was that in the character of his mind and heart, which, independently of the action of circumstances, would have made him a man of mark at any time and anywhere. —*Wm. D. Strobel, in Sprague's Annals.*



REV. W. C. WIRE, A.M.

Rev. W. C. Wire, A.M., was born in Lovettsville, Loudoun Co., Va. His parents, Peter and Mary Louisa, were devout members of the Lutheran church and consecrated their son to Christ in Holy Baptism in early infancy, and appreciating the advantages of education they spared no pains to afford their son all the advantages of the best schools and, at the age of twelve years, he was an efficient surveyor and had made corresponding progress in the regular course of study. In his thirteenth year he entered the store of his uncle J. C. Stoneburner, doing business under the firm of J. C. Stoneburner & Bro., and was so attentive and diligent to business that he lost but three days from his post of duty during five years. The large business done by this firm gave him an insight into business tact and

afforded an excellent school in which to learn human nature, which with the Christian example and strict business principles of his uncle J. C. Stoneburner, who rigidly required every duty to be performed promptly and correctly according to the Divine rule of right, contributed in no small degree to direct our subject in the line that has led him to the success which has crowned his labors. Although flattering business offers were made him he felt it his duty to study for the ministry. Entering Roanoke College he took the regular course and graduated with one of the honors of his class, the Latin oration. His first position was principal of Baric Academy, Va. After studying theology privately, and for two years in a class under Rev. D. F. Bittle, D.D., he was licensed to preach by the Synod of



REV. W. C. WIRE, A. M.

Southwestern Virginia, and took charge of the Zion's Lutheran Church in Jacksonville, the county seat of Floyd Co., Va., where he was eminently successful. He was next called to the pastoral charge of St. Paul's Church, at Burkittsville, Frederick Co., Md., where, in connection with his pastoral duties, he founded the Burkittsville Female Seminary which, as principal, he conducted successfully for ten years drawing pupils from eleven states of the Union and from Washington, D. C. In the autumn of 1877, he accepted a call to St. John's Church, Mechanicstown, Md., and again entered upon pastoral work and was eminently successful in improving the church property and in building up a strong congregation, adding to the membership, over all loss by death and removals, 353 members.

In 1886 he organized the Lutheran Reunion at Pen Mar, of which he still continues to be chairman, and which is annually attended by from ten to twenty

thousand Lutherans, and which has suggested the numerous Lutheran reunions which are now held in different localities of the church.

In 1887 he accepted a call to St. Paul's Lutheran Church at Littlestown, Pa., which he still most efficiently and successfully serves.

He married Mary Jane Dillard, of Salem, Va., which union was blessed with two daughters, Lorena Floretta and Lula Estella, the former of which died at the age of four years.

As a preacher he possesses a clear, pleasant, penetrating voice, and in presenting truth he is not only logical and concise, but lucid, earnest and forcible, which with a knowledge of human nature a good judgment of character, fine executive efficiency and ability, as an organizer and systemiser, persevering and faithful in the performance of the duties he undertakes, combined with becoming modesty, but a fearless will power, sanctified by the truth which he often

expresses as his life motto, "The chief aim of man should be to glorify God and enjoy him forever," have made his life thus far one of more than ordinary success and usefulness.



REV. KARL M. VON WRANGEL, D.D.

One of the most interesting and efficient men who took part in the Swedish Mission in America, was Karl Magnus von Wrangel, who, in 1759, received the appointment of Provost of the Swedish churches on the Delaware, in which capacity he labored there for about nine years, returning to Sweden in 1768. He belonged to one of the most distinguished families in Sweden—that of the great General von Wrangel, who had distinguished himself in the army of Gustavus Adolphus, and afterwards in conjunction with Bauer and Torstensson, showed that he was no unworthy scholar of the great soldier. Karl Magnus von Wrangel had studied in his native country at Westeraas and Upsala, and then going to the University of Göttingen, in Germany, receiving there the degree of Doctor of Divinity. Soon after this he was nominated as a Court Preacher in the Royal Chapel in Stockholm, but at the request of the archbishop, Samuel Troilius, relinquished this for the Provostship of the American Mission. In this position von Wrangel's labors were of the most active and influential character. He reorganized the decaying Swedish churches, procured new and improved charters for them from the government of Pennsylvania, and united them into a compact body. He also added several new congregations* to their number. He published (in Dr. Franklin's printing office) a translation of Luther's Shorter Catechism into English*—probably the first appearance in English of that well-known manual of the elements of Christian doctrine. We are told by Dr. Clay that "he possessed a most winning and captivating eloquence," so that "he was usually obliged to preach in the open air on account of the great crowds who attended upon his ministry." But Dr. Clay is mistaken when he says "that he was, upon his return to Sweden, made a Bishop." On the contrary, although upon his return he received the position of "First Court Preacher," he died (in 1786) as the Rector of Sala. He occupied, however, a distinguished position among the Swedish clergy, and was one of the founders of the Swedish Society "Pro fide et Christianismo," which was established in 1771.—*Acrelius' History of New Sweden.*

From Dr. J. W. Mann's "Life and Times of Henry Melchior Muhlenberg" we copy the following interesting account of Dr. Wrangel: "In the same month and year in which Rich. Peters had visited Muhlenberg, another stranger, who in subsequent times came infinitely nearer to his heart, the Rev. Chas. Magnus Wrangel de Saga, Provost of the Swedish church on the Delaware, pastor of the Wicaco (Gloria Dei) congregation at Philadelphia, paid his respects to him in his quiet rustic home at Providence. He arrived in the afternoon of August 24th and enjoyed the

*Clay's Annals, p. 125.

*Nachrichten aus Pennsylvania, pp. 384 and 367.

hospitality of his host and family until August 26, 1760. It was the first time the two men had met, and they at once began to form an intimate friendship. Wrangel had come with the special intention personally to invite Muhlenberg to be present at the yearly convention of the Swedes at Wicaco church, September 14 and 15. . . . He is often spoken of as "a young man" when he arrived in this country, and, in fact, in the performance of his duties as pastor and provost exhibited the zeal and vigor of the prime of life. It is certainly a proof of his talent, education, and energy that during his career in America he preached the gospel in German and in English no less than in Swedish. Frequently he interchanged pulpits with Muhlenberg, who then in Wrangel's congregations preached in English, which was understood equally as well as the Swedish by many of his hearers, and even better by a considerable number of the younger generation. Wrangel must have been a fluent preacher, of much fervor. He was often necessitated, when visiting congregations, to preach in the open air, the church being too small for the number of his auditors. His religious fervor was to a large extent of the Halle type, but, while he was meditative and demanded personal experience and Pietistic inwardness, he was certainly not quietistic, but, like his friend Muhlenberg, unceasingly active in preaching the gospel, in building up congregations, and in searching after the spiritually destitute within, and even beyond the limits of his diocese.

One of his missionary journeys in the search after dispersed Swedish settlers took him across Jersey down to Egg Harbor, at that time considered by Philadelphians as an *ultima thule*. As a friend he was very sympathetic, and

ever ready to share the burdens lying on others. To Muhlenberg he often acted as assistant. He participated in the affairs of the German Lutheran congregations and gave his advice and labor, and at times was present at meetings of vestries and congregations, where his opinion also carried weight. It happened not merely once that in Philadelphia he stayed with Muhlenberg so late that only on the following day he returned to his own house, a mile or more distant, near the Wicaco Church. At other times the same happened to Muhlenberg, who had to be satisfied with the accommodations which his bachelor friend, Wrangel, could offer him. Wrangel sought to come into contact with all those in whom he discovered that form of piety which was to him of uppermost concern, viz.: personal, individual experience of grace. He entertained friendly relations with Whitefield, and, without sympathizing with the extravagancies of his adherents outside of and within the Episcopal Church, was among the advocates of the Methodist movement, which in these years was pushing itself to the foreground in the religious world.

In a letter of the Episcopal missionary, Hugh Neill, to the secretary of the Society for the Propagation of the Gospel, dated Oct. 17, 1763, we read: "Mr. Duche, one of the assistant ministers of Christ Church at Philadelphia, and Mr. Wrangel, the Swedish minister, have appeared more openly than the others in preaching up his (Whitefield's) doctrine and espousing his cause; they have set up private meetings in town, where they admit of none but such as they deem converted. The Swedish missionary, Mr. Wrangel, has set up a week-day lecture within a small distance of my Church of Oxford, north of Philadelphia City, with a view to make some

impression upon my people, but he hath failed hitherto."

For a time Wrangel delivered lectures on Monday evenings in a private house at Philadelphia. The house not giving room enough to all the attendants, the German Lutheran vestry allowed him St. Michael's church for that purpose. The lectures were delivered in English. Muhlenberg speaks of them as being mainly excellent exegetical expositions of Bible passages. He was himself a regular attendant whenever time would permit. We never meet with a trace indicating that Wrangel went into any extravagances, or that during his administration any disorders took place, but this did not prevent three of the Swedish pastors under his supervision from lodging complaints against him with the ecclesiastical authorities in Sweden. They (Rev. Messrs. Borell, Wicksell and Hegeblad) refer especially to his Pietistic proclivities, but seem to have made no impression in Sweden.

Of the pastoral activity of his clerical friend Muhlenberg thus speaks in his diary (April 18th, 1762): "Dr. de Wrangel, at the present time Swedish provost, preaches on Sunday forenoon in Swedish in his own church (Wicaco); in the afternoon he goes on horseback a distance of six miles to a congregation on the other side of the Schuylkill, and delivers a second sermon; in the evening he again preaches in his own church, and this third time in English. Every fourth week he undertakes a laborious tour through the province of Jersey to his destitute congregations. Through the week-days he visits other scattered outposts of his church, goes from place to place, holds catechizations in the houses, and in spite of his indescribable labors and exertions among his dispersed sheep, he is willing from time to time to visit the destitute flocks of poor German

Lutherans, and to bring joy by administering to them the means of grace, although he could give convincing proofs that he has laid upon him more than enough work among his own nation. Some might think that personal interests have an influence in this matter, but there is not the least room left for such thoughts, since here the poorest flocks of Lutherans are referred to, and Provost Wrangel cannot be moved to take a single penny from the Germans".

When, in 1768, Wrangel visited England, on his recall to Sweden, Richard Peters, then rector of Christ Church at Philadelphia, introduced him to the Bishop of London by a letter from which we cull the following: ". . . The Rev. Dr. Wrangel, whom I have made bearer of this letter, on purpose to introduce him to Your Lordship, is of the first rank among those missionaries that have been sent from Sweden, and is now on his return to Sweden after an absence of nine years. Before he came here he was in high esteem with the King of Sweden, and is one of His Majesty's domestic chaplains. His Majesty, indeed, appointed him commissary of the Swedish churches here and rector of the old Swedish church at Wicaco, in the neighborhood of this city, as a parochial pastor. I can truly say he was indefatigable. . . . He knows all the affairs of this province and the state of religion and the situation of our own and the German churches, and I most humbly recommend to Your Lordship to enter into a free and full conversation with him. . . ."

As a pastor, Wrangel was very conscientious. To regulate his visits he made lists of the parents, children, and servants, and noted both their *profectus* and *defectus*. On Sunday, an hour before the beginning of the public services, he gave an exegetical explana-

tion of a passage of the New Testament, adding a practical application, delivered a sermon of about three-quarters of an hour's length, and questioned his hearers about its contents. . . . He and J. Nic Kurtz made, in the autumn of 1761, a tour of visitation to New York and the New Jersey congregations and attended a college commencement at Princeton, to which Wrangel was especially invited.

In the same work Dr. Mann writes:

"Wrangel may have erred in some of his views and intention, but the sincerity of his heart cannot be doubted. He was undeniably inclined to unionistic principles and favored an amalgamation of the Lutheran and the Episcopal Churches. His strongly developed Pietism, his warm sympathy with Whitefield and his views and methods, caused some distrust among the Swedish pastors over whom he was placed as overseer."



REV. ANDREAS WRIGHT.

Rev. Andreas Wright was born at the Storvedde farm, Närö Parish, Namdalen, Norway, Sept. 13, 1835. When he was seven years old his mother departed from this life with a perfect faith in her Redeemer. During her life she faithfully instructed her children in the Word of God, and taught them to read. When she felt the near approach of death she called little Andreas to her bedside and said: "You must not forget the Word of God that I taught you." At this he cried bitterly, but could not realize the extent of his misfortune in

losing a tender and loving mother. He was her sixth child. As his father was in close circumstances, Andreas, at an early age, was compelled to herd the cattle, sheep and goats, but had at all times a great desire to read and learn, and eagerly studied all books and documents he could obtain. This was, however, comparatively little, as his father possessed but few books. In the parochial school, which generally lasted five weeks each year, he learned to write and figure to some extent, which the children in that community seldom had

the opportunity to do, at those times. Andreas was small and weak, and had no desire to engage in the sports of other children, so he was allowed to take some of the teacher's books, and with great eagerness spent his recesses in reading them. After six weeks instruction, with reference to confirmation, he received the report "Excellent," and was confirmed in "Garstad Church on Vigten," in 1850. His thirst for knowledge increased with his years.

Two years after his confirmation a school teacher was appointed to that parish who had learned the German language. From him Andreas learned to read and understand some of it. As yet he had not the right conception of the fear of God, though he had a profound respect for the teachings of the Word, and regularly attended services. At the age of twenty-two, however, he was converted. The instrument God employed for his conversion was a lay-preacher. Within three years after this change, he began holding devotional services for people whom he assembled for the purpose.

In 1860 he emigrated to America, and settled in Bostwick Valley, Wis., where he resided for two and a half years. Here also he assembled people and instructed them in the way of salvation and singing hymns. From Bostwick Valley he moved to Washington township, Vernon Co., where he pre-empted a piece of land. The land was rough, and clearing it cost a weary labor, which destroyed much of his vitality. Nevertheless, however, he established, and continued every Sunday, a Sunday School, in the neighborhood, and frequently spoke the Word of God to the people in the immediate vicinity.

In the spring of 1870 he received a call from a small congregation on Coon Prairie, Wis., to become its pastor. He returned the letter with the positive declaration that he felt unworthy to undertake the profession. But when the call was repeated, he, with considerable hesitation, consented to be ordained, provided the ministerium considered him competent. In the fall of 1870, he therefore attended a special meeting of the Norwegian Augustana Synod, was examined, and ordained by Rev. O. J. Hattestad, in the Norwegian Lutheran Church on Jefferson Prairie, Sunday, October 9, 1870. In 1871 he accepted a call from Trinity Church at Rushford, Minn. This congregation he has steadily served since, together with one at Fountain, Minn., and others. In 1878 he accepted a call from a congregation at Highland, Minn. At this time, by diligent application, he had become an able preacher, and was in every respect a self-made man.

At the meeting of the Synod in 1885, he was elected president of the Norwegian Augustana Synod, re-elected at the annual meetings of 1886, '87 and '88, but owing to several reasons, the latter years he declined the office. At an annual meeting in Neenah, Wis., he, with two others, was appointed to edit a children's paper, which was called the *Bærnebudet*. Again at the annual meeting in Springfield, Ia., 1884, he was elected to issue *Luthersk Kirketidende*, which had for a time been dead. He continued both successfully, until they were, in 1891, turned over to the new organization, The United Lutheran Church of America, to which he now belongs.

REV. R. F. WEIDNER, D.D.

Among the many Lutheran clergymen of Pennsylvania German origin one of the most scholarly is undoubtedly Revere Franklin Weidner. He was a Lehigh county farmer lad, born at Centre Valley, near Allentown, Nov. 22, 1851. During his academical course at Muhlenberg College he was noted for proficiency in the mathematics. Before his graduation, as honor man of the second class, 1869, and during his attendance at the Philadelphia Theological Seminary, 1870-1873, he developed those linguistic traits which have shaped his career and marked him out as a scholar and educator. In Greek he sat under President Muhlenberg, in Hebrew under Dr. Mann. His theology was learned from the lips of Dr. C. Porterfield Krauth.

Succeeding Prof. Richards as pastor of Grace English Church, Phillipsburg, N. J., 1873-8, he prepared the way, by extra German services, for a German Church, and at the same time prosecuted the study of Anglo-Saxon under the celebrated Dr. March, of LaFayette College, Easton. After a year spent as Dr. Seiss' assistant in the Church of the Holy Communion, Philadelphia, he became pastor of St. Luke's, Philadelphia, which flourished greatly under his ministry.

Meanwhile he was unconsciously in training for the theological chair in Augustana Swedish-English Theological Seminary at Rock Island, Ill., to which he was called in 1881. The steps were: tutorship at Muhlenberg, 1868-9; professorship of English Literature at Muhlenberg, 1875-7; editorial writer on the Lutheran, 1878-1880; translator of Daniel with annotations, for Seiss' "Voices of Babylon," 1869; student of Hebrew,

Sanskrit, Arabic and Biblical Exegesis; author of a brief popular "Commentary on Mark," 1881; and founder and editor of *The Lutheran Church Review*, 1882-1885, a Philadelphia Seminary alumni publication.

With the matured fruit of a wide range of reading, a chaste English style, a genius for hard work, methodical habits of study, enthusiasm in his special lines of research and a penchant for book-making, Prof. Weidner, at the age of thirty, went West, exchanging the Pennsylvania Synod for the Swedish Augustana Synod. His specific chair is that of Hebrew and Biblical Exegesis of the Old and New Testaments. He has also lectured on dogmatics and ethics,—all in the English language. In consequence the Synod contains a large body of men able to officiate in both languages. Prof. Weidner at first endeavored to carry on English mission work in the Synod, but soon found more encouraging occupation in preparing theological text books. Though in most cases based on German works or on Dr. Krauth's seminary lectures, they have been not merely translated but condensed, annotated, in fact, wrought out to make them express the author's convictions and to adapt them to class-room use.

He has been associated in summer school work with two Chicago men, Prof. W. R. Harper, the pioneer in the revival of the study of Hebrew, and Dwight L. Moody, founder of the Biblical Institute, Chicago. Prof. R. spends most of the summer lecturing at Chautauqua, N. Y., Northfield, Mass., and other summer schools. His works are:

1882.—Explanation of Luther's Small Catechism.

1885.—Theological Encyclopædia and

Methodology. Based on Hagenbach and Krauth. Part I. Introduction and Exegetical Theology.

1886.—Ditto. Part II, Historical Theology. 1, Sacred History. 2, Biblical Theology of the Old Testament. Based on Oehler.

1886-7.—Studies in Obadiah in *Lutheran Church Review*.

1888.—System of Dogmatical Theology of the Evangelical Lutheran Church. Part I, Prolegomena. Based on Luthardt.

1889.—Introductory New Testament Greek Method: Part I, Fifty Lessons on Gospel of John. Part II, Greek Text of John (according to the critical text of Westcott and Hort) with Vocabularies. Part III, Elements of New Testament Greek Grammar (This book is an application to New Testament Greek of Harper's method.) It is one of the most valuable of Dr. W.'s works.

1890.—Studies in the Book. First series, containing studies on the New Testament Historical Books, the General Epistles, and the Apocalypse, with alternate lessons on the Person and Work of the Holy Spirit and the Order of Salvation. Prepared for Moody's Biblical Institute.

1890. Studies in the Book. Second series, The Early Epistles of Paul. Also, Third Series, The Later Epistles of Paul.

The Professor announces as in press four volumes of Old Testament Studies: 1, The Pentateuch; 2, The Historical Books; 3, The Prophetical Books; 4, The Wisdom Literature.

1891.—Theological Encyclopedia. Part III, Practical Theology. Based on Krauth. Christian Ethics. Biblical Theology of the New Testament,

2 vols.: 1, The Teaching of Jesus and of Peter; 2, Of Paul and of John.

He announces a commentary on Matthew, vol. 2 of Dogmatic Theology, containing Theology, on the Doctrine of God, and a volume on Eschatology.

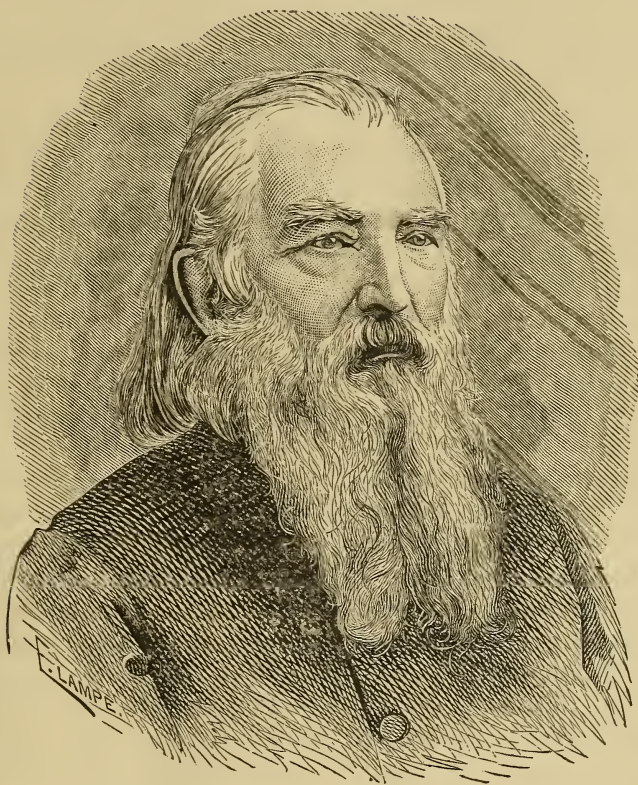
All of Dr. Weidner's publications are scholarly and up to the times, yet keep within the lines of the Lutheran confessions. He has not been infected by the "new theology," but opposes positive truth to negative criticism. In the theological classroom he has shown himself at once a thorough drillmaster and an inspiring preceptor. Arrangements are being consummated for the opening of the General Council's Theological Seminary at Lakeview, Chicago, with Prof. Weidner as head of the faculty. He now resides at Lakeview. He will temporarily serve St. Paul's English Church, Chicago. This will bring him into a great literary center, where he can prosecute his theological researches with the aid of some of the best libraries in the land. He retains half of his duties at Rock Island.

During a European tour of Sweden and Germany, Prof. Weidner met Delitzsch, Luthardt, and other leading scholars of our Church. In 1885 Carthage College, Ill., made him a Doctor of Divinity. He is a member of the American Oriental Society and of the Society of Biblical Literature and Exegesis. The title of D.D. was conferred on him by Carthage College in 1887.

Dr. Weidner is a large man physically, with jet black hair and eyes, black beard and ruddy cheeks.

In 1873 he married Miss Emma Jones, of Philadelphia.—W. K. F.





REV. F. C. D. WYNEKEN.

Mr. Wyneken was born at Verden, Hannover, May 13, 1810. He graduated from the Gymnasium of his native city and also from the universities of Göttingen and Halle, where he studied theology. Having heard of the great spiritual need existing among his countrymen in North America, he resolved to become a missionary among them, and accordingly came to Baltimore in the summer of 1838, where he met Rev. John Häsbärt who had lately organized the Second German Evangelical Lutheran St. Paul's Church in that city. After a brief stay with Rev. Häsbärt Mr. Wyneken received, on Häsbärt's recommendation, a call from the Mission-Committee of the Pennsylvania Synod to go as missionary to Indiana and

preach the gospel to the scattered German protestants there, and, if possible, organize congregations among them. Mr. Wyneken accepted the call and in September, 1838, he started upon his missionary journey. At Fort Wayne he organized a church which he served until he returned to Germany in October, 1841, which journey he undertook partly to seek medical treatment for a throat-trouble that he had contracted on his missionary journeys, but especially to plead among his countrymen the spiritual need of his countrymen in America. While in Germany he traveled through Nurnberg, Erlangen, Dresden, Leipzig, etc., and interested some of the most influential men, such as Löhe, Prof. Karl von Raumer, Dr. Sihler, P. Baum-

gart and others in the American Mission. With the assistance of Löhe and Raumer he wrote a small book entitled: "Die Noth der deutschen Lutheraner in Nordamerika." On account of Wyneken's very successful labors both in Germany and America in the interest of the German Lutheran Mission in America he has deservedly been called the "father of this Mission." In the summer of 1843 Mr. Wyneken returned to America, together with a number of other German Lutheran Missionaries, whom he had prevailed upon to devote themselves to the cause of American Lutheran Missions. Wyneken again took charge of his congregation at Fort Wayne, Ind. He then belonged to the old "Synod of the West" which consisted of "so-called Lutheran ministers in Indiana, Illinois, Tennessee, and Kentucky." On account of Wyneken's loyalty to the Lutheran faith, especially after his return from Germany, he was frequently stigmatized even by his own brethren as an "old school Lutheran," a "Catholic" a "disguised Jesuit," etc.

In December, 1844, Pastor Häsbärk resigned from St. Paul's Church at Baltimore, and the congregation called in his place Mr. Wyneken, who was formally inducted into his office as pastor on March 9th, 1845, by the old Dr. Daniel Kurtz.

During his pastorate at Baltimore, he severed his connection with the General Synod, and at its convention in St. Louis, June, 1848, he joined the German Evangelical Lutheran Synod of Missouri, Ohio and other States, which was organized at Cleveland, Ohio, in April, 1847. Mr. Wyneken is said to have been the first pastor in America that publicly opposed secret societies, and his congregation at Baltimore was the first to amend its constitution so as to exclude from its membership all such as belonged to any

secret order. With the exception of Pastor Brohm, of New York, he is said to have been the first who fully preached the Gospel according to the old Lutheran Confessions.

In 1850 he received a call from the Trinity Church, at St. Louis, where he was installed on Sunday Jubilate of that year. During his first year at St. Louis he was chosen president of the Synod, and four years later, when the Synod was divided into four district synods, he was chosen general president, which position he held until 1864, when Professor Walther was chosen in his place.

On account of over-work as president of a large synod and pastor of a large congregation Wyneken became broken down in health, wherefore it was deemed necessary for him to be relieved of part of his duties. Hence he left the city of St. Louis in 1859, and removed with his family to Adams Co., where he spent the winter. In the spring of 1860 he settled down on a manor in the neighborhood of Fort Wayne, which was presented to him by a few wealthy friends. Here he lived until 1864, Rev. G. Schaller, vicariating for him at St. Louis. In 1851 Wyneken and Prof. Walther were elected delegates of the Synod to visit Germany for the purpose of bringing back, if possible, Rev. W. Löhe from his Romanizing and Judaizing errors to the evangelical truth. Löhe gave them a cordial reception, but otherwise very little was accomplished.

Wyneken was also an exemplary man in his relation as husband and father. On Aug. 31, 1841, he was married to Marie Sophie Wilhelmine Buuck, the next oldest daughter of "Father Buuck," of Adams Co., who bore him thirteen children. In 1864 he received a call from the Trinity Church at Cleveland, which he accepted and where he was installed by his old friend Rev. W. F. Hussman on

Nov. 7th. Wyneken was a man of action, although he has written but comparably little. Among the many articles from his pen in *Lehre und Wehre*, are the following: Eine Erklärung Herrn Pharrer Löhe's nebst einigen daran hängenden Bemerkungen; Die Methodisten. *The Lutheraner* contains more than a dozen articles from his pen. Die Noth der Lutherischen Kirche, is a historical work, which he

did not finish. His letters under the name of "Hans" are very interesting. His last work of this kind is his "Allen Respect vor den seligen Harms! Nur keine Menschen-vergotterung, und keinen Kultus lebendiger oder verstorbener Heiliger in der Lutherischen Kirche." Mr. Wyneken died May 4, 1876, at San Francisco, Cal., where he had gone for his health.



REV. MARTIN L. WYNEKEN.

It was on the fifteenth of December, 1844, that pastor Wyneken and his brother Heinrich, at present professor in the seminary at Springfield, Ill., perceived the light of the world. His father F. C. D. Wyneken, was pastor at Fort Wayne, Ind., 1876. His mother was Sophie Wyneken, born Buuck. The happiness of the father at the birth of the two boys will appear from the following words written to his mother: "Never was I happier than to-day. Never did I receive such costly Christmas present! The faithful God has given me two baby-boys, and to honor this event I let something be spent: Two wax candles burn on my table!—*Amerik. Kal.*, 1877.

When the two brothers had attended the parochial school and an English and classical high school, they both entered the Gymnasium, Feb. 25, 1858, and in Sept. 1865, the theological seminary at St. Louis. Three years later, June 11, 1868, Martin was graduated from the seminary and received the character "very good." He did not, immediately accept a call to the ministry, having resolved to take a course in an English college. He, however, received a very urgent call from Fort Smith, Ark.,

which he accepted, perceiving it to be a call from God. He was ordained Sept. 17, 1868, by Rev. Runger, assisted Dr. Walther and Prof. Craemer. Mr. Wyneken was among the pioneer Lutheran ministers in Arkansas. Besides Fort Smith, he also served Van Buren and Little Rock. His daily round of work he describes in a letter to his brother: "At half past seven o'clock in the morning I read with the catechumens, whom I have taught to read and write in the evening school. From nine to four I teach school every day. After school, from four to six o'clock, I spend two hours visiting the sick, etc. After supper I have a class of grown people whom I instruct in the catechism. Besides this I also teach a class of grown people to read and write German and spend an hour every week with a singing class." As an illustration of his undaunted character the following example may serve: On one occasion, when Mr. Wyneken had proven from the Word of God that a Christian ought to shun the lodges, one of the members of his congregation arose and exclaimed, "Rev. Pastor! from such a judgment I appeal to the public opinion." To this Mr. Wyneken replied, pointing to the ceil-

ing, "Just as little as I concern myself about that fly, just so little do I care about the public opinion in matters pertaining to the Word of God."

On Oct. 13, 1872, he married Clara Blitz, daughter of the president of the Western District of the Missouri Synod.

In 1876, he was called by the Trinity congregation at Cincinnati, Ohio, where he was installed, May 14. In January, 1879, he took a vacation, being advised to seek a southern climate on account of ill-health. At his departure for New Orleans, he wrote to Prof. Wyneken: "Forget me not in your prayers. I often feel as if I preached yesterday for the last time. The congregation also seemed somewhat anxious." The rest, medical treatment and southern climate improved his health, so that he again began to preach; but his voice finally failed him, and just as he was nominated as candidate for the directorship of the School-teachers' Seminary at Addison, Ill., he was obliged to resign from the active ministry. In the summer of the same year, he went to Colo-

rado, where his health again considerably improved, but his voice did not return. Later he went to St. Louis, thinking that he might be able to make himself useful in some way in the synodical book-concern of the Missouri Synod at that place.

At this time his wife was prostrated by a severe illness which threatened to take away one, who, by her persevering faithfulness during his prolonged illness, had made herself indispensable to him. But the good Lord remembered mercy in judgment, and restored her again. In January, 1880, he removed to his brother-in-law's, Rev. Buehler, in San Francisco, and thence to Los Angeles. His health having improved somewhat again, he removed fourteen miles from Los Angeles, where he secured a house and three acres of land, by means of which, besides the office of postmaster, which had been offered him, he endeavored to maintain himself and family. He died of consumption Sunday, Oct. 19, 1884, being about forty years old.—*Lutheraner*.



REV. J. H. WYSE.

Rev. J. H. Wyse is regarded as one of the rising Southern pastors of our Lutheran Church. He was born in Lexington, S. C., Feb. 14, 1861, just previous to the time when the cannon of varying political opinions placed in jeopardy the continuity of the republic; but which, under the eyes of God, far-seeing beyond those of man, ended their cadences with brethren yet brethren, and nation yet nation, and the entire land one of sadly proven valor. J. H. Wyse was brought up on a farm.

He entered Roanoke College, Virginia, in the autumn of 1882, and graduated in June, 1885. Having been deeply impressed by the earnest and stirring lectures of his instructor, Dr. L. A. Fox, he decided at the end of his collegiate course, to study for the sacred ministry. In September, 1885, he entered the Theological Seminary at Philadelphia, and completed his course at the seminary in May, 1888.

The perfect union which religion even more than politics may give a country

is evinced in the circumstance that from his graduation on the northern seaboard, J. H. Wyse next appears as assistant missionary at St. Paul, Minn., in the northwest, in a latitude above the southern boundary of some of the British North American colonies. Here the young Southron wins favorable opinions. After three months, in October, 1888, a

call from Mount Pleasant charge, in North Carolina, causes him to retrace his steps. After serving God as pastor at this place, Rev. Wyse was called in November, 1889, to the pastorate in Bethlehem, Newberry Co., S. C., which is his present field of ministerial labor. —W. S.



REV. JOHN C. W. YEAGER.

Rev. John Christian William Yeager was a native of Breslau, Prussia. He was born August 27, 1783, and came to this country while he was yet in his childhood. He early connected himself with Zion's Church, Philadelphia, and, for several years, gave instruction in the parochial school. Feeling that he was called to the work of the Christian ministry, he studied theology under the direction of his pastor, the Rev. Dr. Helmuth. He was licensed to preach the Gospel by the Synod of Pennsylvania, at its meeting in 1891.

Mr. Yeager, at the commencement of his ministry, took charge of our Lutheran interests in Bedford, where he continued in the faithful performance of his duties until he was disabled by the inroads of disease. Night and day he was engaged in his benevolent mission, and many souls were given to his ministry. He was emphatically the Apostle of Lutheranism in Bedford County, and to his efforts most of the churches in that region owe their origin. In 1840 he relinquished his connection with the Bedford, Schellsburg, and other churches, and the last few years of his life his labors were confined to Friends Cove and the immediate vicinity. His health had become very much impaired by his

onerous and manifold duties. His physical constitution gradually began to yield under the influence of excessive labor and constant exposure. The last year of his life he was very feeble; yet he was still anxious to be employed in the service of his Master, the great work to which he had consecrated his powers. When he could no longer go out among his people, he was in the habit of sending to individuals the publications of the American Tract Society, writing with his pencil, on the margin of the tract, some suitable text of Scripture, or a word of admonition or encouragement. To all who visited him at his home he had some message from the Gospel to present, some comforting or instructive truth to offer; and by his patience and meekness, his gentleness and goodness, his beautiful and holy example, he showed the sincerity of his principles and the influence of his religion. He met the final summons, not only with quiet submission, but with Christian triumph, bearing the most unequivocal testimony to the Redeemer's all-sustaining power and grace, anticipating with joy the glorious rest to which death would introduce him. He died on the 17th of April, 1844, in the sixty-second year of his age. He was buried beside the

church edifice at Friends Cove, a large concourse of sorrowing friends, in whose grateful hearts he still lived, gathering around his grave to testify their grief. The solemn occasion was improved by appropriate discourses by the Rev. W. G. Laitzle, of the Lutheran, and the Rev. J. Ziegler, of the German Reformed Church.

Mr. Yeager was twice married. His first wife was a widow, by the name of Cruse. From this marriage there were two children, one of whom became a physician. He was married, a second time, to Mary Magdalene, the widow of Jacob Schaeffer. She survived him several years, and died in April, 1863, in the eighty-ninth year of her age.

Mr. Yeager was of medium height, but slender, and rather delicately formed. His voice was feeble, but unusually soft and sweet. Perhaps it was this that gave origin to the soubriquet of the sweet preacher of Bedford, by which he was so generally known. His hair was very black and retained its color to the last. He always wore a white cravat, and a black coat which reached down half way below his knees. In his dress he was neat without being finical.

He was highly esteemed for his excellent personal qualities. He was a man of warm and genial spirit, of an affectionate disposition, and a model of meekness and patience. His heart was simple and transparent as childhood. No one ever suspected him of a sinister motive or a disingenuous act. All who knew him loved him. "He was the best man," writes one, "I ever met—so tender and lovely and heavenly-minded, that I scarcely hope to see his like in this world. He was as much like St. John as I can well conceive. Few men have lived who had the power to attract more strongly or to bind more tenderly to his

own the hearts of warm and loving friends. He was a father to his people—the old rejoiced in him as a friend, the children loved him as a parent, and you could often see him walking the streets with a dozen or more hanging around him, some having hold of his hands and others of his coat, frisking and playing beneath his smiles. No one could know him without loving him. He was the idol of his family. Any person who wished to see a miniature of Heaven, had only to spend a few days under his hospitable roof. Such simplicity, affection and harmony are not often met with in this world." He was an earnest, living Christian, illustrating in his own life the power and blessedness of the gospel, and uniting with sincere humility, active usefulness—visiting the widow and the fatherless in their affliction, he kept himself unspotted from the world. Kind and considerate in his intercourse, affable and always amiable, the savor of his lovely temper rested upon every circle in which he mingled—his example was a regular sermon, his presence a continual benediction. He loved the work to which he had consecrated himself—his whole heart was in the service. Preaching Christ was his constant employment, his chief pleasure. Although his field of labor embraced a large territory, which rendered it necessary for him to be constantly in the saddle, yet he never seemed to grow weary. It was quite common for him, in fulfilling an appointment in some distant congregation, to rise at midnight and start on his journey. His heart went forth in tender sympathy with his flock, and the salvation of souls was the one idea, the single object, of his ministry. His preaching was characterized by great simplicity and directness. No one could plead more earnestly with sinners, or present more comforting

truths to the distressed, or awaken in the hearts of believers a greater hungering and thirsting after righteousness, than he. And his warm and glowing words, his manner, tones of voice, attitudes, were in entire keeping with the solemn service, in which he was engaged. He was, as might be expected, eminently successful in guiding inquirers and leading the people of God to higher attainments in piety; and his unwearied Christian activity was, by the Divine blessing, the means of salvation, perhaps, to thousands of souls. His minis-

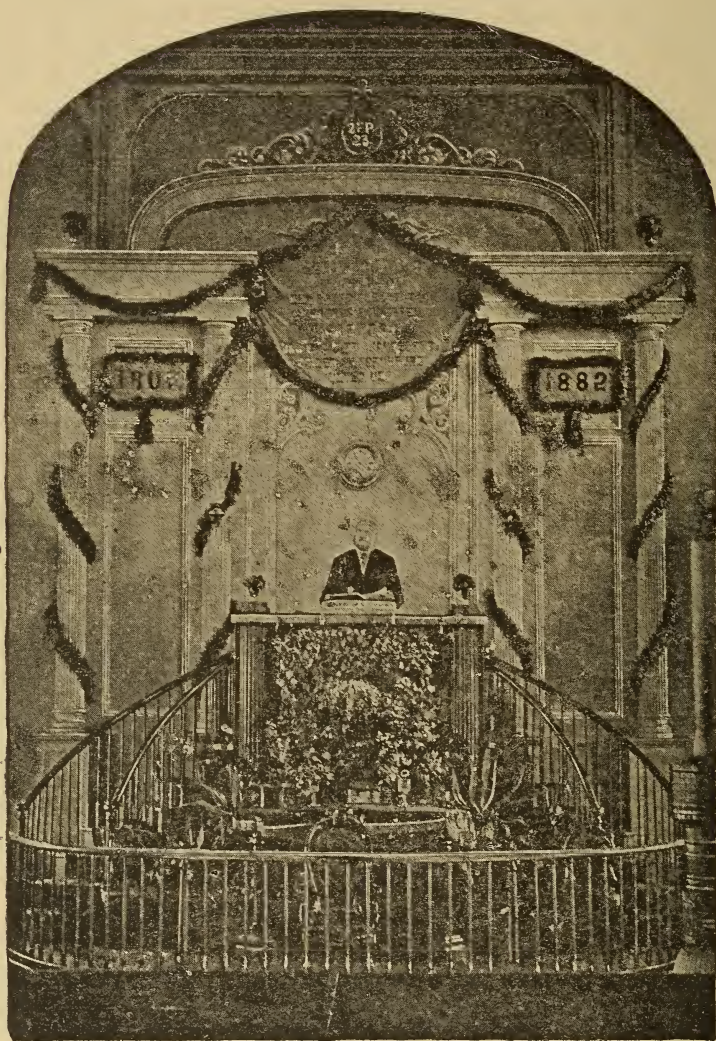
try was attended with many signal effusions of the Holy Spirit, and abounded in most remarkable fruits, the result, as it seemed, of that intense whole-hearted devotion to the good of his fellow-men and the glory of God, which was the crowning excellence of his life. The influence of his character is still felt wherever he was known; an impression of moral worth, heavenly-mindedness, unwavering faith and apostolic zeal has been produced upon the tablet of the memory which time can never efface.—*M. L. Stoevers, in Sprague's Annals.*



REV. JOSHUA YEAGER.

Rev. Joshua Yeager was born September 23, 1802. He was baptized by his father in infancy and, after careful and conscientious instruction in the principles of the Christian religion, was confirmed and received by him into communion of the Evangelical Lutheran Church. Rev. Johann Conrad Yeager, the father of Rev. Joshua Yeager, and his mother, Barbara, whose maiden name was Schmidt, were both born in York county, Pa., near the town of York. In the house of Father Yeager regular instruction was given by the head of the family to all its members, on week-day evenings, in reading, writing and arithmetic. The opportunities for a very liberal education, of course, were necessarily limited, when compared with the present time. But what was lacking in a secular education was abundantly supplemented by the religious instruction imparted under the paternal roof. In those days religious instruction was regarded as "Hauptsache," a part of our education, which now, alas! is not only made secondary,

but in many families totally neglected. The pious fathers of that elder day practiced the divine injunction, "Seek ye first the kingdom of God," in instructing in, and impressing on the hearts and minds of the young, the great plan of salvation. To delegate so important and vital a matter to the one hour's instruction a week in the Sunday School, where such instruction is oft-times very imperfectly given, and to the secular week-day school, where no religious teaching is tolerated, would have been justly looked upon with holy horror and righteous indignation by the men of God of a hundred years ago, who realized the solemn responsibility of their office as priests at the family altar. Reading of the Scriptures and writing out what was remembered, to the extent of a sheet a day, constituted part of his home instruction in the family of Father Yeager. His son Joshua had, it is true, received this thorough instruction, yet his education was quite limited in the sense that the word "liberal education" is, at present,



REV. JOSHUA YEAGER.

In his Pulpit on his Eightieth Birthday.

understood. After he had attained the age that he could make himself useful on the farm, his daily employment consisted in manual labor, which, on a farm of 236 acres, left but little time for study or recreation.

While following the plow one summer day, his father came out and accompanied him to the farther end of the field. Joshua could hardly reconcile this unusual occurrence. But, when the end of the furrow was reached, his father said to him: "Wait a little while. I have something to tell you. I want you, with God's help, to become a minister." This unexpected suggestion really frightened Mr. Yeager. "Come to my room to-morrow morning," continued Father Yeager, "Leave your plow, there are others to attend to it. I wish to give you a three months' trial to ascertain whether you have talent for the ministry; if you have, you shall continue your studies—if not, I will then tell you so." Father Yeager handed his son a Latin grammar, saying: "This is a comparatively easy study, but it will furnish you a knowledge of the system of grammar in general, which is so necessary for the study of all languages. Study this two hours, and then ask me all the questions you can, about what you understand and all that you do not understand. After that come down and go into the garden, and take such exercise and do such work as you may wish. In the evening you will again take two hours of study, and thus continue on." In this way Mr. Yeager studied. His father was a drill-master and disciplinarian, and knew how to create and maintain an interest on the part of his student. Especially, however, did he observe and keep a close surveillance on the conduct of his son. He impressed him with the importance and responsibility of the work, and con-

stantly urged upon him to observe such a conduct as is becoming a candidate for the Christian ministry, and which may meet with the approval of God and man. This education, so often neglected on the part of those to whom young men who have the ministry in view are intrusted, but which is so essential to the formation of the character of the true minister of Jesus Christ, exerted a most powerful and an abiding influence on the mind of young Yeager. To this may be attributed, perhaps as much as to anything else, that devotion, earnestness and zeal which characterized Rev. Joshua Yeager's ministry through the long period of well nigh three score years among a people whom he served so long and loved so well.

At the meeting of the Evangelical Lutheran Ministerium of Pennsylvania, held in the week of Trinity Sunday, 1827, Mr. Yeager was examined with two other candidates for licensure. Rev. Dr. F. W. Geissenhainer, of New York City, was the chairman of the Examining Committee. The examination was very thorough. The three candidates made a very satisfactory examination and were admitted to the Synod as licentiates.

At the Synodical meeting of the following year, which was held at Reading, Mr. Yeager's preparations were reported "very good." On this occasion he also preached before the Synod on the last evening of the session, Tuesday evening, July 3, 1828, on the text: 1. Tim. iv, 12-16.

From 1827 to 1831 he was the assistant of his father in his four congregations, Friedensville, Allentown, Schoenersville and Hecktown. In 1831 his father gave him the Friedensville and Allentown congregations and retained for himself the other two. Upon his father's decease, in 1832, he was also elected pastor of the other congregations.

Joshua Yeager's large field of labor extended over an immense territory, and at least a dozen congregations have sprung, in part or entirely, from his original pastorate, such as Apple's Church, Hellertown, South Bethlehem, Bethlehem, West Bethlehem, Salisbury, Altona, Rittersville, Catasauqua, Hometown, Bath, St. Paul's, St. Michael's, St. John's and St. Peter's, Allentown, etc.

He remained the pastor of the Allentown Church (St. Paul's), till 1853, twenty-two years. This congregation enjoyed unprecedented prosperity during Father Yeager's pastorate. He preached regularly every two weeks and held also week-day evening services. About the time of his withdrawal from the congregation, Rev. Dr. B. M. Schmucker, who followed Dr. Yeager in a very few months to the better world, was called as assistant pastor by the English speaking portion of the congregation.

The Friedensville Church was served longest of all by him as regular pastor, from May 22, 1831, to Trinity Sunday, 1885, fifty-four years. Adding to this the period during which he served the congregation as assistant of his father, his services extended over fifty-eight years.

Of the Schoenersville Church he was pastor a year less. He was elected pastor of this church in December, 1832, and continued till Trinity Sunday, 1885, over fifty-three years. In connection with his father his ministration extended over the same length of time.

The Lehigh Church, in Lower Macungie, Lehigh county, he served from August 21, 1842, to Trinity Sunday, 1885, forty-three years.

The Rittersville Church was built in 1842, the congregation having been organized by Father Yeager out of Schoenersville. Here he preached his last

regular sermon on Ascension Day, 1885.

Besides these four congregations, he also served Jerusalem Church, in Salisbury, from 1843 to 1883, Macungie from 1856 to 1867, and Hecktown, Northampton county, from 1832 to 1842.

The life of Father Yeager, whose history extends over more than four score years, was characterized by constant activity and great laboriousness. Accustomed in his early years to hard manual labor, he was not easily discouraged when in his ministry difficulties had to be encountered. Endowed with a strong constitution, which was well preserved by the observance of hygienic laws, even to old age, he endured exposure and performed physical and mental work almost without a parallel in the history of God's ministers. His tall, erect, manly form attracted attention wherever he went. Strangers stopped, as they passed him on the street, to admire his splendid physique. He never missed an appointment by sickness, nor from any other cause. He was an almost complete stranger to the ordinary ailments of humanity.

His preparations for the pulpit were always carefully and conscientiously made, and, hence, his audiences always listened to him with close attention. As a rule, which he had obtained from his father, he selected his text and began his preparations for Sunday on the Monday preceding. Hence, he was never found unprepared, and always had something interesting for his hearers. His discourses were brief and pointed, prepared with special reference to the conviction and conversion of sinners.

As he was noted for his neatness in dress and the careful arrangement of his toilet, even in its minutest detail, so his sermons were prepared with scrupulous exactness; his skeletons,

which he always had before him when in the pulpit, evinced a systematic arrangement such as is seldom found in the discourses of the most finished pulpit orator. His sermons were characterized by special earnestness and deep emotion. This was not studied, but heartfelt. Father Yeager in tears, in the pulpit and before his catechetical classes, were not an unusual sight. These were no tears of sympathy at funerals, but the outpourings of his soul for the love of souls.

This is the more remarkable when we remember that Father Yeager entered the ministry in a day when the pulpit was particularly noted for its coldness, when head religion, and not heart religion, had sway in many of our churches in America and Germany. He could aver with all his heart: "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man born of the Virgin Mary, is my Lord." In Him he believed and Him he preached, of Him he spoke to the sick and dying, and to Him he pointed the sinner seeking salvation. He firmly believed and preached the inspired word in his ministry of almost three score years, and thousands of souls were given him as the seal of such a ministry.

On one occasion, those who were not so favorably disposed towards him laid hold of an inadvertent expression with the design to injure him. In one of his sermons he exclaimed, in the fervor of his soul, closing the Bible: "Do you believe all that is contained in this book? I don't believe it." The apparent ambiguity of the expression was seized upon and Father Yeager decried as a rationalist. But this, as all such efforts necessarily must, reverted to the injury not of Father Yeager, but of those who had watched the opportunity to injure him. It gave him an opportunity to

preach an explanatory sermon and to state in emphatic language, such as he was capable of employing, that he had said: "Do you believe all that is contained in the Bible? I do not believe that you do, or else your actions would be vastly different." The sermon had a telling effect, and made an impression which is not forgotten to this day.

On another occasion, while pastor of St. Paul's, at Allentown, he had to encounter an element of free-thinkers, which had developed there and made attacks not only on his pulpit teaching, but even upon his character. It happened, while he was conducting his services one Sunday, that two snakes were observed by those in the gallery, gamboling and playing on the sounding board of the pulpit, disappearing in a very short time. This occasion, while foreboding terror to the superstitious, was seized on by the "New Light" party and published, not only in the county papers, but even in *Day's Historical Collections of Pennsylvania*, 1843, and thus scattered broadcast, designedly to his detriment. The adverse sentiment which they tried to create, however, like the serpent on the sounding board, recoiled upon his enemies, when upon examination, it was found that the snakes had made their way through a cracked wall, and were not of the old serpent of Paradise, and that that serpent was to be looked for rather in the angels of light, who, in disguise, were promulgating the false doctrines which Father Yeager was so strenuously and successfully combating.

Many similar incidents could be related here, which occurred in a life of such length and prominence, but they would all combine to illustrate how this man of God, by his intrepidity, sustained by sovereign grace, in which he was so firm a believer, and which he

proclaimed so many, many years, was fitted for the special work of his day and generation. A circumstance may yet be mentioned which illustrates in Father Yeager's life that we, as co-workers with Christ, having a steady purpose and a high resolve, may make our life and labors a success.

He, though he always enjoyed good health, owing, by the help of God, to his temperate manner of living and the care of his body, had, nevertheless, in his youth contracted, by severe study, spells of indigestion, from which he suffered occasionally in early life. Applying to half a dozen physicians without being relieved, he at last came to a distinguished doctor, and applied to him for medicine. The reply was: "I will give you none. But every evening, when you have finished your studies, take a wood-saw and saw hickory wood into stove-lengths for half an hour—take a similar dose in the morning." This advice was followed, and the relief came. Father Yeager ever after recommended this medicine. The moral is that much of the indisposition from and aversion to hard work, in the student's and minister's life of to-day, could be cured thus, instead of reverting to questionable diversions by which mind, body and soul are enervated and unfitted for the arduous task of life.

But the strong man, the giant frame, the acute intellect, had to succumb at last. Joshua Yeager had looked forward from the day that he laid down the active ministry, Trinity Sunday, 1885, for the time of his departure. He had wished to die in the harness, but it pleased the Lord to give him a brief rest before his course on earth was finished. Like St. John he was permitted yet, for several years, to appear in the midst of his people, whom

he had served so long and loved so well, saying unto them: "Little children, love one another," and lifting his hands in benediction over them. On Decoration Day, 1888, as he was seated at his parlor window, where he loved to look out on the busy scenes of life, he was stricken with apoplexy and became helpless, though his intellect remained active and did not entirely forsake him till quite near his end. On the 1st of August, however, it pleased Almighty God, in His wise and gracious providence, to call this aged servant to his rest, he having attained the age of 85 years, 10 months and 8 days. On the following Thursday funeral services were held at the late residence of the deceased, conducted by Rev. Dr. S. A. Repass of St. John's English Lutheran Church, of Allentown, and in St. Michael's Lutheran Church, where Rev. B. W. Schmauk, a former pastor and special friend, and Rev. Dr. G. F. Spieker, the present pastor, delivered addresses, a very large concourse of people having assembled. Rev. Dr. A. R. Horne, his successor in the charge which he had served, read a biographical sketch of the deceased, and also performed the burial service on Fairview Cemetery, all of which was done in accordance with his desire expressed years before.

A son, Robert J. Yeager, of Allentown, and a daughter, Mrs. J. B. Reeme, of Chicago, survive. His wife, who was Maria, a daughter of Jacob and Maria Grimm, of Friedensville, died eleven years earlier than he. His daughter Amanda, first wife of J. B. Reeme, his son, Dr. Theodore C. Yeager and an unmarried daughter, Sarah W., also preceded him to the eternal world. Six grandchildren also survive, namely, Minnie W. and Norton, children of Dr. Theodore C. Yeager; Albert and An-

drew, sons of Robert J. Yeager; and Effie B. and Annetta, daughters of J. B. Reeme, Esq.

Well done, good and faithful servant;

enter thou into thy reward, while we remember those who have spoken unto us the Word of Life.—*Rev. A. R. Horne, D. D.*



REV. WILLIAM B. YONCE, PH.D.

Rev. William B. Yonce, Ph. D., was born January 6, 1827, in Wythe Co., Va. His parents were John Peter Yonce and Allie Brown, both of whom were members of the Evangelical Lutheran Church, always taking special interest in all that pertained to her welfare. Wm. Yonce was a thrifty farmer in this region of Virginia, and dispensed his hospitality with that liberal spirit for which all true Virginians are noted.

Doctor Yonce was carefully trained in the public schools of his native county until about twenty years of age, when he entered Wittenberg College, in Ohio, from which institution he graduated as valedictorian and first honor man of his class, in 1853.

He was married, in 1857, to Eliza Victoria Glossbrenner, second daughter of Rev. I. I. Glossbrenner, D. D., who for forty-two years was Bishop of the United Brethren Church, and labored zealously and successfully in that church as a minister of the Gospel for fifty-six years. This union was blessed with four sons, three of whom grew to manhood. The eldest of these, Glossbrenner V. Yonce, has been for the last ten years Professor of Natural Sciences in the Lutherville Seminary, Md. The second Ivan V. Yonce, is U. S. mail agent on the N. & W. R. R., in Virginia. The third, C. A. Newton Yonce, is a minister of the Gospel in the Mississippi Synod of the Evangelical Lutheran Church. Mrs. Yonce died in 1874.

Dr. Yonce, having been dedicated to God in holy baptism in infancy, was confirmed at the age of fifteen, by Rev. J. A. Brown, in St. John's Evangelical Lutheran Church, near Wytheville, Va., on a voluntary profession of faith.

In 1858 he was ordained at St. James' Church, in Washington Co., Va., in the bounds of the Synod of south-western Virginia, of which he has ever since been an active, zealous, and popular member. Although never occupying the pastoral relation, Dr. Yonce has done valuable service in his synod, supplying vacant pastorates and mission points, for which he never received any remuneration.

Few men have shared more largely the confidence and esteem of his fellow-laborers in the ministry, and of the people to whom he has ministered with zeal and devotion to the cause of Christ, than Dr. Yonce; several times they have elected him president of his synod, a position which he always fills with acceptance and ability.

His sermons are carefully prepared, thoroughly evangelical, full of the marrow of the Gospel, and delivered with characteristic force.

From 1854 to 1856 he taught at Wittenberg College. In 1857 he was elected to the chair of Ancient Languages and Literature in Roanoke College, Virginia, which position he has filled with marked ability and fidelity ever since. Though the college was

young, without endowment, over-shadowed by older and wealthier institutions with stronger denominational backing, and had to pass through varied and trying ordeal, Dr. Yonce never faltered in his attachment, nor wavered in his determination to contribute to the upbuilding of the institution, believing that with advancement of Christian education and Christian culture, he was faithfully serving the Master. A faithful history of Roanoke College, nestled among the mountains of Virginia, beside the head-waters of the Roanoke in the history of the moral heroism, zeal, devotion, and self-sacrifice of these devoted men who gave to its service their untiring energies, wisdom, counsel, their lives, in the persons of David F. Bittle, D. D., its first president, Rev. W. B. Yonce, Prof. Ancient Languages, and S. Carson Wills, Ph. D., Prof. Natural Science and Mathematics. To these men the Lutheran Church especially in the south was much. The men whom they have trained in the Gospel ministry as well as in other vocations, have reflected well on their Alma Mater. In the counsels of the College Faculty Prof. Yonce has always been regarded

as prudent, wise, and safe. Thoroughly conservative in his make up, he has often served in the important relation of balance-wheel in the college machinery and prevented unwise decisions on matters of discipline and college polity. Always a friend of the student, he was at the same time no less a friend to the college, and always tried to serve the former through the latter.

As a theologian, Dr. Yonce is thoroughly Lutheran, firm in his acceptance of the unaltered Augsburg Confession and the Symbolical Books, and but for his retiring disposition would rank high among our ablest men.

As a scholar in general, Dr. Yonce is broadly read, a man of literary taste and turn, with a very decided poetic tendency of mind.

As a linguist, the Church has few, if any superiors. Recognizing this ability his Alma Mater conferred upon him the degree of Ph. D., a much deserving and well bestowed compliment.

To apply the suggestive lines of Horace, according to his own modest estimate, he has been a good whetstone for others to sharpen their wits upon.



PROF. HALVOR T. YTTERBOE, A. B.

Prof. Halvor T. Ytterboe, A. B., was born Nov. 25, 1857, on a farm near Calmar, Winneshiek Co., Ia. He is the son of Eivim Thykesen Ytterboe, who is a prosperous farmer living three miles east of Calmar, Ia. His mother's maiden name was Mari Dalen. Both parents are from Lundherred, Nedre-Thelemarken, Norway, and came to this country in the fall of 1852. Mr. Ytterboe worked on the farm till he was seventeen years old, when he entered Luther College, Decorah, Ia. After remaining there six years, he was graduated in the spring

of 1881. The following year he enrolled at the State University of Iowa, taking a special course, studying principally didactics. In the fall of 1882 he became a teacher at St. Olaf College, Northfield, Minn., and was elected Principal of the Preparatory Department of this institution in 1890.

On the seventh day of July, 1886, he was united in marriage to Miss Elise Amalia Kittilsby, of Calmar, Ia. They have had three children, but only two, a girl and a boy, are living.

REV. PROF. H. ZIEGLER, D.D.

The subject of the following sketch is the oldest of a family of seven children. His father, Jacob Ziegler, was a native of Baltimore county, Md. His grandparents, on his mother's side, were descendants of the Leshner and Minnich families of Berks county, Pa. His ancestors were all Germans, and emigrated to this country during its colonial period.

H. Ziegler was born in Center county, Pa., near the Old Fort, on the 19th of August, 1816. He was baptized in his infancy by the Rev. P. Ilgen, and received into full communion with the church through confirmation, by Rev. H. D. Keyl, at the age of nineteen years.

His early education was very meager, being acquired between the age of seven and twelve years, at a common country school. The only branches then taught were spelling, reading and arithmetic, and in his case, by special request, the simplest elements of book-keeping. Of grammar, geography, history, etc., we neither knew nor heard anything. This was his only book-education when he entered the preparatory department of Pennsylvania College.

His early physical training had not been neglected. From the age of twelve to fourteen, he worked regularly at his father's blacksmith's anvil. At this date, in 1830, the family settled in Venango county, Pa., on 150 acres of land all in its native condition of timber and grubs, and houseless and barnless. His father's only capital to commence with was one horse, one cow, his blacksmith tools, and less than \$50 in money. Henry was the father's only help, the other sons being only six and four years of age. Besides working in the shop and clearing land at home, Henry spent his winters mostly abroad to aid in support-

ing the family—chopping cord wood for the iron furnaces, and threshing out grain with the flail. This gave him energy, self-reliance, perseverance and a sound, vigorous constitution.

His special awakening and conversion occurred at the age of eighteen, under a sermon by a Cumberland Presbyterian minister, on the words: "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little", Ps. 2: 12. Accepting the invitation, he took his seat in front of the altar; and after a prayer being offered, he received from the minister the simple but significant advice: "Take the Word of God for the man of your counsel." The surrender to Christ was absolute; the advice was rigorously observed; and the new life in Christ was at once entered upon with earnest and undeviating purpose. He at once introduced morning and evening worship into his father's family, and commenced to hold Sabbath services from house to house, by reading the Word of God, by prayer, and a few simple words of instruction and exhortation. His soul yearned for the salvation of his neighbors. As the first-fruits of these efforts, his father soon took part in family worship, and became and remained an earnest Christian until he passed over into the Church triumphant.

Deeply impressed with the words: "Woe is unto me, if I preach not the Gospel", the decision was soon made to prepare for the ministry.

Having not yet been received into fellowship with the church, Rev. H. D. Keyl, then occasionally preaching in his father's house, spent a week with us, devoting it entirely to giving him instruction in the catechism. On the

Sabbath following, he was confirmed and received his first communion in his father's barn. This was in the spring of 1835.

In the autumn of the same year, he entered upon his course of preparation for the ministry. Being asked by his father how he could pay his way through college, his reply was: "If there is no other way, I will work in the blacksmith shop by day, and study by night." He, however, received \$100 a year from the Parent Education Society, and was thus enabled to devote himself unremittingly to his studies, though frequently making his meals, whilst boarding himself, on bread, salt and water, or on cold mush with a little milk or apple-butter.

Strapping his baggage on his back he made his first trip to Gettysburg, 250 miles, on foot. During his course of preparation he made the same trip, and in the same way, twelve or fourteen times, never getting an invitation to ride even a single mile by a passing traveler. At the end of his first year in the preparatory school, he was admitted to the freshman class of college, when he was able to read only the simplest sentences in Jacob's Greek Reader—being a great mistake on the part of the faculty, and a great wrong to their ardent young pupil. He graduated in 1841, having interrupted his studies one year on account of failing health and for want of funds. His theological course was completed in the autumn of 1843—having spent seven years in preparation.

He was licensed by the West Pennsylvania Synod in 1843, and subsequently ordained by the Pittsburg Synod at Greensburg, in 1846. His first field of ministerial labor was at Selinsgrove, Pa. Here and at Sunbury he assisted the venerable Rev. J. P. Shindel, Sr., as co-pastor, and Rev. J.

G. Anspach, at Lewisburg, in the same capacity. Besides, he served the church at Liverpool, Perry county, where, on May 19, 1844, he was united in marriage to Miss Eliza App, daughter of John and Catherine App, of Selinsgrove.

From 1845 to 1850 he labored in the Pittsburg Synod for several years as general traveling missionary, and also as missionary president. In this work he traveled over parts of Crawford, Venango, Mercer, Beaver, Butter and Allegheny counties. He was sometimes an entire month from home, and in the saddle almost daily.

From 1850 to 1853 he was located at Williamsport, Pa., where he served the only Lutheran church then in the place; besides, three others regularly, and part of the time five. These were distant from Williamsport, varying from eight to eighteen miles. Here he organized the first English Lutheran church of Williamsport, the English element peaceably withdrawing from the mother organization, and leaving the Germans in the undisputed possession of the church property. Before leaving this field a church lot was purchased, and the initiatory steps taken to erect a house of worship. The work was completed by his successor, the Rev. Joseph Welker.

From 1853 to 1855 he labored for the Parent Education Society, as their agent to awaken a deeper interest in this subject, in the synods and churches, and also for the solicitation of contributions.

His last field of ministerial labor was in Clinton and Center counties, Pa., from 1855 to 1858. Residing at Salona, he served the church here, besides two in Sugar Valley, two in Nittany Valley, and the little flock in Lock Haven—being distant from the parsonage six to eighteen miles. Before leaving this charge, the commencement was made to

erect an exclusively Lutheran church, leaving the German Reformed to occupy the old building, but not relinquishing our right to the property.

By the efforts of Rev. B. Kurtz, D. D., and the author of this sketch, the Missionary Institute was located at Selinsgrove, Pa., in the spring of 1858. Dr. Kurtz was chosen as superintendent and first theological professor, and H. Ziegler, as second professor. In this capacity, the labors of the latter commenced in the autumn of 1858, and were continued for twenty-three years, to 1881.

During this period his labors were very onerous. For the first few years after the establishment of the school, Dr. Kurtz occasionally gave instruction in three or four branches for a few days, but the entire three years' course was taught substantially in all its details by Dr. Ziegler, with the exception that Dr. P. Born relieved him of three of four studies during the last two or three years. He also prepared his own textbooks, three of which—Catechetics, the Pastor, and the Preacher—were published for general sale; three others—Natural Theology, Evidences, and Dogmatic Theology—were published only for the students; whilst others—as Chronology, Biblical Criticism, Hermeneutics, Church-government, and the Augsburg Confessions—were copied by the students from the professor's manuscripts. Luther's Small Catechism received special attention. A weekly recitation was given in it, so as to go over the entire ground during the three years' course. The recitations were held in the same simple manner as when instructing a class of children—the students were, for the time, regarded as youthful catechumens. Each member, including the professor, took his turn as catechist—the professor generally

pointing out mistakes, suggesting improvements, etc., at the close.

As quite a percentage of the theological students were always married men, the necessity was early felt of having houses on the grounds of the Institute for their accommodation, and practically free of rent. This necessity resulted in the erection of five double houses for the accommodation of ten families. This labor fell exclusively on Dr. Ziegler—the collection of the funds and the superintendency of the work. The total cost of the whole was about \$8,000.

All this labor could be performed by one professor only by, in some way, lessening his labors. This was done by changing the system of instruction. Instead of having three classes—one for each year of the three years' course—all the students were merged into one class, and all pursued the same studies, except in Hebrew. In this way, three recitations daily would accomplish the same as six on the old system. One professor could do the work of three. The plan worked admirably. But the professor nevertheless finally broke down, and was compelled to resign in 1881.

During his twenty-three years of service the round number of one hundred students were educated, all of whom were licensed and entered the ministry.

In the spring of 1882, he settled in Des Moines, Ia., hoping to regain his health, and again resume the work either of professor or pastor, neither of which has been realized. Yet, he has not been idle. He spent nearly two years in the Milwaukee Hospital, partly as a patient, but also as assistant superintendent to his esteemed and life-long friend, Dr. W. A. Passavant. Two tracts were prepared and published by the Lutheran Publication House, Philadel-

phia, Pa., on the Conversion of Luther, and Our Preparatory Service. During the celebration of Luther's fourth centennial, an essay was prepared on Lutheran missions from the earliest times, and delivered on several occasions. Appointed on a committee by the General Synod of the Lutheran Church, at Omaha, in 1887, to prepare a development of Luther's Small Catechism, over two years of unremitting labor was bestowed upon this work.

Besides, during these years from 1882 to 1890, a number of books which had been in progress of preparation for years, have been completed in manuscript, namely, "Our Needs and God's Promises," "Prayer," in twelve chapters, "The Recognition and Communion of Friends after Death," "Perfection and Sanctification," and "The Witness, Sealing and Earnest of the Spirit." Others are still in course of preparation, as, "The Religion of God's Approval", "The Nature, Grounds, etc., of the Christian's Joy," "The Ministry of Angels in the Government of God's Providence and Grace," and a "Miscellany, Original and Selected."

A brief reference to his method of preparing and delivering his ser-

mons may not be out of place. His method of composing sermons was the "Elaborated Mental Composition," consisting in studying out carefully one's theme, general and subdivisions, illustrations, explanations, narrations, arguments, motives, inferences, scripture and other quotations, and not unfrequently even individual expressions and words; and all this so thoroughly that, at the time of delivery, the whole soul could be thrown into it without even the thought of failure. (The system is explained at length in the "Preacher.")

His union with Miss App was blessed with seven children, two sons and five daughters. The youngest, a daughter, died at the age of three years; and the second, the wife of Rev. J. W. Reese, died in 1881, at the age of thirty-four years. Two other daughters married Rev.'s J. B. Shoup and G. W. Fortney. The remaining daughter is with her parents.

The elder of the two sons, A. H. F., is engaged in journalism, publishing a weekly paper, the *Des Moines Graphic*, Des Moines, Iowa. The younger, Rev. J. A. M., is Professor of Mathematics and Astronomy in Carthage College, Illinois.



APPENDIX.



REV. PETER ANSTÄDT, D.D.

Rev. Peter Anstädt, D. D., was born November 20, 1819, in Hoh Einöd, New Bavaria, Germany. His parents were Peter Anstädt and Elizabeth (Altman). In his tenth year he emigrated with his parents to the United States of North America, embarking from the port of Havre de Grass, and landing, after what was then considered a prosperous voyage of seven weeks, in the city of New York. Soon after the family removed to Lycoming Co., Pa., where the father purchased a tract of land at the foot of the Allegheny mountains, ten miles north of the town of Muncy and fourteen miles east of the city of Williamsport, Pa. Here the family homestead was established, which his only brother, two years younger, still occupies.

In Germany he had already acquired

the rudiments of a common school education. In America he continued his attendance at the common schools, and soon acquired a knowledge of the ordinary branches of an English education. He early manifested a love of literature. The writings of Joseph Addison, were peculiarly attractive to him on account of their simplicity and clearness of style, and the edifying Christian spirit which pervades them. On this account he adopted Addison as his model in writing.

At an early age he was called to teach the public school in the neighborhood of his home. After a course of catechetical instruction by the Rev. Charles Stöver, he was confirmed as a member of the Lutheran church, in what was then called the Brick Church, about three miles from Muncy. From this

time on he formed the resolution to enter on a course of study preparatory to the Gospel ministry. He is the first one of that large number of young men, who came out from the Muncy pastorate to enter the ministry in the Lutheran Church of the General Synod. Among those may be mentioned the Stecks, Evans, Profs. Born and Dimm. He studied two years in the preparatory department of La Fayette College at Easton, Pa., and then entered Pennsylvania College at Gettysburg, Pa., where he graduated in 1844. He also studied theology in the Seminary at Gettysburg. He was licensed and ordained by the Allegheny Synod, and received a call to the Lutheran church at Hilldaysburg, Pa. In 1848 he accepted a call to what was then called Luther Chapel, but is named the Third Lutheran Church in Baltimore. In 1851 he accepted a call to St. James' Lutheran Church in Gettysburg. In 1861 he accepted a call to what was then called the Old Lutheran Church, in Selinsgrove, Pa. In 1877 he removed to York, Pa., where he still resides.

During his residence in Gettysburg he gave instructions for a short time in Pennsylvania College in the German language, and while he lived in Selinsgrove, he taught in the Missionary Institute, German, Hebrew, Church History and Church Government.

Almost from the beginning of his ministry he has been engaged in literary labors. Many articles from his pen have been published in the *Lutheran Observer* and the *Lutheran Evangelist*. In Baltimore he began to edit the *Lutherische Kirchenbote*. This paper was published from 1851 to 1863, successively in Baltimore, Gettysburg, and Selinsgrove. At this time the *Kirchenbote* was discontinued, and he founded the *American Lutheran*. This paper con-

tinued to be published during sixteen years when when the subscription list was sold to the *Lutheran Observer*. There was a very general regret among the subscribers at this merging of the *American Lutheran* into the *Lutheran Observer*. One minister in New York state wrote: "I will have a settlement with you when we meet in Hades, for selling out the *American Lutheran*."

There were three main reasons for the sale and transfer: A disagreeable partner in the printing office; the establishment of the *Lutheran Evangelist* at Springfield, Ohio, which, it was supposed, would absorb many of his western subscribers, but chiefly the editing and publishing of the *Teachers' Journal*, which Mr. Anstädt had commenced in 1873. The establishment of this Journal was not of his seeking, but he always believed that he was led into it by the Providence of God. It occurred in this way:

He had published Explanatory Notes for two years in the *American Lutheran*, which were very acceptable to the Sunday School workers. In the year 1873 a Sunday school convention of General Synod Lutherans was held in Bucyrus, O., for the purpose of discussing the propriety of publishing a Teachers' Journal and Lesson Leaves. The Philadelphia Board of Publication was represented at this convention by a number of its members. After two days of discussion the Board declined to undertake the publication of a Teachers' Journal. Then the originators of the convention wrote to Mr. Anstädt: "As the Board of Publication has declined the publication of a Teachers' Journal, we now request you to publish such a journal on your own responsibility, and we have no doubt the Church will sustain you." After due consideration he complied with this request, and

has now been publishing the *Teachers' Journal* and International Lesson Papers for over seventeen years. The additional labor, which this work imposed, was too much for one man to perform; hence the sale of the *American Lutheran*.

At various times he has also edited and published smaller papers and periodicals, as follows: *The Temperance Banner*, *The Theological Monthly*, *The Prohibitionist*, *Auswahl Deutscher Sprichwörter*, Gettysburg, 1853; *The Seven Calumnies*, a controversy with Bishop McGovern, then Roman Catholic priest, in pamphlet form; *Communion Wines vs. Bible Wines*; *A Christian Catechism on the Order of Salvation*.

In the year 1889 the degree of D.D. was conferred upon him by his *Alma Mater*, Pennsylvania College.

On Dec. 22, 1853, he was married to Miss E. A. Benson, of Baltimore. There were seven children in the family, three sons and four daughters. The two oldest are married. The eldest son is foreman in the printing office; the second son, Rev. W. W. Anstädt, is pastor of the Lutheran church in Huntingdon, Pa.; and the youngest son is now in the theological seminary at Gettysburg, in the course of study, preparatory for the ministry.



REV. JOHAN ARUNDT BERGH.

Rev. Johan Arundt Bergh, was born in Norway, January 12, 1847, and came to America in 1860. He graduated from Augsburg Seminary in 1871 and was ordained the same year by Rev. C. L. Clausen, the first president of the Dano-Norwegian Conference. He was the first minister of that body in northwestern Minnesota and North Dakota,

and took an active part both in the religious strifes of the time and the building up of our Church in that somewhat northern but nevertheless promising field. In a few years a number of churches were organized, more ministers called, the work pushed, and the Northwest was ere long the strongest of the Conference.

In 1873 he was joined in marriage to Bergitta Meland, who faithfully shared the privation of the husband in his work for Christ and his Church in the new settlements, with no mission funds of any kind to back. After six years of successful labor in this field with Fergus Falls as his home, he accepted a call from northeastern Iowa, at the urgent request of Rev. J. Olsen, then president of the Conference, who regarded his service of importance in this new place; and in 1882 it was decided by friends that he should accept a call then tendered him from Luther Valley Church, Orfordville, Wis., one of the oldest Norwegian Lutheran congregations in America.

As one of the oldest ministers in the Conference, and a man acknowledged with energy and outspoken convictions, Rev. Bergh has been more or less associated both with the work and strife of the Norwegian Church in the last twenty years. Both in church councils and the press he has taken an active part in the questions of the day. The

movement that last year (1890) resulted in the union of three of the Norwegian Synods, found in particular in him a warm and tenacious supporter. His paper had co-laborers from the different synods on its editorial staff, and, when others either kept silent or openly fought the movement, it lifted the banner high. Among the polemical writings of his countrymen in America, Rev. Bergh's book, "Gammel og ny Retning," occupies an honorable place. From his hand we also have "I ledige Stunder; a Livsbilleder," Christian stories and historical sketches, gathered and partly re-written by the author. As a member of the "Lutheran Society," Chicago, he has for a number of years been engaged in a praiseworthy effort to keep bad books and papers out by furnishing the people with good and Christian literature, and on his own responsibility he is publishing several standard books in the Dano-Norwegian language and *Vort Blad*, a monthly journal for church and house.



REV. ALBERT E. EGGE, PH.D.

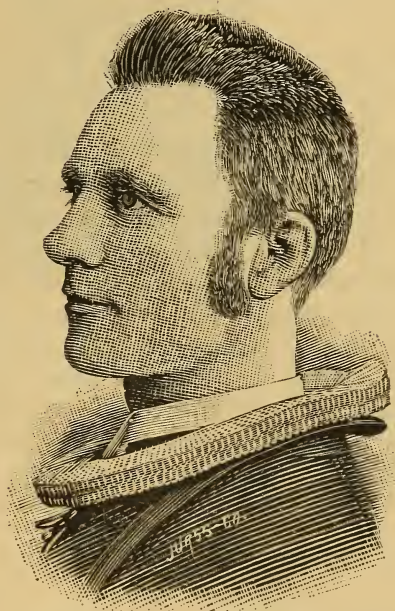
Albert E Egge was born in Winne-
shiek Co., Ia., Feb. 12, 1857. He
attended the common school until the
age of sixteen, when he entered the
Luther College at Decorah, Ia. In
June, 1879, he graduated as Bachelor
of Arts, and in the fall took charge of
the Norwegian Lutheran parochial
school in Decorah, which position he
held until March, 1881, when he was
called to fill a vacancy at St. Olaf's
School, Northfield, Minn. In the fall
of 1882 he went to Johns Hopkins Uni-
versity, Baltimore, Md., where he
studied for five years. In 1884 he was

appointed Graduate Scholar in Teutonic
Languages and the following year
Fellow in Teutonic Languages. His
studies were chiefly Modern Languages
and History. During the last three
years of his stay at the university he
was instructor in Early English, and
the last year also in Anglo-Saxon. In
June, 1882, he received the degree of
Doctor of Philosophy, and in the fall
accepted a position at St. Olaf's College
(formerly St. Olaf's School), where he
has since taught English, German, and
History.

PROF. I. F. GROSE, A.M.

Prof. I. F. Grose, A.M., was born in Kenyon, Goodhue Co., Minn., May 25, 1862. He is of Norwegian-German parentage, his father being from Stettin, Germany, and his mother from Sogn, Norway. His parents immigrated to this country in the fifties and settled in Minnesota in 1860. Throughout his boyhood he attended the Lutheran parochial schools and the American common schools. At the age of fifteen he became a student of St. Olaf's School, Northfield, Minn., where he stayed for two years, whereupon he entered Luther College, Decorah, Ia., whence he gradu-

ated in 1885. In 1886 he was appointed to teach mathematics at St. Olaf College, which position he has held for five years. He has always been very much interested in church matters and was for a long time seriously intending to devote himself to the ministry, but, during his college career, he had to stay away for a year, which he spent in teaching. This work he found so agreeable that he concluded to make it his profession. In 1890 he obtained the degree of Master of Arts from Luther College.



REV. JOHN N. KILDAHL.

Rev. John Nathan Kildahl was born Jan. 4, 1857, in the neighborhood of Trondhjem, Norway. His parents are Johan Kildahl and Nikoline, *nee* Buvarp. His father being a parochial school teacher, Mr. Kildahl received a careful and pious home training, which gave

the youthful mind a Christian bent, a circumstance for which he has had frequent occasion to thank God. In 1866 he came with his parents to America, and located in Goodhue county, Minn., where he regularly attended both public and parochial school until he was fifteen

years of age. After having attended a course of catechetical instruction under the able and well-known Rev. B. J. Muus, he was confirmed by him in 1872. Two years later (1874) he entered Luther College, Decorah, Ia., whence he was graduated, after having completed the full course in 1879. He then entered Luther Seminary, at that time located at Madison, Wis., where he prosecuted the study of theology with uncommon diligence and aptitude under the Rev. Prof. F. A. Schmidt, D. D., graduating with honor in 1882. Having received a call as pastor from Vang and Urland's congregations in Goodhue county, Minn., he was ordained to the sacred ministry in August of the same year, at Northfield, by the Rev. B. J. Muus.

The year 1882 records also another important event in the history of Mr. Kildahl—his marriage to Miss Bertha Söine on the eleventh of July, the same person who confirmed and ordained him officiating also on this occasion.

During the school year of 1885-6 he served as theological professor in the Red Wing Theological Seminary, his congregations being served during that time by an assistant pastor. After having served his pastoral charge in Goodhue county for seven years, he accepted, in 1889, a call to Bethlehem's Norwegian

Lutheran Church, Chicago, Ill., where he was installed by Rev. N. C. Brun in July. His labors in this great Western metropolis have been signally blessed, the congregation having more than doubled its membership since his arrival, and many having been brought to a profession of Christ by his earnest preaching of the word. Rev. Kildahl was assistant editor of the *Lutherske Vidnesbyrd* during the year, 1888-9 and 1890. He has written numerous articles in the church papers, mostly of a doctrinal and devotional character, and is a member of the Board of Regents for Augsburg Seminary, Minneapolis, Minn.

As a preacher Rev. Kildahl is eminently clear, simple, and practical. There is a sobriety and earnestness, coupled with a gentleness and affectionateness in his manner, that seldom fails to leave upon his audience the impression of his perfect sincerity. His sermons combine the instructive, the rhetorical, the logical, and the emotional in fair proportions. He is fluent, earnest, solemn, and appropriate. His genial, generous spirit, his facility at adapting himself to persons of every character and condition, and his disposition to identify himself with them in all their joys, and sorrows, and interests, give him an influence over them which few pastors possess.—*J C. J.*



REV. JOHN N. LENKER.

Rev. John Nicholas Lenker was born Nov. 28th, 1858, at the junction of the north and west branches of the Susquehanna river, in Sunbury, Northumberland County, Pennsylvania. His father was a Pennsylvania-German Lutheran and his mother Scotch-Irish Methodist. His grandfather on his mother's

side was a Presbyterian, and in this church he was baptized. Through the influence of a Lutheran Sunday-school and a Young Peoples' Prayer Meeting he early united with the Lutheran Church.

Missionary Institute at Selinsgrove, Pa., only six miles from his home, was



REV. J. N. LENKER, A. M.

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the means of starting him in his education. Attending there three years and studying at home two years he took his senior year at Wittenberg College, Springfield, Ohio, graduating in 1879, at the age of twenty-one. In 1881 he graduated also from the Wittenberg Theological Seminary, and he was ordained to the holy ministry by his home Synod in 1880.

In the fall of 1881 he visited England, Germany, Denmark, Norway, Sweden, Finland, Russia, the Baltic Provinces, Austria and Switzerland, and by his addresses, writings and interviews with representative Lutherans succeeded in interesting the Evangelical Lutheran Church of these countries to do much more Christian work for their emigrating children. At this time emigration had reached its highest figures and his efforts consequently met with hearty response everywhere. Two pamphlets he wrote, the first "Kirchliches Address fuer Amerika," and "Dringende Bitte fuer Auswanderer" were timely and well received.

He has always shown the warmest interest in extending and establishing Christ's Kingdom in the world, through the agency of the Lutheran Diaspora and is the president of the American Lutheran Immigrant Missionary Society which was organized at Tekamah, Neb., in 1882.

At the Nebraska Synod in Waverly,

Rev. Lenker was present and expressed a willingness to go to the largest city in Nebraska without an English Lutheran Church and establish one without the aid of the Boards of Home Missions and Church Extension. Grand Island happened to be this town, where he landed, Oct. 4th, 1882. His hopes were more than realized in that he organized two congregations and erected two church edifices, German and English, the latter costing \$8,000, besides doing mission work in the large neighboring towns. This was all done without aid from our boards but not without much sacrifice on the part of the missionary.

The German congregation soon called Rev. Wm. Rosenstengel as their pastor and Rev. Lenker served St. Paul's English Lutheran congregation until July 19th, 1886, when he resigned to accept a call to represent the Board of Church Extension in the West, to which work he is at present giving all his time and energy.

While in Europe Rev. Lenker started to do a much needed but very difficult work in collating the complete statistics of the Evangelical Lutheran throughout the world which have been extensively published by the secular and religious press in many languages and countries. Strange to say his tables are the first comprehensive ones which have appeared.



PROF. JOHN S. NORDGAARD, A. B.

Prof. John S. Nordgaard, A. B., was born in Gausdal, Norway, June 17, 1857. In his early youth he attended the common school of the valley, which in those times was considered very good, it being a graded school consisting of

two departments. In the year 1867 he came with his parents to Coon Prairie, Vernon Co., Wis. Here he began to attend the public schools, and fitted himself for a teacher.

In the spring of 1870 he removed

with his parents to Polk county, Wis., where he took up the work of teaching, in which he was engaged for about three years. He then entered Luther College, Decorah, Iowa, where he studied for six years, graduating as Bachelor of Arts in 1880. Thereupon he spent one year at the University of Christiania, Norway. Returning to this country in the fall of 1881, he entered public life and served three terms as county clerk of Polk county, Wis. Politics, however, was not his favorite profession; teaching or

some other literary pursuit was his choice.

With this in view he spent a year at the Northern Indiana Normal School, Valparaiso, Ind., where he took a special course comprising such branches as he expected to teach, but more especially methods of teaching. In the fall of 1889 he accepted a position in St. Olaf College, Northfield, Minn., where he still remains.

In 1883 he was united in marriage to Florence Olive, of Prescott, Wis. He has four children.



ADDENDUM TO SKETCH OF DR. PESCHAU.

See page 582.

In February, 1891, Pastor Peschau received a flattering and pressing call from The Church of the Holy Ascension, of Savannah, Ga. This is the largest Lutheran church and congregation in the Southern states. The elegant edifice, which is worth \$75,000, is often called, on account of its size, beauty and arrangements; "The Cathedral Church." Pastor Peschau declined this honorable call and remained with his flock in Wilmington, Del. On June 16, during the commencement exercises at Mt. Pleasant, the Faculty and Board of Trustees of North Carolina College bestowed upon the subject of our sketch, D. D. This was done most heartily and unanimously, and was the only honor of

the kind given at the commencement of 1891.

At the eighty-eighth convention of the North Carolina Synod Rev. Dr. Peschau was publicly introduced as "The silver-tongued orator of the North Carolina Synod," and concerning this *The Lutheran Visitor's* account of the Synod's session: "On Saturday morning the annual address on Education before the Synod was delivered by the Rev. F. W. Peschau. He was introduced as the silver-tongued orator of the North Carolina Synod, and fully sustained that reputation. The address was a learned, able and eloquent presentation of the subject, and is highly complimented by all who heard it."



PROF. C. J. ROLLEFSON, A. B.

Prof. C. J. Rollefson, A. B., was born on the 15th of December, 1866, near Arendahl, Fillmore County, Minn. In 1876 he removed with his parents to

Granite Falls, and three years later they settled on a farm in Yellow Medicine County. From 1883 to 1886 he studied at Luther College, Decorah, Iowa, and

in the fall of the latter year he entered the Freshman class of St. Olaf College, where he continued his studies the four subsequent years, graduating on the 18th of June, 1890. In the fall of the same year he was appointed teacher of physics and chemistry at St. Olaf's College.



PROF. EDMUND J. WOLF, D.D.

Prof. Edmund J. Wolf, D. D., was born December 8th, 1840, near Rebersburg, Centre Co., Pa. His parents, Jacob and Mary Wolf, were Pennsylvania Germans, the ancestors on both sides having come from Germany about the middle of the eighteenth century. They were devout members of the Evangelical Lutheran Church, and reared their children, of whom they had nine, in this precious faith. They were well-to-do farmers, and though not to be numbered among the rich, were in comfortable circumstances and able to give their children a fair education. Several of the older sons became successful merchants, and one, Franklin B., entered the ministry in 1863. He gave promise of great usefulness, but his constitution succumbed to the exposures of two years service in the war, and he died in the fall of 1865.

In his early years our subject attended the common schools, and was recognized as a well-behaved boy, who cared more for his books than for sport, although he was not indifferent to the latter.

When but thirteen years of age his father died, leaving the care of the younger children to an anxious mother and the counsel of older brothers. He did not become unruly toward these, although from the time when in his tender years he lost his father, young Edmund may be said to have made his way through the world by dint of his own indomitable energy. He worked on the paternal farm for another summer and then left home to attend an Academy in Mifflinburg, Union Co., Penn. From this school he went into a brother's store for several years, but influenced by the example and encouragement of his brother at college, he

gradually came to the conclusion to secure, if possible, a college education. The years 1857-60 were divided between attendance at the Aaronsburg Academy, in his native county, teaching public school, studying privately, without teacher or guide, and teaching a Classical School in Bellefonte, Pa.

On opening this school, which had been in charge of college graduates, our young professor found several students, who, especially in the languages, were somewhat in advance of their new teacher. Not daunted by this trying experience, nor disclosing his dilemma, he applied himself to these studies in such a way that only students of extraordinary industry could have kept pace with him, and his teaching was regarded, by his pupils and a cultivated and refined community, a decided success.

Several young men were here prepared by him for the Freshman class at college, and one was advanced so that he could with credit enter the Sophomore class. Our teacher, then, in the summer of 1860, relinquished this school, and passed an honorable examination—excepting in Greek—for entrance into the Sophomore class of Pennsylvania College. Though somewhat broken in health, possibly the result of over-application while engaged in teaching, he was looked upon as a diligent student and took high rank in his class, carrying off the first honor, and receiving as his appointment on the Commencement program the Greek oration. Both prizes were more of a surprise to him who won them, than they were to his associates and rivals, since our subject at an early stage in his college course conceived a prejudice against the prevalent system of notation, and concluded as for himself to have none of it. Hence he never, till the final award was pub-

lished, was aware that his standing was at the top of his class.

A few days before the final examination of the class in 1863, General Lee crossed the Potomac and began the invasion of Pennsylvania. Governor Curtin issued an order for a special corps of troops for the emergency. A company of students from Pennsylvania College and the Theological Seminary at Gettysburg enlisted for their country. Although they never crossed the line of their state and did not take part in the bloody battles of Gettysburg, this emergency corps, in its brief service of a few months, saw some hard service on the march, and trying exposure in camp, enough to test the military qualities of the men. Young Wolf enjoyed the confidence of his officers and his associates as a faithful soldier.

Childhood's teaching had not been fruitless. Without the use of many books his earliest reading had been mainly the Holy Scriptures. The Sunday-school was not then equipped as it is now, but scholars were encouraged to memorize the Scripture text, and thus the young mind was literally stored with Scriptures. Dr. Wolf believes to-day that that memorizing of the Bible was of greater value to him in religious experience and even in his preaching, than any other method of Scripture study since has been.

There were times in the slippery paths of youth, when he was in danger of straying from wisdom's ways, and having lost parental restraints and authority at a perilous period, he sometimes fell in with evil companions, and has always regarded his escape from a life of sin and shame as bordering on the miraculous. The memory of fiery temptations has kept alive a deep sense of the mercy and grace of God, which rescued and saved his soul.

A decisive period was reached in his life, on reading a Sunday-school book which kindled alarm and terror in his soul, and for a long period kept him in a state of deep suspense and doubt, from which he at last found relief through the kindly evangelical counsel of a friend—a Presbyterian elder—who directed his trust to a gracious and Almighty Saviour. Shortly afterward he attended catechetical instruction and was confirmed by Rev. P. P. Lane.

The purpose to become a minister was not formed until toward the close of his college career. This decision, like every other step in his life, being made apparently without any pressure from without, upon his own judgment, and after earnest prayer, he believes to have been directed from on high, since a very gracious Providence seems to have hedged his way and directed his steps all through life. Not unconscious of the fact that, though comparatively young, he has enjoyed a large measure of favors and honors, he can say with absolute truth that they have never come from his own seeking, nor so far as he knows, from any activity of partial or interested friends. Prof. Wolf has thus far been a favorite of Providence.

Entering the Gettysburg Seminary in the fall of 1863, he had for his instructors, Drs. S. S. Schmucker, C. P. Krauth, Sr., and C. F. Schaeffer, all able, eminent teachers, but holding very diverse views on the Confessions of the Church. In almost every lecture the first was wont to disparage and discredit the Symbols, and the last, with great earnestness, was constantly inspiring his students with the greatest reverence for them. Dr. Krauth's position was about midway between them. In his exegetical classes he always directed students to the recognized Lutheran expositions.

Young Wolf's mind had probably re-

ceived from his father's opposition to Methodistic practices in the Lutheran Church the first impress of clear and sound Lutheranism. Growing up amid these practices in the congregations with which he was wont to worship, he could never reconcile himself to their scriptural character. The unintermittent dispraise of distinctive Lutheran doctrine by the Professor of Dogmatics disposed him to study the subject for himself, and he thus learned to love all the more heartily the doctrines which then were so often assailed. At the same time he attended Dr. Schaeffer's German lectures in which his predisposition to Lutheran doctrine received daily a fresh impetus. Thus, along with such classmates as Prof. H. E. Jacobs, D. D., LL. D.; M. H. Richards, D. D.; G. F. Spieker, D. D.; J. B. Riemensnyder, D. D., and others, Dr. Wolf became fully grounded in a positive Lutheran consciousness and the apprehension of a specific Lutheran faith, at the very time when the alleged unsoundness of Gettysburg became the plea for the founding of the Philadelphia Seminary. In the fall of 1864 he went to Europe to complete his theological studies at German Universities. He spent one semester at Tübingen, when the popularity of Beck was at its height, and received from the great *Bibel-Theolog* a powerful impulse to the study of the Scriptures. From Oehler he learned Old Testament Theology, and from Palmer, Catechetics. By the advice of the late pastor, Louis Harms, he went from Tübingen to Erlangen, where the entire faculty were known to be pronounced Lutherans. The lectures of Thomasius on *Christologie*, accompanied by the fascination of his personality, so illuminated Lutheran doctrine, and so exhibited its relation to human salvation, that our subject was from that time set like a rock in devotion to the

faith of the Church of the Reformation. Delitzsch was then Professor of Old Testament Language and Theology, and both in the lecture-room and in the intimacy of private intercourse to which the renowned Hebraist admitted this American youth, he exerted a very stimulating influence on his active and receptive mind. During his attendance at this University, he had his home in the family of an ex-Herr Landrichter. The high culture and the social connection of this family with two generations of scholars and other celebrities, gave to him his first conceptions of the manifold superiority of German life, and he has ever since been the earnest champion and defender of the large body of educated and pious emigrants who come to this country from the home of Luther.

On his return from Europe, Mr. Wolf received license as a minister of the Gospel from the Synod of East Pennsylvania, in the fall of 1865. He was immediately and unanimously called to the pastorate of the Turbotville charge, in Northumberland Co., Pa., consisting of four congregations.

He was married on December 13th, of the same year, to Miss Ella Kemp, of Baltimore Co., Md. Assuming charge of the above congregations on January 1st, 1866, he labored indefatigably in their upbuilding, preaching in both languages, and being especially diligent in the catechisation of the young. His ministry was looked upon as eminently successful, the congregations attending worship were large and sometimes crowded, the membership was nearly doubled in the course of a few years, while benevolence and other forms of piety showed a marked advance. Feeling the burden of four congregations too heavy a charge, he accepted, in the summer of 1868, a call to the Lombard St. Lutheran Church, in the city of

Baltimore, a church in which Drs. Krauth, Jr., Seiss and Swartz had been his predecessors.

The war and various other causes had led to the decline of the congregation, and the young pastor found himself in a field demanding the utmost exertion of his gifts. The effect of his labors gradually became apparent in largely increased attendance, in two prosperous Sunday-schools,—one meeting in the forenoon and one in the afternoon,—in the doubling of the revenue and more than that augmentation of benevolence; but as in his former charge success here was mainly ascribed to catechetical fidelity, his use of the German tongue enabling him to command the confidence of the Germans, and in this way to secure their children for the catechetical class. Another step which promoted the congregation's prosperity was the adoption of the free pew system.

In November, 1871, Pastor Wolf was startled by the information, incredible to him, that he had been elected Professor in the Theological Seminary at Gettysburg. He was only thirty years of age, had been in the pastorate but six years and had never for a moment entertained the thought of ever exchanging the pulpit for a professor's chair. A note in his diary at this time says: "I certainly am not competent for this position, nor have I the faintest predilection for it, except as it affords opportunity for study." After allowing himself several months for deliberation, not feeling himself drawn to the position offered, and encountering a unanimous and persistent protest against it from his congregation, he declined the honorable and responsible call. Two years later it was renewed in a full meeting of the Board, and then public opinion and the reluctant consent of the congregation were interpreted as voicing the will

of God, and in April, 1874, Mr. Wolf was inaugurated Professor of Church History and New Testament Exegesis, a position which he still holds. Several times during a vacancy he has for a year taught also Dogmatics, in addition to his regular department. He has repeatedly been offered the pulpit of prominent congregations with salary much in excess of his present compensation, but he has felt it a duty to remain at his post as teacher. The presidency of Roanoke College was also tendered him at one time. Franklin and Marshall College conferred on him the degree of D. D., in 1876, eleven years after his entrance into the ministry.

When yet a student at the University Dr. Wolf began to send contributions from his pen to the Church papers, his letters appearing in the editorial columns of *The Lutheran*, while Dr. C. P. Krauth was its editor. When pastor in Baltimore, he contributed to the *Lutheran Observer* and the *Independent*, and he has ever since shown considerable journalistic activity, articles upon various subjects appearing over his name, from time to time, in the *Christian at Work*, *Independent*, *Homiletic Review*, *The Treasury*, *Sunday-School Times*, and other periodicals of high standard. For ten years he was one of the editors of *The Lutheran Quarterly*, in which his reviews of new publications elicited very favorable comment from various quarters. He was also for a time one of the associate editors of *The Lutheran Evangelist*.

He has been engaged to write for different encyclopedias and has lately furnished a number of important articles to the *Concise Encyclopedia of Religious Knowledge*, in course of publication by C. L. Webster & Co., New York. He furnished for this work a comprehensive sketch of the Lutheran Church in this country, having rendered the

same service for the *Schaff-Herzog Encyclopedia*, and quite recently for the *National Tribune*, Washington, D. C.

In 1882 he delivered the Holman Lecture on the Augsburg Confession, before the Gettysburg Seminary. His subject was the XVII. Article, and his treatment was an exhaustive analysis of the teachings of the Confessions on Eschatology. It was issued in pamphlet form and is also contained in the volume of Augsburg Lectures, published by the Lutheran Publication House.

He was a member of the Joint Committee of three General Bodies, which prepared the Common Service, and he is said to cherish a feeling of sincere pride that he held a humble place in that distinguished committee. Dr. Wolf has received very honorable recognition outside of the Lutheran Church. He was chosen a delegate to the World's Evangelical Alliance, which met at Copenhagen in 1884. One of his most creditable public performances was his address at Boston before the Evangelical Alliance of the United States, on "Our Debt and Duty to the Emigrant Population", which elicited the applause of the vast audience to whom it was addressed, and has won for him the abiding gratitude of the Lutheran Church, more especially those bodies made up largely of the foreign element.

He is a member of the National Academy of Theology, of the Society of Biblical Literature and Exegesis, of the American Society of Church History, and of the American Institute of Christian Philosophy. He is likewise one of the managers of the Evangelical Alliance in the United States. He is the author of "Lutherans in America," published by J. A. Hill & Co., New York, which is the first effort at a comprehensive history of the Lutheran

Church in this country, and which treats all branches and portions of the Church without bias and with a sincere desire to give to each a just and honorable presentation. The impartiality as well as the general historic fidelity of this volume has been gratefully admitted by representatives of all the different sections of the Church. Ten thousand copies of it were sold in less than ten months after its publication.

A number of his sermons have appeared in the *Homiletic Review* and in *The Treasury*.

Dr. Wolf was for a long time afflicted with weakness in the eyes and has suffered much from nervous prostration, but by a careful husbanding and a wise exercise of his powers he has succeeded in rendering valuable services to his Church and to the Christian cause in general. His attitude on all church questions and public issues is generally conservative, but his opposition to all the varieties of secret societies has always been pronounced and radical.

The writer deems it proper to add, in conclusion, that an intimate personal acquaintance with Dr. Wolf, extending over a period of sixteen years, justifies the tribute that he is a man of heroic loyalty to truth and right, and of unwavering devotion to the Church and her institutions. He has the courage of his convictions, and does not hesitate on all proper occasions to defend, by tongue and pen, the doctrines and usages of his Church.

While he is loyal to the General Synod and is closely identified with its practical and progressive work, he has never been a partisan who cannot see anything good in other branches of the great Church of the Reformation. As professor of Church History in the theological seminary, and as an author in the line of Church history, his studies have given him an outlook that precludes the probability if not the possibility of his being anything but a Lutheran of the broadest and most cosmopolitan type.



The honorary title of Doctor of Divinity has lately been conferred upon

REV. GEORGE SVERDRUP,
REV. F. W. E. PESCHAU,
REV. J. E. BUSHNELL, and
REV. J. HEISCHMAN.



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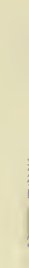
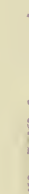


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